THE HOLY ARBOR,

CONTAINING

A Body of Divinity:

Or the Sum and Substance

OF

Christian Religion.

Collected from many *Orthodox Laborers* in the

LORDS VINEYARD;

For the Benefit and Delight of such as Thirst after

RIGHTEOUSNESS.

First Methodically and Plainly Treated of,
Then Annalized and Applied at large,

By *John Godolphin.* J.C.D.

VVherein also are fully Resolved the *Questions* of whatsoever Points of Moment have been, or are, now Controverted in DIVINITY.

Together with a large and full *Alphabetical Table* of such Matters as are therein contained, or occasionally handled, Either by way of Exposition, Controversie, or Reconciliation.

LONDON:

Printed by *John Field* for *Edmund Paxton*, neer *Doctors Commons*;
And *William Roybould* at the Sign of the *Unicorn* in S. *Pauls* Church-yard, neer the West-end. 1651.

XUM

The Curtain drawn:

Or,

The Front [illegible] of this

HOLY ARBOR

Unlock'd and laid wide open.

A Laughing Horizon, a smiling Skie,
The rightside-Prospect of the Lefthand-eye,
First lights thee, *Reader*, to discover more
Then *Janus* could, had he four eyes before.
Though *Lynceus* wore a pair of eyes behinde,
Without this Spectacle he'd be but blinde.
Here Wisdom's Monarch in his Marble chair
By his acuteness can divide a hair
Of the profoundest Notions, and contain
The world within the nutshel of his Brain,
Whose tow'ring Eagle-eye can never want
The strength or cunning of the Elephant.
On this hand stands a Gospel-Prophet, such
As doth not care for Circumcising much
Thy Praedial Fruits; The world, I hear him say,
But one Nights lodging by, not in the way
To heaven is. The other side holds out
A studious Artist musing, he no doubt
Is sounding, What the depth of Humane things:
And findes them all but well-tun'd Fiddle-strings.
These hold forth *Knowledge* to the life; then be
Perswaded to become One of the Three.

Let fall thine eye one glance, and thou shalt see
The Church her Motto or Epitomy,
The flaming Bush not burnt; the Church indeed
Is heart-whole, though her Members ever bleed.
Truth's Emblem in her HOLY ARBOR stands,
The Light of Sun and Scripture in her hands,
Tramp'ling on all the Harnesses of War;
'Yond *Archimedes* teach a Virgin-star;
She lives, lives chaste, and from pollution free,
Maugre *Romes* Murder and Adultery.
The world her Pedestral; in flames, because
It will no Loyalist be unto her Laws,
Idolater, Iew, Turk, Infidel, turn
Any thing, rather then a Martyr burn;
Hence flames the World indeed, whose Fate that read
Shall finde her in her ashes buried,
'Cause from her Non-age to her riper youth
Thence to her dotage she despis'd the Truth.
When *Shilo's* Scepter now breaks forth the Skies,
High time the Saints all pray, *Let God arise.*

Thence downward cast thy sight, exactly there
Observe, and then tell me if ever were
More true *Devotion* in a Womans breast,
Then to the life is there by her express'd;
See how she prostrates all her self o'th ground,
As if she meant the Earth should down resound
To sad Souls below, what a Savior they
Lost by their worship to a god of clay.
Her breast kisses the dust, her heart the Skies;
Faith is compounded most of wings and eyes.

A Lowring Horizon, a dismal Skie,
The leftside-Prospect of the Righthand-eye;
Hell-black, night all over, enough to fright
An Eagle blinde, or blinde men to their sight:
Ravens, Batts, Owls, Shrich-owls, what not, that can
Paint the Darkness of an unknowing man;
A Man-monster; whose hollow head may pass
For like, but not so wise, as *Balaams* Ass.
Claws that can wound, corrode, and scratch the best,
Yet hath not wit to feather his own nest,
That when his Claws are blunt, rather then fail,
He can make use of the Scorpions tayl.
Scarce a Creature, who, when his tongue is loose,
Doth staulk, and hiss, and gaggle like a Goose,
That knows no more then *Tom*, then he no more
Whose brain leaks all out at his nose before,
Swear by his vast estate who onely can,
That sure he was intended for a Man;
He's now become, so to both Sexes knit,
An Epidemical Hermophrodite;
Old Superstitions blear-eyed Mother,
Schism's, Errors, Heresie's Foster-brother,
A Demi-Signpost guilt, or an empty Cask,
A Woodcocks brain that's troubled with the Lask.
A man would think him something that were made
For money, to draw Custom to the Trade
Of Ginns and Roadnets. Scan this, and great chance
If all together spel not *Ignorance.*

Convey thine eye a little lower, see
The ghastly Draught of Hell's Epitomy
Disgorging *Error*; Heaven doth engage
A branded sword, lest it infect this Page.
Her twilights both are vayl'd, she cannot see,
She's so besmeard with foul Hypocrisie.
A pair of Spectacles in this hand goes
For eyes, which better would become her nose;
In that a Mole, though Blinde, can undermine
Deep-laid Foundation.; then look well to thine.
She's snar'd, she that so much Liberty sought
T'others, is now her self in Engines caught.
May the snare prove strong, may't ne'r be broken
Till her mouth be stopt, or her eyes be open.

Lastly, Observe a *Superstitious* Ape
Cas'd in a Fryars Frock without a Cape,
Which, when his Zeal grows cold, serves as a Charm
To re-inflame 't and keep his Worship warm.
If this new Father were but at the Court
Of *Rome*, doubtless 'twould make most exc'lent sport!
Are there not many such? why not an Ape
Like him, as well as he i'th others shape?

Reader, this *Holy Arbor's* door th' hast seen
Wide op'n; Be serious now, and enter in.



The Holy Arbour

Containing ye whole Body of Divinity

or

A Cluster of Spirituall Grapes

gathered from the Vines of certaine Moderne & Orthodox Laborers in the Lords Viniard;

Prest

For the Spirituall delight and benefit of all such as thirst after Righteousnes

By

Jo: Godolphin. I.C.D

Printed by John Field for

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A Body of Divinity:

Or the System, or Sublimities

OF

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Collected from many Orthodox Treatises in the

LORD'S VINEYARD;

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ENLIGHTENED BY SCRIPTURES.

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LONDON:

Printed by John Field for Edmund Paxton, near Bedlow's Coffee-house,

And William Leake at the Sign of the Crown in St. Dunstan's

Churchyard, near the Well-end. 1655.

TO THE TRULY HONORABLE, THE POOR in SPIRIT.

Right Humble,

THe mighty Nazarites *Riddle*, Out of the Eater came Meat, and out of the Strong came Sweetnes, *Judg.* 14. 14. *was the second Course served in at his Marriage-Feast; which by way of Allusion may not unaptly be applied to you: Came not the Spirit of God upon you at the Conquest of that devouring Lyon, in the fierce Assaults of his ingenious Temptations? At your return from which Spiritual Combat, began you not to feed on the Peace of Good Consciences, when the Word of the Lord became as Honey in your mouthes? Is not this a Riddle to the Uncircumcised of the World?*

In Congratulation of which no common Victory, is this Addres no les properly then humbly prostrated to you onely, as the most faithful Guardians of this Holy Arbor; *whose unfenced Ambulage, when spiced at your approach by the fragrancy of your Innocency, craves the Subterfuge of your Prayers.*

As for those extravagant Weeds which grow so far beside the Alley of your Conversation, they are left to

the Euroclydons *of the Air: But for the* Errata's *onely of the Artist, they may fall within the ambit of your Charity, to dictionate according to the Rule thereof.*

The Civil man, that looking through the crevice of Morality, spies Religion afar off, will doubtless pretend a Right to many precious Flowers in this Arbor, *as legally descended to him from his Pharisaick Parents, under a Title of much supercilious Sanctity, and no little Righteousness; whilest the pestilent air of sulphur'd-mouthed Prophaners, enhazard the fairest leaves of withering into waste paper: But since neither the Usurping Hypocrisie of the one, nor the Malicious Satanity of the other, was ever yet Prayer-proof; Be it your delight to engage your interest with Heaven; Be it your Spirits holy Rapture, to wrestle with the Angel of the Covenant: Mount* Elisha's *Chariot, and travel a Prayers journey for a Flaming Sword.*

Youre in all Faithful Observance,

J. G.

TO

To the Reader.

BY the late unſeaſonableneſs of the Weather, thou mayeſt gueſs (*Reader*) what little cauſe there is to promiſe this ARBOR any aſſurance of a flouriſhing Condition; the Air being ſtill ſo generally diſtempered, yea frozen to ſuch an habit of coldneſs to every thing that is ſubſtantially good. To tell thee what unwholeſom fogs ſtill poiſon the Judgements of men, what blaſphemous vapors are yet exhaled out of hell, by the black Magick of a Reprobate Senſe, is not my purpoſe, nor ſhall be thy entertainment.

In this *Arbor* thou mayeſt walk ſecure from thoſe whirlwinds of Doctrines, which in bryar-paths and enſnaring Pamphlets raviſh the innocent, and oft times hurry the humbleſt minde to the higheſt pinacle of Preſumption. Here blow no guſts of ſhifting Opinions to menace danger to the Veſſel; no ill dews of Pride, Formality, or Hypocriſie, to ſtain the Flowers of this *Arbor*, which are all ſo ſelf-intereſtleſs, as that they fade into a dead letter, without the influence of a pruning hand.

When the late unſeaſonable ſhowres of Blood had nigh delug'd Gods Vineyard, this *Arbor* lay ſheltered in the Ark of his ſpecial protection, even in the boſom of his ſuper-deluging mercies, when the Land ſeemed to labor under *Egypt's* plagues in a Goſpel-ſeaſon; when our Rivers were turned into blood; and Luſts bred of our ſlimy affections came even like Frogs into the Cloſet of the hearts both of Prince and People; when the duſt of our carkaſes were turned into Vermine, and the Luſts of all Nations monopoliz'd by this like Swarms of Flies, multiplied and corrupted the whole Land, when as if there had been a very grievous Murrain of Beaſts, we might reade Famine in the cheeks of the Land, which were but lean, though very ſanguine; and many of our Members touched with the plague of Boyl and Blayns; when God ſhot the Arrows of his Vengeance like Hail-ſtones on man and beaſt, and ſent Armies of Locuſts into our coaſt; when Darkneſs, which might be ſadly felt, ſeiz'd on our excommunicated Souls, and many of our Firſt-born fell by the ſword, even when the furious *Pharaohs* were unequipaged, whileſt the Servants of the Moſt High waded under his Canopy through a ſea of blood; when a general Apoſtacy from the Truth received, back-clap'd the *Demetrian*-Craftsman to ſhout, *Great is* Diana *of the Pſudoproteſtants*; when theſe and many other fearful violfulls were pouring out on this exceeding ſinfully ſinful Nation, then, even then, in that lowring age, were the ſeeds of theſe Flowers ſown in hope of a better Reſurrection.

Thou ſeeſt (*Reader*) in what a turbulent and improper ſeaſon this *Arbor* received its firſt plant, yea and from a hand which hath no other warrant to touch the Sacred Oracles, then the general Calling of a Chriſtian,

which to a ſacrilegious Monopoliſt may ſeem no little piece of audacious *Uzzaiſm*, more then an aliquantity of irreſponſible Preſumption, by reaſon of ſuch irregularity of Motion in ſo improper a ſphear.

Theſe Grapes thus unſeaſonably gathered in the Fall of more then the Leaf, in the Autumn of true and ſound Religion, when the Sun of Righteouſneſs withdrew his influence, and ſtood as at a diſtance from our Horizon; Wonder not if ſome ſeem even rotten-ripe, though I dare promiſe thee none are juyceleſs; And know, that though here are few, but happily thou haſt had a taſte of in thy Chriſtian perambulation through the Church's Vineyard, yet remember the ſame Vine oft times proves better in one ſoyl then in another, and ſprouts faireſt when her unfolded arms are wideſt ſpread; and if any diſreliſh thy guſt, impute it not to the ſowreneſs or ſharpneſs of the Grape, but to the indiſpoſition of thine own Pallate.

To ſay theſe Grapes came all from this or that mans Vine, is a greater piece of Sacriledge then I would wiſh any unfrantick Minde to uſurp: And for my ſelf, if I challenge more then the Gathering, and Digeſting them into the method thou ſeeſt, let me be numbred among the Pulpit-Diurnaliſts. Nor was it ever intended, that herein ſhould be more then was ſufficient for intimation to an induſtrious Genius, what in this kinde might for the Church of God be compleated by a more skilful hand.

In a Medicinal ſenſe this *Arbor* may not improperly be ſtiled *The Souls Phyſick-Garden*, for the Flowers enamelling it, contain moſt Soveraign Vertue for each Spiritual Malady: What thine is, let Conſcience ſpeak; but ſay not thou art well, for *he who ſaith he hath no ſin, deceives himſelf:* And indeed, never was Age more guilty of this Self-deceit, then this; wherein men ſay in their Hearts, and proclaim in their Lives, That *there is no God*, whileſt they mean-while become their own Idols, by ſacrificing to the Calf of the Lip and the Viper in the Brain.

Look we into the ſtate of the Body Politique, and wiſer men then Empericks tell us, Many Epidemical Diſeaſes are too diſcoverable therein: But where the Patient deſerves our Prayers, the Preſs hath no warrant for Invectives; and 'tis no improvident wiſdom to be ſilent, where our judgements are Non-pluſs'd. Sufficient for the Publique is the evil thereof.

Phyſitians tell us, The Cure is half way home, when the Malady is known, but experienced Symptomes are oft-times very falſe Prophets, otherwiſe he that is carried about with every wind of Doctrine, might without breach of the leaſt Link in Charities Chain, be ſtiled *Errors Weathercock*: 'Twere not amiſs to preſcribe ſuch the Word of Truth, as a Pillow for their Faith to reſt on, till the *Vertigo* or Giddineſs in the Brain be evaporated; alſo to adviſe them what Doctrines they ſwallow, till tryal be made whether the Spirit be of God or no.

There are ſome within the Pales of Spiritual Bedlam, that are in ſuch a continual Burning Extaſie, as they can ſeldom or never repoſe their Thoughts in any Spiritual Reſt, but are ever and anon babling Scripture, without ſenſe, or any feeling of the Power thereof; Spiritual Expreſſions without Affection, and Divinity without Senſe: Their Eyes

are

are Blood-ſhot, and the whole Creature is become ſo Self-reſolved, as no bands, either Civil or Religious, Natural or Politick, can reſtrain, not their Liberty, but their Fury. Theſe Symptomes give it to be a Spiritual Frenzy, cauſed at firſt by Spiritual Pride, and now attended on by deſperate Preſumption: If the *Cephalick* Vein of Ignorance were ſpeedily opened, and an infuſion taken of Humility and Knowledge to the weight of their Zeal, probably the Cure would follow. Others have the faculties of their Souls ſo chain'd and manacled to Carnal Objects, as that they cannot exerciſe them about Holy Duties, but are quite dead to Good Works, and wholly forget the Duties both of their Publick and Private Callings, otherwiſe then relating to a Carnal Intereſt; yea, are ſo Spirit-bound, that they cannot hear a Sermon without nodding to the Preacher, that they muſt take a nap or two; nor ſay their Prayers, but between ſleeping and waking; begin them in a Fog, and conclude them in a Dream. In this Spiritual Lethargy, if the ſtill voyce of the Goſpel be but Cradle-Muſick, the Thunder of the Law ſhould be the Graves-Expoſitor.

It is within the Bill of Mortality to finde ſome, who having loſt the Function of Vital Graces, all checks of Conſcience, all ſenſe of Sin, all motions of the Spirit, lie gaſping for Spiritual Life, while the breath thereof is checked by Cuſtomary ſinning: This is a Spiritual Apoplexy, onely the Spirit of God can reſtore that Soul. But to loſe the uſe of ſome ſpecial Grace for a time, the operations of this or that gracious Quality, is a moſt common defect incident to the ſoundeſt of Gods Servants; now to ſuffer an eclipſe of his Favor, anon the Motions of his Spirit, then the comfortable ſenſe of Aſſurance, ſometimes to be wavering in the Faith, at other times to be nigh ſwallow'd up in Doubtings, are all the Symptomes of a Spiritual Palſie. He that is thus affected, muſt give himſelf unto Prayer, That God would fix and ſtabliſh his Heart, confirm his Faith, and cauſe the influence of his Love to revive his Hope, ſealing it up unto full Aſſurance.

To commit the Sins we would not, is the Epidemical Diſeaſe of the moſt Regenerate, and we are all naturaliz'd unto daily failings. This is a Spiritual *Epilepſie*, or the Falling-ſickneſs, hereditary, thence the more difficult to be cured; yet the Righteouſneſs of Chriſt well applied will do it, if as thou falleſt, thou riſe again by ſound Repentance, and ſo keep to the ſtrict Dyet of New Obedience. But if a Soul be ſuddenly taken with ſtrange and violent Fits of ſome deſperate Sins, who formerly had been unaccuſtomed thereto, acquieſcing all his time under the ſilence of a calm Conſcience, and now ruſheth into horrid acts of the groſſeſt Enormities: Conclude that Soul in a Spiritual Convulſion, the very Heart muſt be let Blood by ſound Repentance, till the Corruption of the Inner-man, the evil Affections, and vicious Inclinations, which held a candle to the Devil to level his Temptations, be all diſcordiated.

Let the dark Underſtanding that diſcerns not Spiritual things, the Myſtery of Salvation, Excellencies of Chriſt, or Beauties of Holineſs, take *Bartimeus* for his Guide, and pray fervently for Spiritual Eye-ſalve, that

that Christ would touch and unseal his judgement; but if his Eye offend him, or any Lust as tender to him as the Apple thereof, Exoculation is the Remedy prescribed, *Matth.*5.29. And he, who hath an Imposthume in his Ears, when God talks with him in the language of his Mercies or his Judgements, of his Word, his Spirit, or his Works, wants an *Ephatha*. But seldom are his Lungs Ulcerless, whose Heart is not in Charity; yet let not such unsheath the Razor in his mouth, and possibly the Disease may not be mortal. Or say the Soul is imposthumated by corrupt Affections, through a long continuance of slimy distillations and unclean thoughts from the heart, to the obstruction of the Spiritual Breath, whereby the Graces languish, and the Vitals thereof decay: Is not this a Spiritual Hectique, a Consumption in the highest degree? Must not that Soul be cleansed from all filthiness both of the Flesh and Spirit? and make a constant use at every Spring to sin, and fall from Grace, the Diet-drink of Repentance? Adde to this the Restorative of Faith (whose principal Ingredients are Gods Promises and Christs Righteousness) then keep to the strict Diet of a Gospel-Conversation, and by the Mercy of God through the Merit of Christ that Soul shall recover.

Pantings of the Heart after a full Meal of Spiritual Dainties, or upon a full stomack after some plentiful Feast of Heavenly Manna, is no strange Malady in the childe of God. If those pantings proceed from a fulness of the Spirit, and not from an emptiness of Grace; if they are after Christ and his Righteousness, not after the World and its Vaingloriousness, its then a blessed Malady, and the Cure is mortal; in this case trouble not the Physitian. But if those pantings of the Heart be through too much vacuity of Grace, occasioned by worldly Cares or carnal Grief, whereby follows a loss of Apperite to that Food which came down from Heaven, thereby rendring the stomack unapt for digestion of Spirit-savoring Meats; In this case such things as callifie and corroborate the Heart, are not improper: Let therefore thy Prayer be as Frankincense, thy Humility as Camomil, thy Faith as Mastick, thy Penitence as Wormwood; of each a like quantity, in this Distemper, will afford an excellent Plaister to apply to the Heart.

Obedience to the sixth Commandment, is a soveraign Remedy against a Spiritual Plurisie; and if thou spit Blood, the Rule *Paul* prescribes the *Romans*, *Rom.*12.18. is very proper for thy Constitution. Also Envy, Pride and Ambition, are very Tympanous Maladies, which in time engender a Spiritual Dropsie; but Charity, Humility and Self-denial, will evacuate those flatuous Humors. Likewise Abstinence is the onely Cure after a Surfet of sin, to which adde Fasting and Prayer. But if thou art troubled with the Stone, I mean in the Heart, Remember who was *Davids* Key-keeper; who, wert thou all Adamant, can filiarize thee unto *Abraham*.

The immoderate heat of any Lust, which hath its origination from the Heart, will in time spread it self by the Faculties into the whole Soul, and impede the operations of Grace: This is a Spiritual Feaver, whereof there be divers kindes. If this be thy Malady, whether a

Burning-

Burning-Feaver through the violence of some strong Temptations, Satans fiery Darts, or through the Inflammation of some inordinate Lust; or whether a Putrid-Feaver, through the foul corruptions of Nature and filthiness of sin; or whether a Quotidian-Feaver, whereby the whole course of thy life is but as one fit of sin; or whether a Tertian or a Quartan-Feaver, wherein, through the intermission of the opportunities and occasions of sin, thou enjoyest some intervals of a better disposition, though no health; or whether a Hectique-Feaver, whereby a sinful flame is kindled, not onely in the meer Natural Qualities and Inferior Inclinations of the Minde, but also in the more Noble Faculties and higher Region of the Soul, which through the habitualness of that equal Heat in all the Faculties alike, renders thee insensible of thy Malady, and thence nigh incurable: Be it either or all of these, do but savingly Believe in the Physitian, and thy Faith shall make thee whole, but then be sure to persevere in the Faith, and beware of Relapses.

Some say the Times are very Leprous, and that the people are pestered with very venomous Botches; That the Gangrene of Envy hath almost unbowell'd them, and the Scurf of Hypocrisie strangely deformed them; That the Ulcer of Injustice hath cast a perpetual *Odium* on them, and the *Appetitus Caninus* of Covetousness hath made but one Morsel of them; That the Wolf of Sacriledge hath devour'd the Breasts which gave Christendom suck in her old Age; That though the Land hath had a Bloody Issue of nigh Twelve years running, yet never could have so much as a touch at the Hem of Christs Garment; That the belching of Blasphemy in a Convulsion of Will-worship, is as common as the disgorging of Oathes to unsurfeit the high stomacks of the proud and prophane. If these or the like be the Epidemical Maladies of these latter days, wherein the Devil is put to his Wits end, then let me prescribe this *Holy Arbor* as a standing *Pharmacopeia*, not for the shelf of every closet, but for the closet of every heart; wherein there is not a Drug that hath the least allay of any Poyson in it, nor a dangerous or obstrufe Ingredient: for the cautious Artist considering how untowardly ruder hands have gone to Composition with Divine Truths, what spurious Extractions have been thence drawn, and what Mischief hath thence followed; knowing also what rural judgements and tender Spirits may meet herewith, his care was greatest how he might be plainest.

The first and rarest Flower, as Portal to this *Holy Arbor*, that presents it self to thine eye, is, The Sacred Mystery of the Holy Trinity; indeed a Mystery invible onely to the eye of Faith. The unhappy *Jews* and *Turks* glance at the sight of a Deity, but to this day discern not Three Persons in one Godhead. The *Gnosticks* and *Valentinians* have their false Multiplying Glasses to see more Gods then One, but want the Prospective of Faith to descry a Trinity of Persons in one and the same Eternal Essence. Such a *Deceptio visus* hath so falsly presented the *Eunomians* with Three Gods or Spirits, not distinguished onely, but divided also, as that they could never see Three Persons in one onely Godhead.

Godhead. The *Apollinarians* ſuperacted their ridiculous Faith, and groſly held a Quaternity, not a Trinity of Perſons, was to be Worſhipped. The purblinde *Noetians* and *Hermogenians* had ſight enough to acknowledge the naked Name of Three in the Godhead, yet denied the Perſons. The *Patripaſſians*, that blaſphemouſly held the Father became Fleſh and ſuffered, never ſaw into this Myſtery. The ſacrilegious *Arrian Hereticks* (who make *Iſrael* to ſin) grant indeed the Names and Perſons of *Three*, yet deny the *Son* and the *Holy Ghoſt* their Divinity, yea the whole Trinity their Properties. The prophane *Trinitarians* acknowledge Three Perſons with their Lips, yet deny their Divinity by the Infidelity of their Lives: Thus rendring themſelves guilty of more knowledge then they practice, and conſequently not of fewer ſtripes then are menaced. All theſe are excluded this *Arbor*, and an entrance open onely for ſuch as by the Heaven-piercing eye of Faith can ſee into the Myſtery of this glorious Truth, and ſtedfaſtly Believe, That *there are Three that bear Record in Heaven, the Father, the Son, and the Holy Ghoſt, and theſe Three are One*, 1 Joh. 5. 7.

The next Flower in order, is the Word of God, Truths Standard, the ſacred Oracles of the Holy Scripture, which while the Prophets, Evangeliſts and Apoſtles penn'd, the Spirit held their hands. If there be any Wretch ſo much an Infidel, under the notion of a Chriſtian, poſſeſſed with the ſpirit of Contradiction to this *Baſis* of all Truths, I conjure him by the Author of that paralleleſs Work, That he haunt not this *Holy Arbor*, whileſt I leave this *Memento* with all ſelfleſs Chriſtians, *Thou ſhalt put nothing to the word that I command thee, neither ſhalt ye take ought therefrom*, Deut. 4. 2.

The next concerns the Law and Goſpel; I dare not diſcouple what God hath joyn'd together. The Law, that Touchſtone of all our works, without which we had not known ſin, *Rom.* 3. 20. Far be it therefore from all right byaſſed Chriſtians, to rebel in their hearts with the Libertines of any out-lawed Generation, That the Law is now totally repealed, as if the Law were the tranſgreſſion of the Goſpel: for, though *the Law* of it ſelf *made nothing perfect*, Heb. 7. 9. yet is *the Law* in it ſelf *a perfect* and undefiled Law, *converting the ſoul*, Pſal. 19. 7. whence the Royal Prophet in other places ſets it down as a ſpecial character of a righteous man, That *the Law of his God is in his heart*, Pſal. 37. 31. or that his heart is Gods Law-keeper, *Pſal.* 40. 8. yea, *Bleſſed* are they ſtiled, who ſincerely walk in the Law of the Lord, *Pſal.* 119. 1. and *ver.* 165. he proclaims Peace to them that love this Law: you may gueſs then at the cauſe of War. No marvel that notwithſtanding our many Faſtings and Prayers God ſtill threatens us with War, *For he that turneth away his ear from hearing the Law, even his prayer ſhall be abomination*, Prov. 28. 9. And though *now the Righteouſneſs of God*, which is by Faith, *is manifeſted without the Law*, Rom. 3. 21. yet *God forbid that we ſhould thence make void the Law through Faith*, whereby *we eſtabliſh it*, Rom. 3. 31. We acknowledge, That *by the deeds of the Law no fleſh ſhall be juſtified in the ſight of God*, Rom. 3. 20. nevertheleſs we muſt acknowledge, That *the Law is holy*, Rom. 7. 12. and *ſpiritual*, v. 14.

And

And though Christ be ineffectual to them who expect Justification by the Law, *Gal.*5.4. himself being the *end of the Law*; that is, the Accomplisher thereof, *for Righteousness to every one that believeth*, Rom. 10.4. And though as many as be *led by the Spirit*, *are not under the Law*, that is, not under the Bondage or Curse of the Law, *Gal.*5.18. And though now, *Faith* being *come*, *we are no longer*, like untuter'd Learners, *under a Schoolmaster*, that is, the Law, *Gal.*3.25. All this premised, yet *know ye not that the Law hath dominion over a man* for term of life, *Rom.*7.1. Know ye not that Christ came — What to do? *to destroy the Law?* no, but *to fulfil it*, Matth.5.17. and in the 18 Verse most pathetically asseverates us an Assurance, That *one tittle shall in no wise pass from the Law till all be fulfilled*: Wherefore let Heaven and Earth know, That *it is easier for them* both *to pass*, *then one tittle of the Law to fail*, Luke 16.17.

With the Law not improperly is joyn'd the Gospel, that Olive Dove of Mans Salvation, wherein Christ proclaims himself an Ark for all the Gospel-*Noachims*, against the Deluge of his Fathers Wrath. The light of this Gospel shines both on the just and unjust, but the beams thereof have happy influence onely on the Heirs of Grace, melting the hearts of such into Faith and Repentance, whilest they harden the cley-hearts of carnal Worldlings into stupidity and searedness of Conscience, whose Mindes the god of this World hath blinded, 2 *Cor.*4.4. yet the express Command for Dispensation thereof, is as Catholick as Christ or words could make it; when being Risen from the Dead, he accosted his Disciples, saying, *Go ye into all the world*, *and preach the Gospel to every creature*, Mark 16.15. So that *if the Gospel be hid*, *it is hid to them that are lost*, 2 Cor.4.3.

In the next place stands the Ministerial Function, the highest imployment that ever the Lord of Heaven vouchsafed the Sons of men. If the Ministers of the Word would sit down satisfied with the Stiles and Titles given them in Scripture, they needed no other Herald to blazon the Nobleness of their Calling, nor any Stellicidiaries to invite the *Hosanna*'s of the People. Are they not called The Salt of the Earth? the Builders of Christs Body? Gods Fellow-workmen? Christs Embassadors? the Stewards of the House? the Fathers of the Church? Fishers of men? Ministers of the Spirit? Builders of the Temple? Shepherds of the Sheep? Planters and Waterers of the Garden? the Lords Harvest men? his Vine-dressers? Watchmen of the City? Trumpeters of the Host? yea Stars of the Firmament, *Rev.*1.20. It were worth a National Fast, that all such as are thus highly dignified, were or might be responsibly qualified: Attribute we therefore none of these Titles to any such as are unfaithful in their Embassie, not to unsavory Salt, not to the Ignorant or Idle, nor to the Scandalous nor the Mercenary, not to the Contentious nor the Covetous, not to the Proud nor to the Superstitious, into whose Mindes the subtile Sophister of all Ages hath specially in this foisted such specious Qualifications, and such self-deceiving Equivocations to palliate those sins, as if in order to Life and Doctrine, he would feign perswade the World, to

ſpight the POPE, the CLERGY could not erre.

Next follows the *Hearing of the Word*; by this cometh Faith, without this poſteth Atheiſm; yet *take heed what ye hear*, Mark 2.24. yea and *how ye hear*, Luke 8.18. Away therefore with itching ears, with prejudicate thoughts, with an impreparatory heart, with preſumptuous ſelf-conceits: Away with diſtracted Cogitations, unſanctified Affections, turbulent Paſſions, ſublunar Cares, careleſs and extravagant Attention: Away with carnal Security, with vain Diſſention of Opinions touching the Truths delivered: Away with overchargings of Nature, with drowſie Faculties, with Unbelief, Hardneſs of Heart, Pride and uncharitable Thoughts, ever Remembring that it is (or ſhould be) the Word of God and not of man, 1 *Theſſ.*2.13. not a tittle whereof ſhall go unfulfilled, *Matth.*5.18. till it become the ſavor of life unto life, or of death unto deeper condemnation, 2 *Cor.*2.16. *Take heed therefore how ye hear*, Luke *ibid.*

After the Word, in order follows the Sacraments, which though they confer no Grace *ex opere operato*, yet are effectual Signs and Witneſſes of Gods incomprehenſible Benevolence to man-wards: For of Baptiſm ſaith our Savior, *He that believeth and is baptized ſhall be ſaved*, Mark 16.16. And of his Supper, he ſaith, *This is my Body which is given*, Luke 22.19. *and broken for you*, 1 Cor. 11.24. *This is my Blood of the New Teſtament, that is ſhed for many for the remiſſion of ſins*, Luke 22.20. Indeed a Sacrament is a Covenant of Gods free Favor to us, confirmed by ſome outward Sign or Seal inſtituted by himſelf. Thus was the Tree of Life a Sacrament to *Adam*, *Gen.*2.9. The Rainbow to *Noah*, *Gen.*9.9,13. The ſmoaking Furnace to *Abraham*, *Gen.*15.17,18. The Fleece of Wooll to *Gideon*, *Judg.*6.37. The Dyal to *Hezekiah*, 2 *Kings* 20.7,11. The Sacrifices, Circumciſion, and the Paſchal Lamb, to the Jews; Baptiſm and the Lords Supper to the Faithful under the Goſpel, *Mat.*28.19. *Luke* 22.19.

In the next place ſtands Prayer, the Souls Incenſe, whereby ſhe is wing'd for Heaven. Wonderful are the Works wrought by Prayer, not as a Cauſe, but onely as an Inſtrument ſanctified by God, and effectual to the Righteous, if it be fervent, *Jam.*5.16. This Fervency is that Magnetick Vertue in Prayer which attracts Heaven to Earth; but the fervent Prayer of an unrighteous man availeth little, ſave to betray his ſiniſter dexterity in vanifying ſo excellent a Gift, which in ſuch, the Lord knows, too often comes within a breaths bredth of Blaſphemy. But let the Faithful be exceeding cautious whom they cenſure in this caſe, leſt they chance to touch the Apple of Gods eye; and let him that prayeth pray fervently, for Faith is full of vigor, full of life, and God loveth a ſprightly Faith; yea, the Promiſe made to the Prayer of a Righteous man, is not otherwiſe annex'd then on the condition of Fervency: which we may not dream is confin'd to the activity of external geſtures, or volubility of a never-ſtammering tongue, but chiefly conſiſts in the ſincerity of the Supplicant, in the extent of his Faith, and cordiality of his Deſires.

Next follows the Lords Prayer, if we have not forgot that there is ſuch

ſuch a thing in *rerum naturâ Spiritualium*. It's worth a Catechiſm to ask the Worlds Favorites, Which of them, that do ſo highly adore this Prayer, can truly ſay *Our Father*: Moſt can ſay, but few can pray it: Others diſuſe it under the notion of a ſet Form of Prayer; but ſet Forms of Prayer *quatenus* ſuch are not prohibited. This is indeed a ſet Form of words for Prayer, but no ſet Prayer, as is generally miſ-thought; for it is a Prayer to none but ſuch as can pray it in Faith. Nor can there properly be ſaid to be any ſuch thing as a ſet Prayer, for (in ſubmiſſion to better judgements) I conceive the motion of the Spirit in Prayer, is that which denominates Prayer to be Prayer; which Spirit is not confineable by this or any ſet Form of words, as may appear, 1 *Sam.* 1.15. For the motion of the Spirit in one praying the ſame words of another, may be more extenſively Spiritual in that one then in the other; which could not be, if the very words ſet in that Form, Method and Order, could confine the Spirit: And hence it is that all that can ſay the Lords Prayer, cannot pray *Our Father*; for my voyce may be articulate enough without Faith, but without Faith and the Spirit that articulate ſound cannot properly be called a Prayer, though articulated by the form of words in the Lords Prayer. Thus though many ſay the ſame form of words for Prayer, yet they may not be ſaid to pray the ſame Prayer; yea one and the ſame perſon at ſundry times praying the ſame form of words, may not infallibly be ſaid to pray the ſame Prayer, for it varies according to the meaſure of the Spirit in the perſon praying, which may not be one & the ſame in the ſame perſon at all times, though the form of words be ſtill the ſame: for as there are divers operations of the ſame Spirit in divers perſons, yet not oppoſite each to other; ſo there may be divers motions of the ſame Spirit at divers times in one and the ſame perſon, yet not contrary each to other: for who can ſay he hath the ſame meaſure of the Spirit at all times alike? Now then, if any one can compoſe a ſet Form of the Spirit, which no Creature dare uſurp; or confine the Spirit to a ſet form of words, which Angels want Rhetorick to do, then poſſibly may he make a ſet Form of Prayer. Call it then not a ſet Form of Prayer, but a ſet Form for Prayer. To think the Spirit can be ſtinted by words ſet in this or that Form, is a popular Miſtake, becauſe the Spirit hath an extent beyond both the Reſtraint of the ſtricteſt words, and the ſublimeſt ſignification of any words; and becauſe the Spirit of Faith, which is the *Cauſa ſine qua non* of Prayer, is not limitable by words; indeed the gift of Elocution, the gift of Utterance, the ſubject-matter to be prayed for, and the like, may be ſtinted by words; but the grace of Faith, the grace of Love, the grace of Zealous Fervency, ſuch ſpecial operations of the Spirit in Prayer cannot be ſtinted by words, nor can ſet words limit them; becauſe when they are wound up to the heighth, they have ſtill an implicite voyce in the heart, beyond whatever can be uttered by the tongue: And this is known in Scripture by the pouring out of the heart before God, 1 *Sam.* 1.13. *Pſal.* 62.8. Inſomuch that when a ſoul in Faith prays, as we ſay, *extempore*, even then the words of the tongue, though unlimited, yet comes oft times far ſhort of the language of the heart, which is the Spirits proper Dialect, and which

could not be, if words might reſtrain the Spirit. Indeed if the Spirit were onely in the words, or wholly confin'd to the words, then muſt it be ſtinted by the words. Thus a ſet Form for Prayer is a ſtinting of the ſubject-matter to be prayed for, and that by the ſtinting of the words; but is not a ſtinting of the Spirit, which is too Spiritual to be limited by words. If I can pray in the liberty of the Spirit without any words at all, no queſtion but I may pray in the liberty of the Spirit with any words aptly compoſed for Prayer, ſo long as the Spirit is not circumſcriptible by words; for though the words of a Petition confine me to pray, *Thy Kingdom come*, as the ſubject matter to be prayed for in that Petition, yet my Spirit is left at liberty to pray that Petition in Faith, Zeal and Fervency, proportionable to the meaſure of the Spirit vouchſafed me, and not to the method and the number of the words preſcribed me: For the operation of the Spirit in Prayer, refers to that Love which the Author of the Spirit bears to the party praying, and not to any form of words compoſed for Prayer. Beſides, a Prayer prayed *ex tempore*, without any premeditated or preceding compoſure of words into a certain Form, is not onely to the joynt-Supplicant Auditors, but alſo to the party himſelf praying *viva voce* a ſet Form for Prayer: for he cannot pray at all *viva voce* without a Form ſet, either premeditatively ſet, or ſet *ex tempore*, the latter whereof is as well a ſet Form in all audible Prayers as the other, and that not onely to the co-Supplicants, but alſo to the party himſelf audibly praying, becauſe words muſt neceſſarily fall within thoſe bounds the Compoſer frames them, and no other; whereby at laſt they become a Form ſet, whether premeditatively framed, or framed *ex tempore*, and that as well to him that frameth and prayeth them audibly, as to them who joyn therein with him; ſo that if the Spirit be ſtinted by the one, it is ſtinted by the other alſo: and conſequently we could not audibly pray at all without ſtinting the Spirit, were that common Aſſertion true, That the Spirit is ſtinted by a ſet form of words. Indeed if there could be a ſet Form of the Spirit, and conſequently a ſet Prayer indeed, then it might be granted that thus the Spirit might be ſtinted. And thus we grant, That there may be a ſet form of words for Prayer, but no ſuch thing as a ſet Prayer, for that is onely of the Spirits compoſure, which is no way ſubject to words. And ſo this may ſtand for a Concluſion, That no words whatſoever, be they never ſo defectively or comprehenſively compoſed into any Form for Prayer, can be properly ſaid to lay a reſtraint on the Spirit, which with no words or any words hath ſtill its liberty in the fervent Prayer of Faith. Yet to prevent Miſunderſtandings, we may not think but a ſet Form of words for Prayer doth ſtint and limit the Petitions, though not the Spirit wherein and wherewith they are petitioned. Nor is this ſo ſaid in vindication of ſet Forms for Prayer, as to leſſen at all the excellency of Extemporal Prayer, for the Spirit hath its liberty in both. And as I hold ſet Forms of petitions for Prayer may be of moſt excellent uſe to ſuch as have Faith and a meaſure of the Spirit, yet want the gift of Elocution; ſo I likewiſe hold, That they are but of ſubordinate uſe to them whoſe infirmities are helped and ſupplied by the Spirit without them; and

and that all Prayers whatever ought to carry in them, touching the matter and maner of them, a Reſemblance parallel to that Form for Prayer which Chriſt ſet and taught his Diſciples, and in them us. From which therefore let no man for faſhions ſake think himſelf exempted, becauſe it is a ſet Form; for is not the extemporal Prayer of another man in my audience a ſet Form to me, yea and to himſelf alſo, being extemporally, though not premeditately ſet? Or are we exempted from it becauſe ſome Idolize it? Is the ſin of Commiſſion in one, a warrant for the ſin of Omiſſion in another? Or are we indeed exempted from it under a pretence of the Spirits being ſtinted by it? Is not all that is ſupplicable or can be prayed for, therein comprehended, if the Rejecters thereof underſtood it? Or doth the excellency of that Prayer too much eclipſe the luſtre of our own, both being prayed in Faith? Are we ſo Prayer-proud? Doth it not rather ſupply the defects of our own? Or is the bare verbalizing of that Prayer in the faithleſs and ignorant, a ground ſufficient for the godly to deny it their Zeal, their Faith, their Hearts? Are we exempted from it under a ſuppoſition that it is too Good for ſinners? Is not this rather an Idolizing of the words? Have we no relation to it, becauſe Chriſt taught it onely to his Diſciples? Abſiſt. Muſt not the Faithful pray it, becauſe the Wicked babble it? Shall I reject Scripture becauſe the Devil hath uſed it? Muſt we never pray it, becauſe it may not always be abſolutely neceſſary? may it therefore be never expedient? Hence then never let any ſober Chriſtian more undervalue this Form for Prayer, for the reaſon onely of others thinking too highly of it; nor admire it for the reaſon of others vain undervaluing it; but pray it in Knowledge, Faith and Fervency, without which the words are as a dead letter. This Form is compleatly Comprehenſive of all things petitionable, whether Spiritual, Temporal or Eternal; an exact Epitomy of what God hath promiſed to give, or man hath leave to ask. It is that Form of words for Prayer which our Savior taught his Diſciples, commanding them, when they pray, to ſay, *Our Father which* &c.

Next follows that *Creed*, which vulgarly is ſtiled *Apoſtolical*, whereby we make Confeſſion of that Faith which believes in one God, even the true God, one in Eſſence, *Deut.*6.4. Three in Perſons, 1 *Joh.*5.7. The Father the Creator, *Pſal.*134.3. the Son the Redeemer, *Rom.*5.18. the Holy Ghoſt the Sanctifier, 1 *Pet.*1.2. which Believes that the Holy, *Eph.*1.3,4. and Catholick Church, *Iſa.*54.2. conſiſts of the Faithful people of God; which Believes that there is a Communion of Saints, *Eph.* 4. 15, 16. Pardoned of all ſins, *Iſa.* 44. 22. Appointed to Riſe from Death, and to enjoy Eternal Life both in Body and Soul, *Joh.*6. 39, 40.

In the next, a word of the Decalogue in general; How in the Table of mans Heart it ſtood engraven before it was repeated in ſtone; Alſo how and in what maner the Law was given; How many ways the Decalogue's divided; with Rules concerning the ſubſtance and meaning thereof in general. Various and voluminous are the Expoſitions on the Commandments; but here as in a Map, *quaſi uno intuita*, thou mayeſt deſcry the whole Region of the Law of God: The ſame may be ſaid of the

the whole Work, as it ſtands in relation to the ſubject it treats of. Now becauſe we are not under the Law but under Grace, ſome have dream'd, That the Enacting of the Goſpel hath Repealed the Statutes made when *Moſes* was Speaker; the Lord awaken them. *Do we now make void the Law through Faith? God forbid; yea, we eſtabliſh the Law*, Rom. 3.31. *David*, a man in requeſt with God, a man after his own heart, took the Teſtimonies of God for his Heritage for ever, made them the joy of his heart, and reſolved to keep the Commandments of his God, *Pſal.* 119. 112, 115. and in *ver.* 126. he ſaith, *It is time for thee, O Lord, to work, for they have made void thy Law*; and in the next Verſe moſt paſſionately declares his affection, ſaying, *I love thy Commandments above gold, yea above fine gold.* A plain Diſcovery why others reject them. But, *if thou wilt live, keep the Commandments*, Prov. 7.2. keep them exactly, univerſally, conſtantly, chearfully and ſincerely. Have no Gods but One, and that the onely true God. Worſhip no Created thing. In vain do not take Gods Name in thy thoughts, actions or otherwiſe. Conſecrate the Seventh day. Reverence thy Superiors, but not with Religious Worſhip. Commit no Adultery by the eye or otherwiſe. Do not play the Thief in thy Calling or otherwiſe. Give no falſe Teſtimony; and endeavor after that excellent gift of Contentation. Thus, with holy *David*, have thou reſpect to all the Lords Commandments, and that continually, *Pſal.* 119. 117. for, *the Lord ſheweth Mercy unto Thouſands of them that love him, and keep his Commandments*, Exod. 20. 6.

The next is touching the Infinite Love of God to Man, The Decree of Election, according to the good will and pleaſure of God from all Eternity; The Creation of all things out of nothing, without any Inſtruments, Means, Aſſiſtance or Motion, onely by the Word of God alone; The Redemption of Man by the Imputation of the ſufferings of the puniſhment due for ſin in the perſon of our Mediator; *Vocation*, whereby we are called from Darkneſs to Light, from a ſtate of Nature to a ſtate of Grace, from out of the World to the Kingdom of Heaven, from being Limbs of Satan to be Members of Chriſt, from Children of Wrath to become the Heirs of Heaven; *Juſtification*, whereby God abſolveth true Believers from the guilt of ſin, by the Imputation of the Righteouſneſs of Chriſt; *Sanctification*, or the inward changing of a juſtified man, purged from all the corruption of Nature, and endued with inward Righteouſneſs, whereby the Image of God is reſtored in him; *Adoption*, whereby the juſtified, through the Union they have with Chriſt, are accounted of God as his own Children; *Regeneration*, or the repairing of the decayed eſtates of our ſouls, the Holy Ghoſt actuating the hearts of Gods Elect to a free, conſtant and faithful exerciſe of a holy life; *Converſion*, or mutation of a corrupt Minde, Life and Will, into a good, ſtirred up in the Choſen by the Holy Ghoſt, through the Preaching of the Goſpel; *Repentance*, that inward and continual ſorrowing and mourning for the Commiſſion of ſin, joyned with Faith, Humiliation, and a conſtant turning from all ſin unto God, with a hatred and loathing thereof, thus accompanied with both inward and outward amendment; and *New Obedience*, whereby a man is renewed unto

that

that whereunto he was enabled by Creation; whereby being endued with Faith and Repentance, he doth, according to the measure of Grace received, endeavor to yield Obedience to all Gods Commandments with the whole man: for which end even the Revelation of the Mystery which was kept secret since the World began, was made known to all Nations, *Rom.*16.26.

The next speaks of *Fasting*, that holy and extraordinary Abstinence from the commodities of this life, for our better humiliation and preparation to Prayer, when any Judgement on our selves or Brethren is either threatned, feared, begun or executed. How this part of Divine Worship hath been of late years prophaned in this Land, may to this day be read in the *Euroclydons* of Gods fearful Judgements; Insomuch as its now necessary that we Fast for our Fasts: For did we not Fast to Wrath, to Revenge, to Strife, to Envy, to Debate? Did we not Feast our Lusts, when nought but the posture of a Bulrush could denote our Fasting? Did we not Fast at Noon to surfet at Night? Did we not even then afflict our Brethren in stead of our Souls? Did we not finde pleasure in the day of our Fasts, and exact all our Labors? Did we not draw Iniquity with cords of Vanity, even then when we should have loosed the Bands of Wickedness? Did we not even then load on weights grievous to be born, in stead of undoing the heavy Burthens? Did we not even then also receive the gain of Oppression, in stead of letting the oppressed go free? Did we not then likewise take the staff of Life from such as were half famished before, in stead of dealing our bread to the hungry? Did we not then also cast the poor out of their own Dwellings, in stead of bringing them that were cast out into our own? Did we not even strip the very dead of their shrowds, in stead of covering the naked? In a word, Did we not at our Fasts invite the Devil to a Feast? *Is it such a Fast that I have chosen?* saith the Lord, *Isa.*58.5. *Did ye at all Fast unto me, even to me?* Zech.7.5. *This is a lamentation, and must be for a lamentation.* Wherefore Fast of thy Fasts, O Nation, Repent of thy Repentance, lest the Lord forbid his Prophets to pray for thee, Reject thy Cry when thou Fast, and consume thee by the Sword, the Famine, and the Pestilence, *Jer.*14.11,12.

Next follows a word of *Holy Feasting*, seasonable onely at the receiving of Benefits or removal of Evils; wherein we are to have a special eye and regard to those Four Graces; *viz. Thanksgiving, Fear, Temperance* and *Charity*, without which it may be feared lest the Lord deal with us as he threatned *Israel*, and turn our Feasts into mourning, *Amos* 8.10. yea, spread the dung, even the dung of our Feasts, on our Faces, *Mal.*2.3. For when we Feast, do we not eat to our selves, and drink to our selves? Are there not spots in our Love-Feasts? Do we not Feast with the Leaven of Malice and Wickedness? Is it with the unleavened Bread of Sincerity and Truth? Wherefore, though at such times a more free and liberal use of the Creature is not unseasonable, yet ever remember, that *it is better to go to the house of Mourning, then to the house of Feasting*: But if thou wilt make a Feast, obey our Saviors command, and call the poor, the lame, the maimed, and the blinde, *Luk.*14.13.

Lastly,

Laſtly, *Eccleſiaſtical Diſcipline*, that keeps the Key of Life and Doctrine, offers it ſelf to our conſideration: Without which every man is at liberty to write, act and ſpeak according to the pleaſure of his prophane and blaſphemous Heart; without which we may expect the fall of the Walls of the holy Vineyard, and a breach open for the Wilde Bore of the Eaſt, and the little Foxes of the Weſt to devour the Grapes; without which the Magiſtrate wears a Sword without point or edge; without which Vice lords it, and Vertue's enſlaved; without which the Children ſtarve, whileſt holy things are given to Dogs; without which the deſperate Wills of prophaneſt men eſtabliſh Iniquity as a Law to be obeyed on pain of Martyrdom. Submit thy ſelf therefore to this and every Ordinance of God, who hath ſealed a Commiſſion to his Church with an *Amen* to it, That *whatſoever they ſhall binde on Earth ſhall be bound in Heaven, and whatſoever they ſhall looſe on Earth ſhall be looſed in Heaven*, Matth. 18.18.

Thus (*Reader*) having ſhewed thee the way to this *Holy Arbor*, the Door is open; onely let me whiſper this word in thy Heart at parting, That thou *take heed how thou Readeſt*, not knowing but the Trump may Sound ere thou arrive at the other end of this *Arbor*. The Lord grant This may not then Riſe in Judgement againſt either of our *Errata's*.

J. G.

AN

THE HOLY ARBOR.

CHAP. I. §. 1.

The Trinity.

ONe of the deepeſt Myſteries of our Religion, is, That God is the Father, the Son, and the Holy Ghoſt; and again, That the Father, the Son, and the Holy Ghoſt are one and the ſame God: So it is one of the moſt myſterious points of our Faith, To believe in one God, who is diſtinct in three Subſiſtances or Perſons, called, The Father, the Son, and the Holy Ghoſt, who are three in perſon; and again, they three are one, not in perſon, but in nature. By Nature is meant, a thing ſubſiſting by it ſelf, that is common to many: By Perſon is meant, a thing or eſſence ſubſiſting by it ſelf, not common to many, but incommunicable. In this Myſtery of the Trinity, the Divine Nature is the Godhead it ſelf, ſimply and abſolutely conſidered; and a Perſon is that which ſubſiſteth in this Godhead, as the Father, the Son, and the Holy Ghoſt. If any man would conceive in minde rightly the Divine Nature, he muſt conceive God or the Godhead abſolutely; if any of the Perſons, then he muſt conceive the ſame Godhead relatively, with Perſonal properties. Thus the Godhead conſidered, with the propriety of Fatherhood or Begetting, is the Father; and conceiving the ſame Godhead, with the propriety of Generation paſſively taken, we conceive the Son; and the ſame Godhead, with the propriety of Proceeding, we conceive the Holy Ghoſt. Neither may it ſeem ſtrange to any, that the names of Nature and Perſon are uſed to ſet forth this Myſtery by, for they have been taken up by common conſent in the Primitive Church, and are contained in the Scriptures, *Heb.* 1.3. *Gal.* 4.8.

This Myſtery may well be conceived by a Compariſon borrowed from Light: The light of the Sun, the light of the Moon, and the light of the Air, for nature and ſubſtance are all one and the ſame light; and yet they are three diſtinct lights: The light of the Sun being of it ſelf, and from none; the light of the Moon from the Sun; and the light of the Air from them both: So the Divine Nature is one, and the Perſons are three, ſubſiſting after a diverſe maner in one and the ſame Nature. The three Perſons are one, not ſimply, but one in Nature; that is, Coeſſential, or Conſubſtantial, having all one Godhead, becauſe there is one God and no more in Nature; conſidering that the thing which is Infinite, is but one, and is not ſubject to multiplication. And as theſe three Perſons are one in Nature, ſo whatſoever agrees to God, ſimply conſidered, agrees to them all three: They are all Coequal and Coeternal; All moſt Wiſe, Juſt, Merciful, Omnipotent, by one and the ſame Wiſdom, Juſtice, Mercy, Power. And becauſe they have all one Godhead, therefore they are not onely one with another, but alſo each in other, the Father in the Son, the Son in the Father, and the Holy Ghoſt in them both: And we muſt not imagine that theſe three are one God in this ſenſe, as though the Father had one part of the Godhead, the Son another part, and the Holy Ghoſt a third; for that

is moſt falſe, becauſe the Infinite and moſt ſimple Godhead, is not ſubject to Compoſition or Diviſion, but admits a Diſtinction without any Separation. And whereas it is ſaid, That the Son and the Holy Ghoſt have their beginning from the Father, we muſt know, that it is not a beginning of their Nature, or of their Godhead from the Father, but of their Perſon onely; for the Godhead of all three Perſons is uncreate, and unbegotten, and proceeding from none. So alſo whereas it is ſaid, That the Son and the Holy Ghoſt have received all their Attributes, as Wiſdom, Knowledge, Power, *&c.* from the Father, we muſt know, That that which the Son receiveth of the Father, he receiveth it by Nature, and not by Grace; and he receiveth not a part, but all that the Father hath, ſaving the perſonal propriety: So the Holy Ghoſt receiveth from the Father and the Son by Nature, and not by Grace.

Now the diſtinction of the Perſons is notably ſet forth unto us in the Baptiſm of our Savior Chriſt, *Matth.*3.16,17. where it is ſaid, that *when Jeſus was baptized, he came out of the water*; there is the ſecond Perſon: *And the holy Ghoſt deſcended upon him in the form of a Dove*; there is the third Perſon: and the Father, the firſt Perſon, pronounced from Heaven, that *he was his onely beloved Son, in whom he was well pleaſed.* Again, the Trinity is proved 1 *John* 5.7. This is the Myſtery of all Myſteries to be received of us all, namely, The Trinity of the Perſons in the Unity of the Godhead. The Perſons are they, which ſubſiſting in one Godhead, are diſtinguiſhed by incommunicable properties, 1 *John* 5.7. *Gen.* 19.24. *John* 1.1. They are Coequal, and diſtinguiſhed not by degree, but by order: Divided they cannot be, by reaſon of the infinite greatneſs of that moſt ſimple Eſſence, which one and the ſame is wholly in the Father, wholly in the Son, and wholly in the Holy Ghoſt; ſo that in theſe there is diverſity of Perſons, but Unity of Eſſence: The Communion of the Perſons, or rather Union, is that by which each one is in the reſt, and with the reſt, by reaſon of the Unity of the Godhead; and therefore every each one doth poſſeſs, love and glorifie another, and work the ſame thing, *John* 14.10. *Prov.*8.22,30. *John* 1.1. and 5.19. Again, a Perſon is a diſtinct ſubſiſting of the whole Godhead, and an individual Underſtanding, and an incommunicable Subſiſtence, living of it ſelf, and not ſuſtained by another: So that the three Perſons in the Trinity, are not three ſeveral Subſtances, but three diſtinct Subſiſtences, or three divers maner of being of one and the ſame Subſtance and Divine Eſſence. The Divine Eſſence is one and the ſelf-ſame thing, truly ſubſiſting in the three Perſons: Now the Eſſence doth not beget an Eſſence, but the Perſon of the Father begetteth the Perſon of the Son, and the Holy Ghoſt proceedeth from the Father and the Son, by an eternal and incomprehenſible ſpiration. And thus the three Perſons make all one Divine Eſſence and one God, being in Nature Coeſſential, in Dignity Coequal, in Time Coeternal, in Greatneſs Incomprehenſible, in Power Irreſiſtible, in Will Unchangeable, in Place not Circumſcript, every where preſent without ſight, the Firſt and the Laſt, without Time, making all things mutable, without any paſſive mutability in himſelf. In this Myſtery of the Trinity, how in that moſt ſimple and ſingle Eſſence of God, there ſhould be three in one, and one in three, Differing, but not divided, Several, but not ſundred, All one for their Nature, All diſtinct for their Perſons, is a ſecret of ſecrets, rather ſtedfaſtly to be believed, and reverently to be adored, then over-curiouſly to be ſearched into.

Again, in the Divine Eſſence there be three diſtinct Perſons, the Father, the Son, and the Holy Ghoſt; God the Father is indeed the beginning of the Godhead, but yet in reſpect onely of the order of the Perſons: For in the Godhead we may not ſeek for any firſt or laſt in degree, or dignity, or time, but onely in order of exiſting or working: The Son is the Wiſdom of the Father, begotten of the Father before the world; The Holy Ghoſt is the infinite Power proceeding from the Father and the Son. The Scripture aſcribeth to the Father the Beginning of working; To the Son, Wiſdom and Counſel; To the Holy Ghoſt, Vertue and Power: Notwithſtanding, they be alike in all things in reſpect of Eternity, Dignity and Power,

Power, becauſe there is one moſt undivided Divine Eſſence common to them, and ſo they be one God. *There be three which bear witneſs in Heaven, the Father, the Son, and the holy Ghoſt, and theſe three be one,* 1 John 5.7. And although the word *Creator* is given to the Father, *Redeemer* to the Son, and *Sanctifier* to the Holy Ghoſt, yet in truth they are common to all three Perſons in one Eſſence: And though the Father is ſaid to be the Firſt, the Son the Second, the Holy Ghoſt to be the Third; yet one is not more ancient then the other, as the Father more ancient then the Son, or the Son then the Holy Ghoſt, but all of a like Coeternity; for the Perſons are one after another in order of Nature, but not of Time, *John* 1. 1,2. *Gen.* 1. 2,26. The things they have in common, in regard of their work, are to Create, *Gen.* 1.26. *John* 1.3. to Redeem and to Sanctifie, *Iſa.* 43. 1. & 49.7. The Creation is given to the Father, Redemption to the Son, Sanctification to the Holy Ghoſt, not as they are ſimply an operation or work (for ſo ſhould other perſons be excluded from it) but in reſpect, for the order and maner of working, which is peculiar and proper to every one of them, in producing and bringing forth the ſame external work: So that our Creation, Redemption, Sanctification, are each appropriated to ſome one Perſon of the Trinity, and yet all three Perſons have their joynt working in them: For the works of our Creation, Redemption and Sanctification, are the operations of the Godhead outwardly, that is, external operations, which God worketh on his Creatures; and they are undivided, that is, common to the three Perſons, which they by common Will and Power work in the Creatures, by reaſon of that one and the ſame Eſſence and Nature of the Godhead, which they have; All the Perſons therefore Create, Redeem and Sanctifie. Again, Eſſence is a thing ſubſiſting by its ſelf, the very Being of God, Abſolute and Communicable; Perſon is a thing ſubſiſting, Individual, Living, Underſtanding, not ſuſtained in another, neither part of another: Eſſence is the Being of God; Perſon is the maner of this Being, which is threefold, and ſo maketh three Perſons: The Eſſence is Abſolute and Communicable; the Perſon Reſpective and Incommunicable.

By the name of Trinity, are underſtood the three maners of Being in God; that is, three, not Eſſences, but Perſons of the ſame Divine Eſſence. Now Trinity and Triplicity, as alſo Trinal and Triple, differ; for that is ſaid to be Triple, which is compounded of three Eſſences, or is diſtinct by three Eſſences; but Trinal is in Eſſence but one and moſt ſimple, though it hath three maners of Being. God therefore is not Triple, becauſe there are not moe Eſſences; but Trinal, becauſe he being one according to his Eſſence, is three according to his Perſons, yet ſtill but one God: So that there is one Exiſtence or Eſſence of the three, which is from none, but of it ſelf, becauſe it is but one; but the maners of the Exiſtence are three. Wherefore as concerning Exiſtence, Being or Eſſence it ſelf, the three Perſons are of themſelves; as concerning the maner of Exiſting or Being, the Father is from none, but of himſelf, the Son of the Father, the Holy Ghoſt from both; the Son begotten, the Holy Ghoſt proceeding. As it is one thing to be a Man, another thing to be a Father or a Son, yet one and the ſame is both Man and Father; but he is Man abſolutely, or in himſelf, or according to his own Nature, and Father in reſpect of another, *viz.* his Son. So it is one thing to be God, another thing to be the Father's Son, or the Holy Ghoſt, and yet one and the ſame is both God and Father; God, in reſpect of himſelf, or his own Nature; Father, in reſpect of the Son.

Now though this be alike in God and Man, that both do communicate to another, not his Perſon, but his Eſſence; yet is there an exceeding diſſimilitude in the maner whereby the Divine Eſſence being infinite, and the Humane being created and finite, is communicated to another: For in Men, in the Father and the Son the Eſſence is as diſtinct as the Perſons themſelves, the Father and the Son being not onely two perſons, but alſo two men diſtinct in Eſſences, ſo that the Father is not that man which is the Son; but in God the Perſons are ſo diſtinct, that yet the Eſſence remaineth common, one and the ſame; and therefore there are not three Gods, but the Son is the ſame God in number, which is the Father and the Holy Ghoſt.

Again, in Perſons Created, he that begetteth, doth not communicate his whole Eſſence to him that is begotten, for then he ſhould ceaſe to be a man, but onely a part; but in uncreated Perſons, he that begetteth or inſpireth, communicateth his whole Eſſence to him that is begotten or proceedeth; yet ſo, that he who communicateth doth retain the ſame Eſſence, and that whole: And the Reaſon of both Differences, is, Becauſe the Eſſence of Man is finite and diviſible, but the Eſſence of God infinite and indiviſible; and therefore the Deity may, being the ſame, and whole or intire, be together both communicated and retained, whereby the Perſons are not any thing ſeperated from the Eſſence, but each of them are the very ſelf-ſame whole Eſſence of the Divinity; wherefore God or the Divine Eſſence, is the Father, is the Son, is the Holy Ghoſt. Thus the three Perſons in the Trinity are all one; one in Nature and Eſſence; one in Will and Conſent; one in Vertue and Power: what the one doth, the other doth alſo, the difference is onely in the maner of working. This Myſtery of the Trinity and Unity, was taught from the beginning of the world; howbeit, the fuller revelation of it was reſerved to the times of the Goſpel, when the light of this Truth outſhined the Sun at noon, *Matth.*28.19. 1 *John* 5.7.

The Doctrine of the Trinity of Perſons in the Unity of the Godhead, muſt be held & retained for theſe Reaſons; *viz.*

1. Becauſe by it we may diſtinguiſh the True God from all falſe gods and idols.
2. Becauſe among all other points of Religion, this is one of the chiefeſt, being the very foundation thereof: For it is not ſufficient for us to know God as we can conceive of him in our own imaginations, but we muſt know him as he hath revealed himſelf in his Word; and it is not ſufficient to Salvation to believe in God confuſedly, but we muſt believe in one God diſtinct in three Perſons.
3. This Doctrine directs us in the worſhipping of God aright: For Unity in Trinity, and Trinity in Unity, is to be worſhipped; one God muſt be worſhipped in the Father, in the Son, and in the Holy Ghoſt: And if we worſhip God the Father, without the Son and the Holy Ghoſt, or the Son without the Father & the Holy Ghoſt, or the Holy Ghoſt without the Father and the Son, we worſhip nothing but an Idol. Again, if we worſhip the three Perſons not as one God, but as three Gods, then likewiſe we make three Idols.

The difference of Eſſence & Perſon is to be obſerved and held for theſe Reaſons:

1. Leſt the Unity of the true God be diſtracted.
2. Leſt the Diſtinction of Perſons be taken away.
3. Leſt another thing be underſtood by the name of Perſon, then the truth of Gods Word declareth.

That in one Divine Eſſence are ſubſiſting three Perſons, the Father, Son and Holy Ghoſt, each of which is one and the ſame true God; or that one true God is three Perſons truly diſtinct, and thoſe three Perſons are one onely true God, is proved thus; *viz.*

1. By Teſtimonies of Scripture, partly out of the Old Teſtament, as *Gen.*1.2. *Iſa.*61.1. partly out of the New, *Mat.* 28.19. *Joh.*14.26. & 15.26. 2 *Cor.*13.13. 1 *Joh.*5.3. *Tit.*5.3. *Eph.*2.18. *Gal.*4.6.
2. By thoſe places of Scripture which give unto thoſe three, the Father, the Son, and the Holy Ghoſt, the Name of *Jehovah* and true God; for thoſe places wherein thoſe things which are ſpoken of *Jehovah* in the old Teſtament, are in the new referred expreſly & moſt plainly to the Son & the Holy Ghoſt.
3. By thoſe places which attribute the ſame whole Divine Eſſence to the three Perſons, and ſhew that the Son is the proper Son of the Father, moſt truly begotten of him, and that the Holy Ghoſt is the Spirit of the Father and the Son; the Son therefore and the Holy Ghoſt have the ſame, and that whole Eſſence of the Deity which the Father hath; the Son hath it communicated of the Father, by being from everlaſting born of him, and the Holy Ghoſt of the Father and the Son, by proceeding from them.

4. By

4. By the places which give unto the three the ſame Attributes or Properties, and perfections of the Divine Nature, as Eternity, Immenſity, Omnipotency, *&c.*
5. By thoſe places which attribute to the three the ſame effects or works proper unto the Deity, as Creation, Preſervation, Government of the World, alſo Miracles, and the Salvation of the Church.
6. By thoſe places which yield to the three equal honor and worſhip, and ſuch as agreeth to the true God alone.

The three in the Trinity are called Perſons, Becauſe they have proper things to diſtinguiſh them, in regard either

1. Of themſelves, as
   1. Father, to beget, and to be of himſelf, *Joh.*5.26. & 1.14. 1 *Joh.*5.1.
   2. Son, to be begotten, and to be the ſecond Perſon, *Joh.*1.14,18.
   3. Holy Ghoſt, to proceed both from the Father and the Son, *Mat.*3.16.
2. Of the Creatures, as
   1. The Father worketh through the Son by the Holy Ghoſt, *Eph.*2.10. *Rom.*11.36.
   2. The Son worketh from the Father by the Holy Ghoſt, 1 *Cor.*8.6. *Joh.*1.3.
   3. The Holy Ghoſt worketh from the Father and the Son, *Gen.*1.2. *Job* 33.4.

The things wherein they communicate with themſelvs are theſe; *viz.*
1. One is in another and poſſeſſeth another; as, the Father is in the Son, and the Son in the Father, and the Holy Ghoſt in them both, *Joh.*10.30,38. & 14.10,11.
2. They have glory one of another, *Joh.*17.4,5,22,24,26.
3. They delight one in another; as, the Son is a delight to the Father, and the Father to the Son, and the Holy Ghoſt to them both, *Mat.*3.17. *Joh.*5.20.

The order of working in the Three Perſons of the Trinity; *viz.*
1. The Father Createth, but immediately, by the Son and the Holy Ghoſt; the Son from the Father, and the Holy Ghoſt from the Father and the Son.
2. The Father and the Holy Ghoſt Redeem us, but mediately, by the Son; but the Son immediately, from the Father by the Holy Ghoſt.
3. The Father and the Son Sanctifie us, but mediately, by the Holy Ghoſt; but the Holy Ghoſt immediately, from the Father and the Son.

In this deep Myſtery of our Religion, we muſt be guided wholly by Faith, and endeavor to believe this Trinity in Unity, and Unity in Trinity, though we are not able to reaſon the truth thereof by Natural demonſtrations.

Behold, the ſacred Riddle of Divinity;
One Godhead in a holy Trinity
Of Perſons, or three Perſons all in one
Moſt undivided Deity alone:
Diſtinct in Perſons, not in Eſſence; no,
The Godhead's not divided, think not ſo:
For it's not ſubject to diviſion,
Nor admits of any Compoſition,
But diſtinction without ſeperation;
As is moſt evident by Mans Creation. Gen. 1. 26.

§. 2. *Gods*

§.2. *Gods Word.*

THe Word of God is the Wiſdom of God, *James* 3.17. concerning the truth which is according to godlineſs, being given by inſpiration of God, 2 *Tim.*3.16. the original being from heaven, not earth, *Joh.*3.27. and the Author thereof being God, not man, 1 *Cor.*2.10. by which Word God alone doth onely binde the Conſcience, by cauſing it in every action to excuſe for well-doing, and accuſe for ſin. Now this Word of God is the holy Scripture, in which name are to be underſtood all and onely thoſe Canonical Books of the Old and New Teſtament, of whoſe Authority was never any doubt in the Church; which we receive as Canonical, not ſo much becauſe that the Church doth ſo receive and allow them, as for that the holy Spirit in our hearts doth teſtifie that they are from God: Touching which, this is a Truth muſt be held of us, That no part of the Canonical Scripture inſpired of God, ſuch as was committed as the Lords Treaſure to the Church, for the perpetual inſtruction thereof in Faith and Obedience, is loſt and periſhed, nor can be loſt or periſh; ſo that no one Oracle or Sentence of God can fall away. Indeed theſe ſacred Books may be deſpitefully abuſed by men many ways, but they can never be finally loſt and wholly extinguiſhed, for the works of God remain for ever and ever: And as for any ſandy Suppoſition contrary to this Truth, let the vain Suppoſer anſwer, What Error more can be convinced, what Comfort more can be received, what Vice more can be corrected, what Truth more can be publiſhed, what Grace more can be commended to the Church, out of thoſe Books which he ſo fondly ſuppoſeth to be loſt? Beware therefore of doubting of Gods Providence herein, ſhaking thereby the Faith of the Church: Whoſoever thus goes about to ſtrike at the foundation thereof, the leaſt duſt that falls from the Building, will cruſh the preſumptuous Underminer into bottomleſs deſtruction.

The Scripture is a Doctrine inſpired by God, to make us wiſe unto ſalvation, 2 *Tim.*3.15,16. *Rom.*1.16. and containeth all things neceſſary (to be known and believed) for the ſalvation of man, *Joh.*20.31. 2 *Tim.*3.16,17. the whole being as it were compendiouſly compriſed in the Decalogue, the ſum of the Law, and in the Creed, the ſum of the Goſpel. As for all the fundamental Points of Chriſtian Religion, neceſſary to ſalvation, they, notwithſtanding the darkneſs of ſome Myſteries herein contained, are clearly and plainly ſet down, ſo as the humble and obedient heart may diſtinctly, without wavering and gainſaying, conceive and believe them: Thus not unfitly is the Scripture compared, in regard of the perſpicuity thereof, to a Foord over which a Lamb may wade; and in regard of the difficulty thereof, to a Sea wherein an Elephant may ſwim. Now though all things neceſſary to be known are herein contained, yet are not all literally expreſſed, as the Baptiſm of Infants and Original Sin, which notwithſtanding are diſtinctly and demonſtratively inferred thence; and ſo are all things that belong to Faith and Obedience, whatſoever we are to believe or to practice: So that the letter of the Scripture may be alledged, and yet the word of God miſſed, as by all Hereticks; and a man may ſwerve from the letter, yet alledge the true word of God; therefore it is nothing leſs then neceſſary, that we be diligently familiar, and well acquainted with this Word of God. *Joſephus* tells us, The Jews knew the Scriptures as well as their own names; many of us may tell the Jews, We ſcarce know the names of the Scriptures; Moſt inexcuſeable Ignorance, ſad and lamentable! for we are bound to know the Scriptures themſelves, that by them we may come to knowledge, by knowledge to faith, by faith to obedience, and by obedience to ſalvation.

Touching the Apocryphal Books (to which the Imps of *Rome*, as to their own Traditions, give power equal to the Canonical Scriptures) they were not penned by the Prophets the Lords Secretaries (as the Scriptures were) nor ever committed of truſt to the Iſraelites: They contain certain things diſagreeing from the true Scriptures of God, and no proof that they were penned by the Spirit of God, therefore

fore there is no warrant for the equalling them in Credit or Authority with the Scriptures. Besides, one main property of the Books of the Old Testament, is, That every one of them was written either by *Moses* or some other of the Prophets in the Hebrew tongue, the native language of the Jews; but the Apocryphal Books were penned by some other in the Greek tongue, which was not the language of the old Prophets, so that they are no part of the Law or of the Prophets. And yet as the presumptuous Papists make the Apocryphal Books of equal Authority with the Canonical; so others have more blasphemously long since obtruded for Canonical, the fatherless brood of other Books unto these; as, *The third and fourth of Esdras, An Appendix of Job, A Preface to the Lamentation, The third and fourth of the Maccabees*, a Book called *Μαγουβαιων, The Book of Enoch, The Gospel of Thomas and of Matthias, The Acts of Peter*; and in the year 1120, a certain new Gospel, called *Evangelium Æternum*, was found out, being full of Blasphemies: All which and the like are damnable presumptions, plainly forbidden by the Lord, *Deut.*4.2. and most fearfully threatned, *Rev.*22.18,19. So then, to withstand the Devils suggestion against the Divine Authority of the true sacred Scriptures, it is very necessary to have our judgements well informed therein; to pray for the Spirit of Revelation or Inspiration, which may inwardly testifie to our Spirits, That God is the Author of the Scriptures; which Principle we must hold undeniable, and give no place to doubting about these uncontradictable Truths.

The Scripture is said to be the Word of God, in regard of
1. The Author, who is God himself, 2 *Tim.*3.16.
2. The Matter, which is Gods Will, *Eph.*1.9.
3. The End, which is Gods Glory, *Eph.*3.10.
4. The Efficacy, which is Gods Power, *Rom.*1.16.

Touching the Scriptures, we are principally to consider these 4 things:
1. Who is the Author of them, that is (as hath been shewed) God himself, *Gal.* 1.11,12.
2. Who are the instrumental Causes, they are (as hath been likewise shewed) the Prophets and Apostles, 2 *Pet.*1.21.
3. To whom they belong, even to all sorts and degrees of men and women, *Psal.*111.2. & 119.9.
4. What is the property thereof, *viz.* All-sufficiency, without any patching of mens Decrees or Inventions, to teach the true knowledge of God, 2 *Pet.*1.16. 1 *Cor.*1.17.



Scripture is ... God and ... Christ ... Truth ... may be ... ved from ... unanswerable Arguments, drawn from Scripture it self.

1. From the Causes thereof, wherein consider,
1. That the first and principal is the Author thereof, even God himself, to him do the Scriptures refer themselves, and also shew how God is their Author. Now nothing is falsly ascribed to God, but God in time will bring the same to nought; and therefore if the Scripture had not been Gods Word, it would long ago have vanished.
2. The cause Conservant; for the Devil by wicked men and Hereticks, hath labored to take away Gods Word from mens hearts and hands; but yet it is still preserved in the Church, which argues that it is kept by a greater power then is in all men and all Angels; that is, by the power of God.
3. The causes Instrumental; they were holy men of God, Prophets and Apostles, who for vertue und piety exceeded other Writers far beyond all comparison, and if they had been meer Politicians, their writings would have shewed it; for the Penmen of holy Scripture have herein faithfully registred their own faults, which no politick person would have done.

2. From

2. From the Matter thereof, which ſtands
- 1. In doctrine, which is
  - The Law, ſet forth in moſt excellent purity, nothing being therein againſt it or common Equity: The Law is perfect Reaſon, the Goſpel above Reaſon, yet not contrary to Reaſon.
  - The Goſpel, wherein is ſet down Doctrine altogether above mans Reaſon, touching Chriſts Incarnation, and mans Redemption by his death; and although theſe things be above Nature, yet we finde them true, wholeſom and good, in experience of conſcience, which alſo proveth that they are the Word of God. Men may deviſe ſtrange things above Nature, but they can never be wholeſom to the conſcience.
- 2. In ſtile; the phraſe is plain and familiar, and yet in any one ſpeech there is more majeſty then in all the writings of men.

3. From the End thereof; for it ſets up Gods Worſhip and mans Salvation, and yet gives nothing to Men or Angels, but all to the glory of God: but for the writings of men, they do either directly, or by inſinuation, aſcribe ſomething to the writers thereof.

4. From the Effects thereof: For
- 1. Though it is againſt our corrupt Nature, croſſing and condemning the ſame, yet it winneth men to the love thereof, and to obedience thereto; which could not be, unleſs it were the Truth of God, for we abhor and deteſt the words of men that be againſt our Nature.
- 2. It ſerves notably to comfort a man in all diſtreſſes whatſoever, even in the pangs of death, when no word of any man can do him the leaſt good, but onely his word that is the Lord of our ſoul, and the God of our life.

5. From the two properties of Scripture
- 1. Antiquity: Among humane writings we have none of certainty in things they record, that go ſo high as the Creation; but the Scripture ſets down things done from the beginning.
- 2. Mutual Conſent: for though the Books of Scripture were written by divers men, in ſundry Ages and Times, yet all agree within themſelves, there is no contradiction in Scripture; but the writings of men have not this conſent, no not in the ſame Author, whom commonly we ſhall finde contradicting himſelf.

6. From the ſigns and true miracles thereof; as the parting of the Sea, the ſtaying of the Sun and Moon, and many others, yea the Incarnation of the Son of God, the Miracle of miracles.

7. From the Contraries: Contrary to the word of God is the will of the Devil, and mans corrupt Nature; the Devil hates Scripture, and mans corrupt Nature repines thereat, when it is checked and controlled thereby: Now that which is contrary to theſe two, muſt needs be holy and true, and that is the word of God.

8. From Teſtimonies, whereof there be 2 kindes;
- 1. Of holy Martyrs, who in all ages have ſealed the truth thereof, preferring the word of God before their own lives; whence it is truly ſaid, *Sanguis Martyrum ſemen Eccleſiæ*: And though Hereticks have dyed for falſhood, yet there is great difference in their ends; the true Martyrs have unſpeakable joy in the Spirit in their torments, but Hereticks have no ſuch joy, but a natural ſenſleſs blockiſhneſs, whereby they undergo theſe torments.

2. Of

2. Of Gods Spirit, which is the principal teſtimony; for when men begin to learn and obey the word of God, then the Spirit of God ſettles their Conſcience in the perſwaſion of the truth of Scripture, which is infallibility it ſelf.

The Teſtimony of the Holy Ghoſt touching Gods Word, is obtained and diſcerned from the Teſtimony of man, by doing theſe two things:
1. By reſigning our ſelves to become truly obedient to the Doctrine taught, *John* 7.17.
2. By praying unto God for his Spirit, to certifie our Conſciences, that the Doctrine revealed is the very Doctrine of God, *Mat.*7.7,8. *Luke* 11.13. *Jam.*1.7.

The Majeſty of the Scriptures conſiſteth chiefly in theſe three excellencies:
1. In the Majeſty of the Spirit of God, which ſhineth in them.
2. In the Conſent of all the parts among themſelves.
3. In the Fulfilling all the Propheſies delivered long before, yet accompliſhed preciſely each of them in their proper place.

The Authority of the Scripture doth not (as the Papiſts affirm) depend on the Church, for theſe Reaſons:
1. The reproach of God, by making the Teſtimony of mans voyce greater then the voyce of God.
2. Our Comfort; for Faith is grounded on approved witneſs, therefore not on man.
3. The truth of God is plainly expoſed to the mocks and ſcoffs of the wicked, if we affirm that our Religion is from God onely becauſe our ſelves ſay ſo.
4. Becauſe the Authority of the Church depends on the Scripture.
5. The Scripture it ſelf is in many places againſt this opinion, *John* 5. 1 *Cor.*2. 1 *John* 5.

The Popiſh twofold Scripture.
1. Inward Scripture, or a conſent of Doctrine written by the Holy Ghoſt in the hearts of all Catholicks, and this (ſay they) is right Scripture. Unparalleld Blaſphemy!
2. Outward Scripture, which is written in Paper or Parchment, which hath no certain ſenſe (as they falſly affirm) but as the preſent Church determines thereof: but this is a deviliſh Doctrine, aboliſhing the true Word of God, and ſetting up the Opinions of their own hearts.

The three Heads whereby the Scriptures diſtinguiſh the true God from all falſe and feigned gods.
1. That God is a Spiritual Eſſence, Eternal, of infinite power, wiſdom and goodneſs.
2. That God did not onely make all things in ſix days of nothing, but alſo that they are ſtill preſerved and governed by his wiſdom and providence, nothing coming to paſs by Chance or Fortune.
3. That God is perfectly juſt, and perfectly merciful.

The whole Scripture may be divided into the Law and the Goſpel, ſomtimes called the Old and New Covenant; both which make but one in ſubſtance, though they are two in circumſtances or adminiſtration: So that the New agreeth with the Old, in reſpect of God, in theſe particulars:
1. The ſame is the Author of both Covenants.
2. The ſame parties are joyned in both Covenants, that is, God & Man.
3. The ſame is the Mediator of both: *Moſes* indeed is called the Mediator of the Old Teſtament, but as a Type onely of the true Mediator Chriſt: So that there is but one mean of reconcilement, one faith, one way of the ſalvation of all who have been or ſhall be ſaved even from the beginning of the world unto the end, *Heb.*13.8.
4. The principal Conditions whereby we are bound unto God, and which are called the ſubſtance of the Covenant, are both before and after Chriſt all the ſame; for in both God promiſes remiſſion of ſins to believing and repentant ſinners; in both men are bound to repent and believe. Thus the Promiſe of Grace is in both the ſame, that is, Remiſſion of ſins, the giving of the Holy Ghoſt, or regeneration and life everlaſting, to be given by and for Chriſt the Mediator, to thoſe onely who believe; underſtand it not in particular of the circumſtances of grace, but in general of grace it ſelf, which was promiſed.

How the old & new Covenant differ in respect of God.

1. In the Promises of Corporal benefits; for in the Old they were special, certain and definite, in the New they are onely general.
2. In a circumstance of the Promise of Grace; for in the Old they were reconciled to God, and for the *Messias* sake, who should come or be exhibited; we in the New are saved for him being come and exhibited.
3. In the signs or symboles of the Promises; in the Old were many and divers signs and Sacraments; in the New few and plain, even Baptism and the Supper of the Lord.
4. In the old Covenant were types and figures of good things to come, and so all things were the more obscure and dark; in the new is an accomplishment and exhibiting of these things, and so all things more clear.
5. In the Old the pouring out and effusion of the gifts of the Holy Ghost is more narrow and sparing, in the New more large and plentiful.
6. The Old was but for a time, during until the coming of the *Messias*; the New is for ever.

How the old and new Covenant differ in respect of men.

1. In the Old the Church stood bound to the obedience of the whole Mosaical Law, Moral, Ceremonial, Civil or Judicial; in the New we are bound onely to the Spiritual or Moral worship, and the use of the Sacraments.
2. The Old was made and tyed to one certain Nation, the people of Israel; but the New belongeth to all Nations, the Church is Catholick and Universal.

Such things as may rightly be gathered from the Scriptures, are even as if they were written therein: For in the Scriptures

1. Some things are not indeed, and yet are said to be; as, that God sitteth, that he hath eyes, ears, hands, mouth, and such like.
2. Some things are indeed, and yet are not said to be expresly; so that though the same words be not there, yet the Doctrine is; as, that the holy Ghost is God, that he proceedeth equally from the Father & the Son, That there are two Sacraments, That Christ is God of himself, & Consubstantial with the Father; and yet indeed these are there plainly enough expressed, though not in the self-same, and just so many words.
3. Some things neither are, neither are said to be; as, that an Image and an Idol are things different in themselves.
4. Some things are, and are said to be; as, that there is one God, and one Mediator between God and Man.

As the Scripture is the pure word of God, so this word is onely, properly and truly the right sense and meaning of the Scripture: For except that be warily observed, and carefully found out, there may seem in some words to be matter

1. Of Falshood, as when it is said, That *the Son knoweth not the day of Judgement*, Mat. 13. 32. that is, as he is Man.
2. Of Heresie; as, that the Father is greater then the Son, *Joh.* 14. 28. Christ being taken again in the same sense.
3. Of Contradiction; as betwixt that which Christ said (*My Father is greater then I*) and that which the Apostle said, (that *Christ Jesus thought it no robbery to be equal with God*, Phil. 2. 6.) in all which senses, respect must be had to Christ, either as he is Man, or as he is God.

Hereticks and other wicked men falsifie the word of God four ways:

1. By leaving out something of moment out of the Text.
2. By adding somewhat of their own which may make for them.
3. By perverting it, which they do two ways:
   1. By taking that literally, which is meant figuratively.
   2. By taking that allegorically, which was spoken properly.
4. By misapplying or turning the places which they alledge, to another thing then was intended by the Holy Ghost.

All

All ſorts of men are bound to have knowledge in the Scripture, for theſe Reaſons:

1. Becauſe God hath appointed ſuch as are Governors over others, to be Teachers of them that belong to their charge, therefore none ought to be without knowledge, *Eph.*6.4. *Gen.*18.19.
2. Ignorance is the cauſe of all error, becauſe the natural man perceiveth not the things that are of God.
3. The want of knowledge is the cauſe of ſundry fearful Judgements, ſpiritual & temporal, *Hoſ.*4.4,6. both inward & outward, *Iſ.*1.3,7.

The Scripture is difficult in four reſpects:

1. In regard of the matter: Many profound and deep myſteries are contained therein; as, the Trinity of perſons in the Unity of the Deity, and the Hypoſtatical Union of the two Natures of Chriſt in one perſon; yet ſo plainly opened in Scripture, as we may well believe theſe things to be ſo, though we cannot fully conceive how they ſhould be ſo.
2. In regard of the maner of writing: Many abſtruſe phraſes are therein, as divers Hebraiſms, Metaphors, Allegories, and other Tropes and Figures, which by diligent ſtudy of the Scriptures, and careful uſe of the means, may be found out.
3. In regard of the perſons who reade them: Natural men are not capable of the things of the Spirit of God, 1 *Cor.*2.14. he that is Spiritual diſcerneth all things, 1 *Cor.*2.15. for God giveth unto him the Spirit of revelation, *Eph.*1.17.
4. In regard of the maner of ſearching them; for if men curſorily & careleſly reade the Scripture, no marvel if they underſtand little or nothing thereof.

The Reaſons why the Scripture is in ſome reſpects difficult:

1. To declare unto man his natural blindeneſs, and to ſuppreſs all ſelf-conceit; for by the Myſtery of the Word, the wiſdom of man is found to be fooliſhneſs.
2. To keep holy things from dogs; and ſo to make a difference betwixt the childe of the kingdom and the wicked.
3. To maintain the divine Ordinance of Preaching and Expounding the Scriptures.
4. To raiſe up in us an appetite after the Word, and an high eſteem of it, and to keep us from loathing it: By the perſpicuity of it we are kept from ſtarving, and by the difficulty of it from loathing it.
5. To ſtir us up diligently to ſtudy and ſearch the Scriptures, and carefully to uſe the means whereby we may finde out the hidden treaſure in it.
6. To make us to call upon him who is the Author of the Scripture, to give us the Spirit of Revelation, and not to reade or hear the Word without faithful and earneſt prayer.

For our help in the finding out of the true ſenſe of the Scripture, there are divers profitable means: As

1. Underſtanding of the Original Tongues, becauſe divers Errors and Hereſies have been drawn from Tranſlations, and every language hath ſome kindes of ſpeech proper to it ſelf.
2. Skill in the Arts, whereby proper and figurative ſpeeches and phraſes may be diſcerned and diſtinguiſhed, and the true conſtruction of words, with the juſt conſequents of arguments may be diſcern'd.
3. Knowledge of the Analogy of Faith, that is, of the fundamental points of our Chriſtian Religion, that no ſenſe be made contrary to any of them.
4. Obſervation of the ſcope of that place which is interpreted, and of the circumſtances going before and following after.
5. Comparing one place with another, as the obſcure places with the perſpicuous: Thus the meaning of many Types and Propheſies in the Old Teſtament may be underſtood, by the application of them in the New.
6. Prayer, for thereby the Spirit of Revelation is obtained, *Eph.*1.17.
7. Faith and obedience in & to Gods word, ſo far as it is made known.

The four graces needful to use the Scriptures aright:

1. Knowledge, whereby in all things that we do, we may be able to judge what is the good will of God, what is pleasing and acceptable to him, *Rom.*12.2. *Eph.*5.17. This knowledge is attained by diligent reading of the word, by meditation on what we reade, by a reverend conferring thereof, and by a careful humble attention to the preaching thereof.
2. Wisdom, which teacheth us rightly to apply the word, and that both in the true sense and meaning of that particular place which we alledge, and also according to the present matter for which it is alledged; otherwise we pervert the Scripture to our own destruction, 2 *Pet.*3.16.
3. Faith, whereto the power of the Scriptures is restrained; for the Word is the power of God to every one that believeth, *Rom.*1.16. without this all knowledge, all wisdom is in vain.
4. Obedience; for in Religion a man knoweth no more then he practiseth: Happy onely which so know, as to do what they know, *John* 13.17. by neither carelesly neglecting that which is commanded, nor by preposterously doing that which is forbidden.

The Scripture contains matter concerning all sorts of persons & things which may be reduced to these 5 Heads:

1. Touching Religion and the right worship of God, they teach how to serve him, and what to believe of God or Man.
   1. Touching God, that he is one in Essence, and three in persons.
   2. Touching our selves,
      1. That by Creation we were made good, holy and righteous.
      2. That by our Fall we are become wretched by reason of sin, and not able of our selves to think one good thought, or to stir one foot forward toward the Kingdom of heaven.
      3. That by Regeneration we are born again, and made the Sons of God by Adoption, and by faith we lay hold on Christ, our Wisdom, our Sanctification, our Righteousnes, our Redemption.
   3. Touching the Church, That it is the company of the Faithful that have been from the beginning: By them also are we led to know the two Sacraments, and what to believe of the general Judgement that shall be of the godly and ungodly.
2. Touching Kingdoms and Commonwealths, and touching the Duties of Magistrates and Subjects, they inform us how the one ought to rule, and the other to obey; and neither the one nor the other do their duties for conscience, till the Word inform them.
3. Touching Families and Houshold-affairs, in which are Husband and Wife, Parents and Children, Masters and Servants; no duty required of them is omitted, but all contained herein.
4. Touching the private life of every particular person, how to behave our selves in the whole course of our life.
5. Touching the common life of all men; we learn in them how to lead our lives in every estate, whether we be rich or poor, whether we be high or low; we can be in no estate, but we shall finde sufficient store of heavenly precepts and examples to teach us the way wherein we should walk.

The

The way to profit by the Scriptures.

1. We must have recourse by prayer to God the Author of the Scriptures, he onely is able to unlock them, and so to bring us into the secret chamber of his presence.
2. We must keep such order in the reading of them, as may stand with our Calling and state of life, and take all opportunity to do it, redeeming this day what we omitted the last.
3. We must understand to what ends & uses they were written; as
   1. To teach, that we may learn the Truth.
   2. To improve, that we may be kept from error.
   3. To correct, that we may be driven from vice.
   4. To instruct, that we may be setled in the way of well-doing.
   5. To comfort, that in trouble we may be confirmed in patience, and hope of an happy issue.
4. We are to remember that the Scriptures contain matter concerning all sorts of persons and things.
5. We must have the Doctrine of the Scriptures plentifully dwelling in us, not in the mouth, but seated in the heart, that we may be able to rise up being fallen, to stand in the truth, to continue unto the end.

The several kindes of neglecters of the Scriptures, and consequently self-enemies to their own souls.

1. Such as care not to reade it or hear it at all; of all Books they least respect the Bible.
2. Such as seldom reade it, having fair bound Bibles, onely to keep them company at Church.
3. Such as reade much, but do onely reade, never search the Scripture, to finde out the true sense and meaning thereof.
4. Such as reade, and seek out the true sense also, but onely to understand the truth of the History, or to maintain discourse, not to be edified in faith, or to have their sins mortified.
5. Such who in searching out the true sense of Scripture, trust to their own skill, wit and understanding, and neglect the preaching or Ministery of the Word.
6. Such who do all they can to be expert in Gods Word, but with a trayterous minde, to fight against the truth thereof, as Hereticks and such like.

Three points to be observed in interpreting of the Scripture.

1. That the phrase be considered, and the proper sense of the words found out.
2. That the order and coherence of the members or parts of the Doctrine which is contained in the Text of Scripture, be declared.
3. That the Doctrine be applyed to the use of the Church, which it hath in confirming true opinions, or refuting errors, in knowing of God & our selves, in exhorting, in comforting, in directing our life.

The way how to decide doubtful places of Scripture

1. To respect the Analogy of Faith; that is, to receive no Exposition which is against the ground of Doctrine, that is, against any Article of Faith, or Commandment of the Decalogue, or against any plain Testimony of Scripture.
2. To examine the Antecedent and Consequent matter of that place which is in question.
3. To resort to such places of Scripture as teach the same more clearly.
4. To confer like places together, where though the same words be not spoken of the same thing, yet the like words and form of speaking are used of the like things.
5. When the Controversie is thus judged, we may lawfully also descend to the consent of the Church.
6. An ardent and daily invocating of God, that we may be guided and taught by his holy Spirit.

The

The two proper effects of the Scriptures are,
- 1. To teach Doctrine, §1. Laying out of Truth. 2 *Tim.*3. 16. By §2. Confuting of Errors.
- 2. To exhort out of it, §1. Stirring up to God. 1 *Tim.* 6. 2. By §2. Turning back from evil.

The chief Graces which are obtained by the Scriptures.
1. Vocation; we are called by the Spirit inwardly, and by the Word outwardly, 2 *Theſſ.*2.14.
2. Juſtification, which is an action of God, imputing the righteouſneſs of Chriſt to us, which is apprehended by Faith, which cometh by hearing the word, *Rom.*10.
3. Sanctification; for we are ſanctified by the word of God, *Joh.*15.3.
4. Knowledge; which is by the word, 1 *Joh.*4.6.
5. Faith; which comes by hearing the word preached, *Rom.*10.17.
6. Repentance; *Peter* preached the word, and converted three thouſand, *Acts* 2.38,41.
7. Hope; for by patience and comfort of the Scriptures we have hope, *Rom.*15.4.
8. Love; for it cometh of God by his Word and Spirit, 1 *Joh.*4.7.

The conſideration of the Scriptures Author, being God, preſents us with a fourfold uſe.
1. That they want not, nor ſtand in need of the confirmation and approbation of the Church or of men.
2. That God himſelf, who is the inſpirer of them, is the beſt interpreter of them, and the ſole and ſoveraign Judge thereof, 2 *Pet.* 1.20. 1 *Cor.*2.10,11.
3. That the Miniſter muſt preach unto the people, not the invention of his own brain, not the conceits of his own wit, not the excellency of words, not the inticing ſpeech of mans wiſdom, but in the plain evidence of the Spirit, and of power, 1 *Cor.* 11, 23. 1 *Pet.*4.11.
4. That it belongeth as a ſpecial duty to the people of God, to receive, reade, ſtudy, reverence, obey, and keep the Doctrines delivered in them, foraſmuch as they proceed from ſuch an Author, *Heb.*2.2,3.

All our words & actions muſt be directed by this precious Word of God in the holy Scriptures; which is alſo of a fourfold uſe, much reſembling the former:
1. To teach us the perfection and All-ſufficiency of the word of God, not needing the rags of Popiſh Traditions to be patched unto it.
2. To direct and inform the Miniſters what to teach the people, the people what to believe, wherein to reſt, whereupon to build their Faith, and to ſettle their Conſcience.
3. To reprove thoſe that deſperately ruſh on in the courſe of their life, not caring what they do, never conſulting with God, or reſolving as from God or his Will.
4. To admoniſh us to be careful how we reade the Scriptures, to take profit by reading them, that ſo we may have direction in all our ways, and learn how to pleaſe God, and to abſtain from all things that do diſpleaſe him.

The manifold uſe of the Scriptures, appears by the admirable benefit of well uſing it; there being no Error in judgement but may be refuted, no Corruption in life but may be redreſſed, not any true ſound Doctrine but may be proved and maintained, not any Vertue or Duty but may be warranted, and the practical performance thereof directed hereby, 2 *Tim.*3.16. yea, it is a light to the blinde, a guide to the wanderer, a comfort to the diſtreſſed, a counſellor to the doubtful, *Pſ.*119. and a teacher to the unlearned, *Prov.*1.4. Laſtly, our Savior Chriſt, the Prophets and Apoſtles, all by the Spirit of God have here revealed unto us more then all the wiſe men of the world did ever know;

know; whence we have just reason to magnifie the Books of Scripture, far above all humane writings, the choyceſt whereof, compared with this holy Writ, are but waſte Paper: for theſe ſacred Books fully ſet out unto us the nature and eſtate of true felicity, when the profoundeſt Tract of humane works could never yet reach to the ſhadow thereof. Let us therefore, in reading, hearing, expounding, converſing, practiſing, in every action that concerns this ſacred Word, always account of it as the Word of the Ever-living God; and with the joynt powers and faculties both of ſoul and body maintain it, againſt all deviliſh Atheiſts, that in word or life deny it, ſeducing Hereticks that corrupt it, and all enemies that oppoſe it, or rebelliouſly riſe againſt the Scepter of it.

Lo here the ſacred Oracle of God,
The juſt man's Anchor, and the ſinner's Rod;
The lame man's Crutch; the blinde man's Eye; the Tree
Of Life, or Type of Immortality;
A Well of living Waters: Drink of this,
And thou ſhalt thirſt no more, but after Bliſs;
The depth whereof the Natural man ne're ſaw.
Pray then thou mayſt have wherewithal to draw
Heav'ns Library, Gods Spirit th' Author: Take heed,
Tempted Adam! with what Spirit thou doſt read.

§. 3. *The Law and Goſpel.*

THe Law of God is a Doctrine delivered of God at the Creation, written in *Adams* heart, publiſhed by the Miniſtery either of Angels or of men, and afterward repeated and renewed of him by *Moſes* and the Prophets, teaching what we ought to do, and what not to do; binding reaſonable Creatures, always promiſing to perfect performers of obedience, eternal life, condemning eternally them who perform not this obedience, except Remiſſion be granted for the Mediators ſake. Before the Fall, this Law was poſſible to all men, as to Angels; and if now it be impoſſible, it is our own fault, for God commanded them when they were poſſible, neither hath he loſt the right of requiring that now, which we loſt the power of performing of then at our Parents firſt birth; yea, after our ſecond birth in Chriſt (being ſtill in this life but in a ſtate of imperfection) it is impoſſible, though God commands us to crave and deſire of him in this life the perfect fulfilling of the Law: So that God chargeth no more upon us, then he had enabled us to do, and had given us ſtrength to perform; and if there be any impoſſibility to do it, the fault reſteth in our ſelves, and not in God: for man by his firſt Creation was able to keep the whole Law without ſinning, for he was made after Gods own Image. *God* (ſaith *Solomon*) *made man righteous*, Eccl. 7. his heart was full of divine underſtanding, his will was altogether right, his affections holy, his power abſolute to perſiſt and continue ſuch always; but as his nature now is, he cannot keep the Law of God, neither the whole nor any parcel thereof, but is altogether corrupt, his underſtanding darkned, his will crooked, his affections impure, and his beſt ſtrength weakneſs, towards the running of the race of Gods Commandments; yea, though aſſiſted by Gods grace, and regenerate, yet does not perfectly fulfil the Law, but faileth ſtill in many things: for though a man be now Spiritual, and guided by Gods Spirit not to ſin as men natural, 1 *John* 3. 9. yet the fleſh, the old man, corrupt Nature, is not altogether expelled, but remaining for their humiliation, and the exerciſe of Grace in their Spiritual combat, hindreth them from doing perfectly the thing they would,

and

and swayeth them oftentimes to the thing they would not. Thus though the Law exacteth such perfect obedience, as no man in this life is able to yield, as appeareth *Acts* 13.38. *Rom.* 8.3. & 3.20. *Gal.* 2.21. yet we must know, that it is impossible onely to Nature, but not to Grace; which is thus to be explained. It is possible to Grace, because Grace covereth our failings, not that a man in Grace can perfectly fulfil all things.

Christians are not bound at all to the observation of the Judaical Ceremonies; nor are the Judicial Laws of the Jews necessarily to be received or established in any Commonwealth: yet no Christian man whatsoever is freed from the obedience of the Moral Law, for that remains for ever a Rule of obedience to every childe of God, though he be not bound to bring the same obedience for his Justification before God; for he is accursed (saith the Law) that faileth in any Commandment, except (saith the Gospel) he be reconciled again in Christ, and in him have the pardon of his transgressions. Whence this is one main difference betwixt the Law and the Gospel, That the Law leaveth no place to repentance, nor affordeth any means to resume that which is lost, or recover that which is decayed: Hear the thunder of the Law, *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them*, Gal. 3.10. Listen to the still voyce of the Gospel, *Repent*, Mat. 3.2. & 4.17. *Sin no more*, Joh. 5.14. & 8.11. *Turn you, turn you from your wicked ways, for why will ye dye?* Ezek. 33.11. In this respect the Law may be resembled to *Abishai*, the Gospel to *David*; both of them found their enemy: *Abishai* would presently have smote him dead; but *David* wakes him, tells him the danger he was in, and adviseth him to look better to himself, 1 *Sam.* 26.8, *&c.* Thus the Law sets forth the rigor of Gods Justice; the Gospel the riches of his Mercy: Now indeed a man cannot see his sins to purpose, without the spirit of Bondage, for that must make the Law effectual, as well as the Spirit of Adoption doth the Gospel; that is, except God himself press the Law in our hearts, the Ministers discover our sins to no purpose; they may as soon shake the earth it self, as the heart of a sinner, without the work of God: therefore the first work of the Holy Ghost, is to awaken a sinner, to set upon him his sins, that he may be fit to receive Christ.

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The Law in general, is that part of Gods Word which commands things just, honest and godly; and being thus conceived, it is threefold, or the parts thereof are three:

1. The Ceremonial Law, concerning Ceremonies, binding the Jews until the coming of the *Messias*, that they should be Signs, Symboles, Types or Shadows of Spiritual things to be fulfilled in the Gospel of Christ; this Law prescribed to the Jews Ceremonies, Rites and Orders, to be performed in the Worship of God; and is laid down in the Books of *Moses*, especially in *Leviticus*: it concerned the Jews onely, and is now wholly abrogated.

2. The Judicial Law, which is that part of Gods Word which prescribed Ordinances for the Government of the Jews Commonwealth, and the Civil punishment of offenders: Indeed their whole Civil Order or Government, that is, of the Offices of Magistrates, Judgements, Punishments, Contracts, and of the distinguishing and bounding of Dominions, binding all *Abrahams* posterity until the coming of the *Messias*, that they should be Types of that Order which should be in Christs Kingdom, that is, of the Spiritual Regiment of the *Messias*: This did indeed principally concern the Jews; but yet so far forth as it tendeth to the establishing of the Moral Law, having in it common Equity, it concerneth all people, in all times and places.

3. The

3. The Moral Law, which teacheth us what to do, and what not to do, binding all reasonable creatures to perfect obedience, both internal and external; so that it may fully be described in these three points:

1. That part of Gods word concerning righteousnes and godlines, which was written in *Adams* minde by the gift of Creation, and the remnants of it be in every man by the light of Nature; in regard whereof it bindes all men.
2. It commandeth perfect obedience, both inward in thought and affection, and outward in speech and action.
3. It bindeth to the curse and punishment every one that faileth in the least duty thereof, though but once, and that in thought onely, *Gal.*3.10. The sum of the Moral Law is propounded in the Decalogue or Ten Commandments, which many can repeat, but few do understand.

The Ceremonial Law must be considered in a double respect;

1. In regard of the observation of it in Gods worship, and so it is wholly abrogated.
2. In the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out; thus it remaineth still, and is now more plain then ever it was.

The Ceremonial Law ceased at the coming of Christ, for these Reasons:

1. There is no more use of a candle when the Sun is risen, nor of the picture when the person is present: Thus was it between the Mosaical Ceremonies and Christ.
2. The renting of the vail of the Temple at Christs suffering, and the destruction thereof not long after, shew the same.
3. Christ was a new High Priest after the order of *Melchisedeck*, who was greater then *Aaron*, and therefore his order was to cease at the coming of this worthier.
4. Christs coming made us to be of age, when as before men were children, and nothing differing from servants.

Again, the Ceremonial and Civil, or Judicial Laws, are wholly abrogated as touching obedience, so that there is no necessity any more of observing them:

1. Because they were to continue onely unto the coming of the *Messias*, *Gen.*49.10. *Eph.*2.14.
2. Because the *Messias* being exhibited, the Types cease, such as were the Ceremonial Laws, *Col.*2.17. yet is not the Moral Law in like maner abrogated; for this after Christ was exhibited, ceased indeed as touching the curse and constraint, but not as touching obedience: for Christ fulfilled not the Law, and redeemed us from the curse of it, that we should continue and persist in sins and enmity with God.

The use of the Ceremonial and Judicial Laws, against Anabaptists that would shut the Old Testament out of the Church of Christ, and under pretence of his Spirit, be a Law unto themselves:

1. The first and principal use of the Ceremonial and Judicial Laws of *Moses*, was to serve as a Schoolmaster unto Christ and his Kingdom.
2. By these God would have his own people sorted out from others, for his own glory and their salvation.
3. Obedience, or the observing of the Moral Ordinances.
4. An exercise and a testification of their obedience towards God.
5. Unto most of the ceremonies, such as signifi'd Christs benefits, was proper & peculiar the sealing of Gods Covenant, or the confirmation of faith, to signifie what benefits God would give by the *Messias* to believers.
6. They served for the preservation of that Mosaical Regiment until the coming of the *Messias*.
7. Although they are now so abolished, as the observation of them is not now required as concerning the Types, yet these things are perpetual, which are signified by them, and therefore are a confirmation of the new Testament, as well as the Oracles & Prophesies of the old, concerning the *Messias* & his kingdom, for types are visible promises.

The difference betwixt the Moral, Ceremonial & Civil or Judicial Laws.

1. The Moral Law is known by Nature, *Rom.* 2. 15. and from the Creation, becauſe Men and Angels were created according to the Image of God: The Ceremonial and Judicial Laws are not known by Nature, but are inſtituted according to the diverſity of cauſes and circumſtances.
2. The Moral Law was publiſhed and written by God himſelf, and uſing the mediation of Angels, which was not altogether ſo with the other Laws.
3. The Moral Law bindes all men, and in part the Angels alſo; the Ceremonial and Judicial Laws were onely preſcribed unto the people of *Iſrael*.
4. The Moral Law was firſt given as moſt worthy, the other afterward, as not ſo much to be regarded in reſpect of it.
5. The Laws of the Decalogue are perpetual, the other were delivered at a certain time, and again aboliſhed. Thus the Moral Law engraven in Tables of Stone, was kept in the Ark, which was a ſign that it ſhould laſt perpetually, but the other Laws were to laſt onely to the fulfilling of all by Chriſt.
6. The Moral Laws ſpeak of both internal and external obedience, the other of external onely; albeit, neither doth this pleaſe God, without the internal and moral obedience.
7. The Moral Laws are not limited by certain circumſtances, but are general, the Ceremonial and Civil Laws are more ſpecial.
8. The Ceremonial Law hath been oftentimes broken without ſin, but the Moral Law never without ſome ſpecial countermand from God, as when *Abraham* was bid to kill his Son, and the *Iſraelites* to rob the *Egyptians*, Exod. 12. 36.
9. The Ceremonial and Civil Laws are types or figures of other things, for whoſe cauſe they were ordained; the Moral ſignifie or prefigure nothing, but are ſignified by the Rites and Ceremonies.
10. The Moral Law being neglected, maketh men worſe then Infidels, yea then bruit beaſts, *Iſa.* 1. 3. but the Ceremonial neglected, made men onely worſe then the ſervants and peculiar people of God.
11. The Moral are the principal ſervice and worſhip of God: The Ceremonial and Civil ſerve for the Moral Ordinances, that obedience to them be rightly performed.
12. The Ceremonial Law was very chargeable and coſtly, burthenſom and grievous; but the Moral Law requireth onely the right diſpoſition of the heart, and then obedience in practice will eaſily follow.
13. The Ceremonial give place unto the Moral; the Moral give not place unto the Ceremonial.

The Moral Law, the Natural Law, and the Decalogue do differ thus:

1. The Decalogue is the ſum of the Moral Laws, which are ſcattered throughout the whole Scriptures.
2. The Natural Law doth not differ from the Moral in nature not corrupted, but in nature corrupted; a good part of the Natural Law is darkned by ſins, and but a little part, onely concerning the obedience due to God, was left remaining after the Fall; for which cauſe God hath in his Church repeated again, and declared the whole Sentence and Doctrine of the Law.

The

The difference between the Law and the Gospel:

1. In the maner of their Manifestation: The Law is known by Nature; the Gospel was manifested from above: the Law is Natural, and was in mans Nature before the Fall; but the Gospel is Spiritual, revealed after the Fall in the Covenant of Grace.
2. In their Matter or Doctrine: The Law teacheth us what to do and perform; the Gospel teacheth how we may be such in Christ.
3. In their Promises: The Law promises eternal life and all good things, with a condition of our own proper and perfect righteousnes and obedience remaining in us; the Gospel promiseth the same with a condition of Faith in Christ, whereby we embrace his obedience performed for us. Now with this condition of Faith is joyned by an indissoluble knot and bond, the condition of new-obedience. Thus the Law promiseth life to the worker and doer of it, *Rom.*10.5. but the Gospel offereth salvation to him that worketh not, but believeth him that justifieth the ungodly, *Rom.*4.5. not considering Faith as a work, but as an instrument apprehending Christ, by whom we are made righteous. So the Law sets forth Gods Justice in rigor, without Mercy; but the Gospel sets out Justice and Mercy united in Christ: therefore the Law is called the Ministery of condemnation and of death, 2 *Cor.*3.7,9. but the Gospel shews mercy to mans sins in and by Christ, if we repent and believe. Thus the Law requireth a perfect righteousnes within us, but the Gospel revealeth our acceptance with God by imputed righteousnes.

In like maner the difference between the Righteousnes of the Law & that of Faith, stands thus:

1. The Law requireth it of our selves; but Faith calleth us from our selves to seek it in Christ.
2. The Law requireth us to observe and do all that it commandeth, otherwise it threatneth the curse; but Faith requireth onely that we truly believe.
3. The righteousnes of the Law coming from our selves, should set up Merit and put away Grace; but that of Faith which is from God, taketh away Merit, and setteth up Grace.

As there is a double keeping of the Law,

1. A strict and exact keeping of it.
2. An Evangelical keeping of it, that is, when we desire and endeavor to fulfil the Law in all things.

So accordingly there is a double curse:

1. A curse that follows the breach of the Moral Law, that belongs to all mankinde till they be in Christ.
2. An Evangelical curse that follows upon the Evangelical breach of the Law. This is the curse of the Gospel, which cannot be repealed, and is more terrible then the curse of the Law.

Which curse consists in four things:

1. A seperation from Grace, Goodnes and Holines.
2. A seperation from the presence of God, that is, from the joy, influence and protection of God.
3. A curse on the outward estate, wherein a man may be cursed in the midst of plenty.
4. The eternal curse at the day of Judgement: And in this fourfold curse we must note, that men may be cursed, though the curse be not executed.

Though no man can perfectly keep the Law, yet is it of most excellent use these three ways:

1. To humble us, in regard of our miserable estate hereby discovered.
2. To be a Rule of good life unto us.
3. To be a Schoolmaster to bring us unto Christ, driving us unto him as our onely Refuge, to be made righteous by faith, *Gal.*3.24.

God willeth us to desire in this life the perfect fulfilling of the Law, for these Reasons:

1. Because in those that desire it, he will at length effectuate it hereafter.
2. That we may now go forward in godlines, according to Gods rule.
3. That by this desire of fulfilling the Law, God may exercise us in Repentance and Obedience.

This perfection is here two ways to be understood:
1. As it is opposed to imperfections and wants, and this is perfection of degrees, whereby the Law is kept without failing in any thing: Thus no man can keep the Law.
2. As it is opposed to hypocrisie, and this is called perfection of parts, whereby what is outwardly professed, is inwardly embraced, so that as the outward part maketh a good shew, the inward part is also right and sincere: Thus *David*, *Josiah* and others are said to be perfect, and not otherwise; and thus every regenerate man can and doth approve himself in some measure for perfect, though amidst great weaknesses.

Again, a man may be said to be perfect
1. Comparatively, in regard of others that are more imperfect.
2. In endeavor, when a man setteth himself so much as possibly he can to keep, not some, but all and every of the Commandments of God.

Though the Law is impossible even to the regenerate in respect of God, that is, as touching the perfect inward and outward obedience of the Law, yet is the Law thus possible to them, and them onely:
1. As concerning outward Order and Discipline.
2. By the benefits of Justification and Regeneration, both which we obtain by Faith.
3. As touching the beginning of inward and outward obedience in this life, 1 *Joh.*5.3. and as concerning the imputation of Christs Righteousnes.

Christ fulfilleth the Law three ways; *viz.*
1. By his doctrine,
1. By teaching it, that is, by repurging and purifying it from errors and corruptions, and by restoring the true doctrine and understanding thereof, *Mat.*5.6,7. and by restoring unto it his proper meaning and true use, as when he corrected the corrupt interpretations thereof by the Pharisees.
2. By revealing the right way whereby the Law may be fulfilled.
2. By his person,
1. By paying sufficient punishment for our sins, *Rom.*8.3. By becoming accursed to the Law, in suffering death upon the Cross for us.
2. By his own Righteousnes, *Heb.*7.26. By performing perfect obedience unto the Law, doing all that the Law required: Thus was he said to be under the Law, *Gal.*4.4.
3. In men, of 2 sorts:
1. Elect, in whom he fulfilled the Law two ways:
1. By creating Faith in their hearts, whereby they lay hold on Christ, who for them fulfilled it.
2. By giving them his own Spirit, thereby reforming them unto the Image of God, *Rom.*6. & 7. making them endeavor to fulfil the Law, which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect obedience indeed.
2. Unbelievers, in whom Christ fulfilleth the Law, when he executeth the curse of the Law upon them; for that is a part of the Law, and the execution and enduring of the curse is one fulfilling of the Law.

The uses or ends of the Law; *viz.*
1. Maintenance of Order and Discipline, as well in the regenerate as unregenerate.
2. That we may know that God is, and what he is.
3. The knowledge of sin.
4. A preparing to fearful horror in the thoughts and consciences of the wicked.
5. A mean whereby Repentance may be kindled and encreased in Gods children.
6. A Level or Rule of living unto the faithful.

The

The principal uses of the Moral Law:

1. The preserving and maintaining of Discipline both in the Church and without also, 1 *Tim.* 1.9.
2. The acknowledgement and accusing of sin in the regenerate and unregenerate, *Rom.* 3.20.
3. An instructing and informing concerning the true service and worship of God; and this use of the Moral Law is proper to the regenerate, *Jer.* 31.33. *Psal.* 1.2. & 119.50.

The less principal uses of the Moral Law:

1. It is a Testimony of God, that there is a God, as likewise who and what he is.
2. It is a Testimony of the excellency of mans Nature, which was before the Fall, and which shall be in the life to come.
3. It is a Testimony of eternal life, for in this life it hath not its end in us.

How far the whole Law is abrogated:

1. As touching Justification; because Judgement is not given according to the Law (for that Judgement would condemn us) but according to the Gospel.
2. As touching constraint, we are under Grace, and therefore we are stirred up by the Spirit of Christ to yield voluntary obedience unto the Law: for now the Law doth not wrest obedience from us as a Tyrant, because Christ beginneth voluntary and free obedience in us by his Spirit.

The causes or the chief ends for which the Sacrifices under the Law were instituted and ordained:

1. To maintain the publike Assemblies of the faithful, and their meetings together to serve the Lord.
2. That they might be shadows of good things to come, to put them in minde of Christ and his sacrifice, who is therefore called *The Lamb slain from the beginning of the world*, Rev. 13.8.
3. They were as the Sacraments of the Church, and Testimonies of Gods infallible promise made to the Fathers touching salvation in the *Messiah* to come.
4. They served to be as an open confession of their Faith, what God they served, and in whom they believed, and that they hated and detested the vanity and the Idolatry of the Gentiles.
5. They were also a Testification of their thankfulness for sundry benefits received, that thereby they might be taught to acknowledge from whence they came.
6. They served for the maintenance of the Ministery, and consequently for the furtherance of the worship of God, *Deut.* 18.3,4. 1 *Cor.* 9.13.

Under the Law the Priests as Priests

1. Were ordinary Ministers of the old Church.
2. Were appointed by men.
3. Were tyed to the Doctrine of *Moses* and the Prophets, which they learned not from God immediately, but mediately by men.
4. They might erre in Doctrine and Counsels, and did erre often, when they departed from the Rule of the Prophets.

So that the difference between the Priests and the Prophets stands thus:

1. The Priests were ordained out of one certain Tribe, the Levitical; but God raised up Prophets out of any Tribe.
2. The Prophets were called extraordinarily and immediately by God himself, and so received from him the Doctrine which they were to declare to men.
3. They were so guided by the special motion of the Holy Ghost, that they could not erre in that Doctrine which they uttered to men in the name of God; but with the Priests it was otherwise.

In

In the Law, as the Prieſthood, ſo the Prieſt was twofold:

1. Signifying or typical, who was a perſon appointed by God
   1. To offer typical Sacrifices.
   2. To make interceſſion for himſelf and others.
   3. To declare to the people the Doctrine of the Law, and the Promiſe of the *Meſſias* and true Sacrifice which was to come.
2. Signified, that is, Chriſt, of whom the moſt notable Type was the High Prieſt himſelf.

The things that were proper and peculiar to the high Prieſt onely:

1. He alone entred into the Tabernacle, called *The Holieſt of all*, or *Sanctuary*, and that but once every year.
2. His raiment was more gorgeous then the veſture of the other Prieſts.
3. He was ſet over the reſt.
4. He onely was conſulted with in matters doubtful, touching Religion or the Common-weal.
5. He did therefore govern and order ſome Counſels and Offices of the State and Kingdom, and did ſee that all things were lawfully adminiſtred.

They that were under the Law were of three ſorts; *viz.*

1. Iſraelites, which were of *Abrahams* poſterity, and were neceſſarily bound by the Law to obſerve Circumciſion and the Ceremonies.
2. Proſelytes, who of the Gentiles were converted unto the Jews, and did more and more, for confirming of their faith, ſubmit themſelves unto Circumciſion, and the whole Ceremonial Law.
3. Thoſe of the Gentiles who were converted unto the Jews, but did not obſerve the Ceremonies; theſe embraced onely the Doctrine and Promiſes of God: And unto the Gentiles and Proſelytes it was free to keep or not to keep Circumciſion and the Ceremonies.

Four ſpecial Sects among the Jews under the Law:

1. The *Eſſens*, who were like Popiſh Monks and Fryars, which did ſeperate themſelves from the people, vowing and dedicating themſelves to live in perpetual Sanctity.
2. The *Sadduces*, who did expound the Law according to the letter and ſyllable, and withal denyed the Reſurrection and Immortality of the Soul, as appears *Acts* 2.3,8.
3. The *Phariſees*, who did forſake the common Expoſition of the Scribes, and taught and framed a more exact and ſtrict Expoſition of the Law, according to the Traditions of the Fathers: Theſe Phariſees were by office Scribes, as appears by comparing *Joh.* 1.29. with *ver.* 24.
4. *Herodians*, who (as ſome think) were Courtiers, who held and taught that *Herod* was the *Meſſias*.

The Church of Rome erreth groſly in Confounding the Law and the Goſpel, under pretence that the Precepts of both are the ſame for ſubſtance; that both require righteouſneſs, both promiſe life & threaten death; both command faith, repentance and obedience: But this opinion overturns true Religion, and is erroneous, for theſe Reaſons:

1. *Adam* in his innocency knew the Law, but he knew nothing then of believing in Chriſt; and though both require righteouſneſs, promiſe life and threaten death, yet the maner is far different.
2. Likewiſe they differ in the commanding of faith; for the Goſpel commandeth faith, not as a work done, as the Law doth, but as an inſtrument laying hold on Chriſt. Again, the Law commands faith generally, as to believe in God, and to believe his word to be true; but beſides this, the Goſpel requires a particular faith in Chriſt the Redeemer, whom the Law never knew.
3. The Law commandeth not Repentance, for the knowledge of the Law was in *Adams* heart, when he needed no Repentance: True Repentance therefore is a ſaving Grace, wrought and commanded onely by the Goſpel.

4. Though

4. Though obedience be commanded both by the Law and the Gospel, yet not in the same maner: The Law commandeth obedience every way perfect, both in parts and in degrees, and alloweth no other; but the Gospel in Christ approveth imperfect obedience, that is, an endeavor in all things to obey and please God, if it be without hypocrisie. Again, the Law commandeth obedience as a work to be done for the obtaining of salvation, but the Gospel requires obedience, onely to testifie our faith and thankfulness to God.

This is not the onely Error touching the Law; there are certain people in the world, living under a Christian Climate, known by the Name of *New-Libertines*, who say, The Old Testament is abrogated; others think us necessarily tyed to all the Judicials of *Moses*; boldly affirming, That the Laws Judicial of *Moses* belong as well unto Christians, as they did unto the Jews: Others have entertained an Opinion, That Love was now come in the place of the Ten Commandments: Others will not have Gods Law to be preached, nor the Conscience of sinners to be terrified and troubled with the Judgements of God; yea, it hath been held, How that it was utterly unlawful for the Elect, so much as to think, much less to speak or hear of the fear of God which the Law preacheth. Now the common Objection of such men is, That Christians are not ruled by the Law, but by the Spirit of Regeneration, according as it is said, *Ye are not under the Law, but under Grace.* Again, the Law is not given unto the righteous man, therefore it is not to be taught in the Church of Christ. But the Answer hereto is as ancient as the Error, Christians indeed are not ruled, that is, are not compelled and constrained by the Law and fear of punishment unto whatsoever Discipline or Order, like as are the wicked; but yet they are taught and instructed by the Law of God, what worship is pleasing unto God: and the Holy Ghost useth the voyce of the Law, to teach and incline them to an obedience, not constrained or hypocritical, but true or voluntary; so that not onely the Law commandeth them what to do, but the Spirit also of Grace doth give them ability to obey: For this is not to be under the Law, and the Law not to be given to the righteous; so that the Bond and Doctrine remaineth, although the Condemnation and Constraint be taken away. Let no Christian man whatsoever therefore think that he is freed from the obedience of the Moral Law; for the compleatness and perfection of our wisdom and salvation which we have in Christ, doth not exclude, but include rather and comprehend the Doctrine of the Law: Think not that Christ came to destroy the Law or the Prophets; no, he came not to destroy, but to fulfil them, *Mat.*5.17. neither think that we make the Law of none effect through faith, for thereby we establish the Law, *Rom.*3.3. which sheweth us what is to be done; and the Gospel, by the Spirit of Regeneration, ministreth unto us power both to will and to do.

The word *Gospel* signifieth Good tidings; but it is generally taken for that Doctrine which containeth the Promise of forgiveness of sins to the penitent, and life everlasting, made unto us of God in the Word by his Son. It is the Doctrine made manifest of God by his Son the Mediator, presently after the fall of mankinde into sin and death, promising all believing and repentant sinners remission of sins, and their receiving into favor and life everlasting, freely to be granted through and for his Son the Mediator: By which Doctrine the Holy Ghost doth forcibly kindle and work in the hearts of the chosen, faith, repentance, and the beginning of everlasting life. This Gospel is the Key which openeth the Kingdom of Heaven to all Believers, and shutteth it against Unbelievers; when by the commandment of Christ it is publikely declared to all and every one of the faithful, that all their sins are pardoned them for the Merit of Christ, so often as they embrace by a lively faith the Promise of the Gospel; but on the other side it is denounced to all Infidels and Hypocrites, That so long the wrath of God and everlasting damnation doth lie on them, as they persist

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in their wickedneſs, *Joh.*20.23. *Mat.*16.19. according to which Teſtimony of the Goſpel God will judge them, as well in this life as in the life to come.

This Goſpel was firſt made known in Paradice, *Gen.*3.15. and afterward God did ſpread it abroad by the the Patriarchs and Prophets, *Gen.*22.18. & 49.10,11. *Rom.*1.2. ſhadowed it by Sacrifices and other Ceremonies of the Law, *Joh.*5.46. *Heb.*10.7. and laſtly accompliſhed it by his onely begotten Son, *Rom.*10.4. *Gal.*4.4. *Heb.*13.8. All thoſe things which are promiſed us in the Goſpel, are neceſſary for a Chriſtian man to believe, *Joh.*20.31. the ſum whereof is briefly compriſed in the Creed of the Apoſtles, or the Articles of the Catholick and undoubted Faith of all Chriſtians. So that theſe Promiſes of the Goſpel are limited with the condition of Faith and Repentance, being indefinite in regard of whole mankinde, and univerſal onely to Believers; and therefore men are not brought within the Covenant by the ſuppoſed Doctrine of Univerſal Grace and Redemption: for had there always in the Old Teſtament ſuch an Univerſal Grace been given to all, whereby they might be ſaved if they would, they would never have thought ſo groſly of God as ſome of them did; nor could the Heathen have had ſuch carnal conceits of God as we finde they had, had they had but one ſpark of true knowledge of the *Meſſias*: and therefore howſoever the Heathen had ſo much knowledge of God, as made them without excuſe, yet we are to hold, That before Chriſts coming they were left to themſelves, and forſaken of God in his juſt Judgement, in regard of his ſpecial grace and favor; yea, in the firſt Age of the world there were ſome that were the ſons of God, others the daughters of men, *Gen.*6.2. After the Flood, ſome the children of the Fleſh, others the children of the Promiſe, *Gal.*4.29. And under the Law, a people of God, and no people, *Hoſ.*1.10. which diſtinction of man and man, people and people, could not be, were the opinion of Univerſal Grace otherwiſe then falſe and erroneous. The Goſpel indeed, which is that part of Gods Word touching remiſſion of ſins and ſalvation, is by our Savior commanded to be preached to all Nations; and though the Promiſes therein contained are near us, yet unleſs God clear them, we ſee them no more then *Mary Magdalen* did Jeſus, though he ſtood near enough to her, or the Diſciples with whom he converſed on the way, or *Hagar* the Well, till their eyes were open; but to as many as are Gods choſen, this his ſoft voyce, or the voyce of the Goſpel, is ſaid to be a clearing of the Promiſes, and the immediate Teſtimony of the Spirit, both which alway go together, and are never disjoyned; and to them onely doth God impute for perfect righteouſneſs the Merit of Chriſt ſet forth in this Goſpel, and reſtoreth ſalvation unto them, for that in them alone he obtaineth the end both of his Creation, and of his delivery and Juſtification, even his praiſe and glory, for they onely acknowledge this benefit of God, and yield thanks unto him for it, the reſt deſpiſe it.

The truth and certainty of the Goſpel, that is, of the Promiſe of Grace, appeareth,
1. By the Teſtimony of the Holy Ghoſt.
2. By the Propheſies which have been uttered by the Prophets and other holy men.
3. By the fulfilling of theſe Propheſies, which was accompliſhed in the New Teſtament.
4. By the Miracles whereby the Doctrine of the Goſpel was confirmed.
5. By the end or property of the Goſpel, becauſe that alone ſheweth the way how to eſcape death and ſin.

It is called the Goſpel of Peace, in a double reſpect:
1. Of the ſubject matter, which is the Peace and Reconciliation which Chriſt the Mediator made between God and Man.
2. Of the effect, being to work peace in them that hear and believe it; the Spirit firſt moving us to embrace the Reconciliation offered therein, and then quieting our Conſcience.

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The proper effects of the Gospel are faith, *Rom.* 10. 17. & 1. 16. 2 *Cor.* 3. 8. and our whole conversion unto God, Justification, Regeneration and Salvation, which are the effects of faith: And herein the Gospel mainly differs from the Law; for the Law is the Ministery of death, and killeth; but the Gospel is the Ministery of life and of the Spirit, that is, it hath the forcible operation of the Holy Ghost adjoyned, and quickneth. The Law by it self without the Gospel, is onely the letter, that is, the outward preaching, and bare knowledge of those things which we ought to do; teaching indeed our duty, and that righteousness which God requireth at our hands, but not enabling us to perform that righteousness, neither shewing us any hope to attain thereunto by another, but rather accusing and condemning our unrighteousness; but the Gospel is the instrument of the Holy Ghost, which he properly useth to kindle faith in us, whereby we who before were dead are again quickned, and receive strength to perform the Law: For, through faith in Christ our Mediator the Law ceaseth to be unto us the Ministery of death, and is become Spiritual, that is, the instrument of the Holy Ghost, whereby he forcibly moveth our hearts to serve God.

Perfect Obedience is the Laws Command,
Do this and live; *which Morally doth stand*
For ever: But Man's fain, and hath not power
Now to obey it perfectly as before,
Man, thank thy self, before thy fatal Fall
Thou hadst sufficient power to keep them all.

Behold the Gospel, th'Olive-Dove of Peace;
As Sin, so Grace hence much more doth encrease.
Sin not therefore, sin not; Oh do not grieve
Thee Blessed Spirit, but Believe and live.

§. 4. *The Word Preached.*

IT hath been accounted State-policy to defend little Preaching and less Hearing, but Ignorance can uphold no Kingdom: Religion and the knowledge of it, is the Pillar both of Church and State; the want whereof is the cause of Tumults, Insurrections and Seditions: True Religion is a Bulwark and a Castle of Defence to any Kingdom, the very chariots and horsemen of Israel, 2 *Kings* 2. 12. Now the Preaching of the Word of God, is properly the Expounding of some part thereof, teaching hence the duties to be followed, and the sins to be avoided, and exhorting to do accordingly: so that every discourse upon a Text of Scripture is not Preaching; but he that so Expoundeth and applyeth the Word, that his Ministery may be as salt unto his hearers, he it is that Preacheth the Word indeed: And they who may Preach the Word of God, are onely such as are outwardly sent of God ordinarily; and when extraordinary necessity requireth, then all such as are inwardly stirred up and enabled thereto by the Spirit of God. The Word Preached by the inward operation of Gods holy Spirit, is the ordinary means of working in our hearts Faith, the instrument of our Justification and Salvation; and this Word thus working Faith, is the Gospel: For the Law driveth to despair, but the Gospel erecteth by Hope, the Law threatneth and filleth with fear, the Gospel promiseth and filleth with comfort; the Law sheweth our miserable estate, and what need we have of a Savior, the Gospel sheweth a remedy against this misery, and pointeth out unto us our Savior.

The Preaching of the Word, and the Administration of the Sacraments, are all

one in substance; for in the one the will of God is seen, in the other heard: which ought to be dispensed purely, plainly and sincerely, without the mixture of humane Inventions. This was *Pauls* special care, *My word and my preaching* (saith he) *stood not in the inticing speech of mans wisdom, but in plain evidence of the Spirit and of power, that your faith should not be in the wisdom of men, but in the power of God*, 1 Cor. 2. 4, 5. Indeed there is a place for Arts and Tongues, and humane learning, with every dispenser of the Word, wherein he may use them with great commendation, as in his private preparation, but not in the publike dispensation, whereby he reasoneth mens hearts unto God; that the Word of God alone must do, for to it alone belongs the Promise of the Spirit, *Isa.* 59. 21. and therefore must he use great discretion in this Ministery, endeavoring so to speak, that the Spirit may take delight to accompany the same; otherwise he may discourse a year of Sabbaths, till he hath made his Lungs dryer then his matter, yet all will be to as vain a purpose as his humane wisdom was; for that onely is true preaching, which expels the natural ignorance of mans heart, and gives the light of knowledge to the minde and conscience, which leadeth men unto God. Again, Ministers in dispensing Gods Word, must content themselves with the Testimony of Scripture alone, for the end of the Ministery is to work and confirm Faith, and to settle and build up the Conscience in the truth of Religion, and matters concerning Salvation, which no other word can do, save onely the Word of God in Scripture, that hath sufficient authority in it self, from which Conscience cannot appeal.

The order to be observed in Preaching:

1. The Law is to be proposed, that thence we may know our misery.
2. That we may not despair after our misery is known unto us, the Gospel is to be taught, which both gives us a certain hope of returning into Gods promised favor by Christ our Mediator, and sheweth us the maner how we are to repent.
3. The Law is again to be taught, that it may be the level and square of our actions, lest after we attain unto our delivery, we prove careless and wanton.

The Duties required of Ministers in the delivery of the Word:

1. It behoveth them to set themselves as in Gods presence, and consider that they are his Messengers, and speak in his name, and are as it were his mouth.
2. To aym at his glory who hath called them, not at their own.
3. Duly to come well prepared and provided, as a wise Scribe taught to the Kingdom of heaven.
4. To regard not onely the matter which they handle, but the maner of handling.
5. Not to gird and glance at sin to shew his own wit, but to pierce the very heart of it with the two-edged Sword of Gods Word.
6. To speak to the people with understanding, not flying aloft, above the reach and capacity of those to whom they speak.
7. To content themselves with the purity and simplicity of the Word, which is sufficient in it self to expound it self, and able, yea onely able to give direction and satisfaction to the Conscience.

The

The whole Exercise consisteth

1. Of Prayer,
   - 1. Before exercise, and therein we must in the Name of Christ
     - 1. Confess our sins: And for the better performance whereof, we must remember,
       - 1. The Majesty of God.
       - 2. The Mercy of God.
       - 3. Our own Unworthiness.
     - 2. Crave pardon for the same.
     - 3. Desire the continuance of Gods mercies, and the assistance of his Spirit
       - Generally, in all things.
       - Particularly, for that Exercise.
   - 2. After exercise, consisting of these 2 parts:
     - 1. Invocation, wch is twofold
       - 1. Particular, as for the sanctifying of the particulars that have been propounded.
       - 2. General, as for the Church
         - Generally, every where.
         - Particularly
           - 1. For the Commonwealth.
           - 2. For Rulers in Authority.
           - 3. For the People and Commons.
     - 2. Thanksgiving for Gods Mercies bestowed
       - 1. Upon the whole Church every where.
       - 2. Upon these Realms, or upon any part or member of the same.

2. Of Interpreting & handling of the Word: And in the deducting of the same these two things are to be stood upon,
   - 1. A preparation unto Doctrine, wherein is shewed,
     - 1. The Coherence of the Text with the former, if there be any, or else the occasion of the Text.
     - 2. The drift of the Spirit of God in that parcel of Scripture that is handled.
     - 3. The Division of it into the parts.
     - 4. The Paraphrase or sum of the words.
   - 2. Doctrine it self; in the pursuit whereof 3 things are to be observed,
     - 1. The gathering of the Doctrine,
       - 1. Out of the Coherence.
       - 3. Out of the drift.
       - 3. Out of the Division.
       - 4. Out of the words themselves,
         - 1. In the Sense.
         - 2. In the Meditating of them.
     - 2. The proof of the Doctrine, which is either by
       - 1. Reason, taken out of the word.
       - 2. The Text it self.
     - 3. The use of the Doctrine, which is
       - 1. For Knowledge,
         - 1. To confute Falshood.
         - 2. To confirm Truth.
       - 2. For Conscience,
         - 1. To comfort the afflicted.
         - 2. To humble the proud.

The word of God must be preached with boldness, *Eph.* 6.19. which is manifested

1. By an equal and impartial preaching of the word without respect of persons.
2. By a declaration of the whole truth of God as occasion requireth, concealing no part thereof for any by-respects of favor, fear, reward or danger, *Acts* 20.27.
3. By a grave, plain, free delivery of Gods word, without affectation or popular applause, *Gal.* 1.10.
4. By reproving sin, and that with authority, *Tit.* 2.15. that transgressors may be ashamed and tremble.
5. By despising all shame, fear, reproach and disgrace, which by prophane and wicked persons may be brought upon the Ministers for performing their Calling as they ought.

Repetition of the same points that have been formerly handled, is very expedient, for these Reasons:

1. Because men are commonly dull in hearing, slack in coming, weak in remembring, and slow in practising.
2. Because it is safe and sure for all hearers to have often repetitions; many witnesses make sure work, and confirm strongly and stedfastly the things taught, *Phil.*3.1.
3. Because repetitions work a deeper impression in us, and serve to beat it into the Conscience, as well as into the understanding; but the best repetition, is when we make repetition of it to our selves by practising it.

The end and purpose of Gods instituting the Ministery of the word was,

1. That God may be invocated and magnified in this life by mankinde, not onely privately, but also by the publike voyce of the Church.
2. That the publike and ordinary preaching of the Doctrine, the pouring out of prayers, and giving of thanks, and the use of the Sacraments, may be an exercise to stir up and cherish faith and godliness, as which without exercise doth easily through our infirmity wax cold.
3. That men may provoke one another by their example unto godliness, and to the magnifying and praising of God, *Psa.*22.22.
4. That there may be preserved and maintained a consent and agreement in the Church, in the Doctrine and Worship of God, *Eph.*4. 11,12,13.
5. That the Church may be seen and heard among men, and may be discerned from the other Blasphemous and Idolatrous multitude of men; and that the Elect may be gathered to the true Church, and the Reprobate be left the more excuseless, *Rom.*10.18.
6. That God may apply himself unto our infirmity, by teaching men by men.
7. That God may shew his love towards men, in that he vouchsafes to admit them to be Ministers of that great and weighty work, which also the Son of God himself did administer.
8. That by this exceeding love of God to us sons of men, we might be won in all humility and thankfulness to receive the word, and in obedience to practise the same in our life and conversation.

Our obedience towards the Ministery, comprehendeth,

1. Reverence, that is, an acknowledging of Gods Order and Will in the ordaining and maintaining of the Ministery, and in the gathering of his Church by it; that is, a declaration both in words and deeds of this our acknowledgement and judgement of the Ministery, 1 *Cor.*4.7.
2. Love, whereby we gladly both frequent divine Assemblies, and hear and learn the Doctrine of the Church, and wish well unto the faithful Ministers of the Church, not onely in respect of that duty of charity which we owe, but also in respect of the Ministery which they discharge.
3. Obedience in those things which are belonging to the Ministery; whereunto belong the works of love towards God and our Neighbor, even the whole life of a Christian, which is that Spiritual and Moral Sabbath.
4. Thankfulness, that is, such duties as tend to the preservation and maintenance of the Ministery, that it may be honestly provided for; for God will have his ministery to be maintained to the end of the world.
5. Lenity and moderation in bearing with such infirmities of the Ministers, as do not enormously or manifestly corrupt or hinder the Ministery, and hurt the Church by offence, 1 *Tim.*5.19.

It

It is the duty of all men to further the work of the Ministery, and by all means to promote it; which may be done by these means;

1. By commending to God by Prayer the Ministery of his own Ordinance, and that he would send able Ministers where they are wanting, *Matth.* 9.38. and continue them where they are, and by our thankfulness to him for bestowing this gift on us, which he hath denyed to many places and people.
2. By repenting of those sins which may hinder either the obtaining or continuing of it, *Isa.* 62.7.
3. By making a reverend use of this gift of God, in being subject unto it, governed and reformed by it, *Heb.* 13.7.
4. By lamenting the state of the Church, which is destitute or deprived of this gift, *Psal.* 74.9.
5. By providing in time of vacancy sufficient men, whom God must chuse, before we make choyce of; Patrons shall one day answer to God for the souls of such as perish through their default.
6. By acknowledging our selves unworthy of so great a blessing, and by giving up our whole selves unto God for it.

To despise and resist the Ministry of the word, or the Ministers therein, is to despise and resist even God himself;

1. Because they come not in their own name, neither do they discharge their own Message; they are no other then the mouth of God, they come not from themselves, neither for themselves, their Authority and Calling is from God, 1 *Cor.* 3.5.
2. God doth account all things done to them, in the execution of their Ministery, as done to himself, *Matth.* 10.40. Let their prophane Persecutors of these Times seriously consider hereof.

The greater our means are to prevent sin, the more we offend, if we reject those means;

1. Because such sin against knowledge, having the word to instruct them, and their own consciences to convince them; knowledge maketh every sin the greater, *Luk.* 2.47. *Joh.* 15.22.
2. Because it argueth obstinacy, and hardness of heart, and wilfulness, which maketh the sinner the more sinful.

The parallel of the Ministery of the word and Salt, as it is comparatively set down in *Mat.* 5.13.

1. Salt will bite and fret being applyed, the nature thereof being hot and dry; so the Law being applyed, doth rip up mens hearts to make them see their sins; it doth fret and bite them by the curse thereof, to cause them to renounce themselves.
2. Salt makes meat savory unto our taste; so the Gospel being preached, and men thereby feeling their corruptions like rottenness in their souls, may by the blessing of the Spirit be thereby seasoned with Graces, and so reconciled unto God, and made savory in his sight.
3. Salt preserveth meats from putrifaction, by drawing out of them superfluous moistness; so the Law and the Gospel being continually dispensed, sin and corruption may be daily mortified and consumed both in heart and life, and expelled thence like superfluous humors.

In this calling of the Ministery, there be especially four kindes of unsavory Salt.

1. The blinde watchmen that have no knowledge, and dumb dogs that cannot bark, *Isa.* 56.10. that is, such as either cannot or will not dispense Gods word for the salvation of mens souls.
2. Heretical teachers, who preach false and damnable doctrine, such as doth not season but poyson and destroy the soul, *Deut.* 30.1,2. 2 *Tim.* 2.17,18.
3. Such as teach indeed true doctrine, but misapply the same, sowing pillows under the elbows of the wicked, having smooth tongues in respect of sin, yet are full of close invectives against the better and godlier sort.
4. Such, who though they teach the truth, and generally apply it well, do yet lead scandalous lives, whereby their unsavory conversation hindreth the seasoning vertue of the word.

There

There are six conditions required to the Calling of a Minister:

1. That he feel within himself an inward Calling.
2. That he be of a good Converſation.
3. That he be of ſound Doctrine.
4. That he be apt to teach.
5. That he be lawfully choſen of the Church.
6. That he perform his Office diligently toward the flock committed to his charge.

The properties of godly Paſtors:

1. They muſt be diligent to know the ſtate of their flocks, and to take heed to their herds, *Prov.*27.23,24.
2. They muſt not be diſcouraged by the ungodly ſpeeches and venomous tongues of wicked men, thereby to grow negligent in their functions.
3. They muſt not be afraid of the faces and frowns of men, *Ezek.*3.8,9. *Jer.*1.17.
4. They muſt wiſely apply the word to the neceſſity, capacity and underſtanding of all, and giving to every one his portion of Spiritual nouriſhment in due ſeaſon.

In like maner the duties and functions of Miniſters, are

1. Faithfully to propound and deliver the true and ſound Doctrine of God, that the Church may know and underſtand it.
2. Rightly to adminiſter the Sacraments.
3. To go before and ſhine unto the Church, by the example of Chriſtian life and converſation.
4. To give diligent attendance unto their flock.
5. To yield their ſervice in ſuch judgements as are expreſſed by the Church.
6. To take care that regard and reſpect be had of the Poor.

Miniſters muſt have theſe three things in ſome meaſure at leaſt:

1. A care to win the people, a deſire to convert them, and an earneſt hunger and thirſt after their ſalvation.
2. They muſt labor earneſtly to work their converſion, and not ceaſe or hold their peace when they ſee them untoward, but hold on in a conſtant courſe.
3. They muſt teſtifie their ſorrow for their people, & mourn for the hardneſs of their hearts, & be heartily grieved to ſee their unprofitableneſs.

Why all Miniſters muſt be proved & tryed before they be admitted to this ſacred function:

1. Becauſe they have the price of the blood of Chriſt committed unto them, *Acts* 20.28.
2. Becauſe there are many ſubtile deceivers that transform themſelves into Angels of light, 2 *Cor.*11.13,14.
3. The office of Deacons was a function of leſs duty in the Church, yet they were not to be admitted without due tryal and examination, *Acts* 6.3.
4. It makes them the more regarded and better accepted ever as the Miniſters of Jeſus Chriſt, and it will procure more authority to their perſon.
5. It will ſhut the door of this ſacred function againſt all inſufficient and unworthy preſumers, that run before they are ſent.

The Titles given to Miniſters in the holy Scripture, whence appears the excellency and the weighty charge of their Function:

The Salt of the earth, The Builders of Chriſts body, The co-workers of God.
The embaſſadors of Chriſt, 2 *Cor.*5.20. The ſtewards of the houſe, *Tit.*1.7.
The fathers of the Church, 1 *Cor.*4.15. Fiſhers of men, *Mat.*4.19.
The Miniſters of the Spirit, 2 *Cor.*3.6. The Builders of the Temple.
The Shepherds of the ſheep, *Eph.*4.11.
The Planters and waterers of the Garden, 1 *Cor.*3.6,7.
The Watchmen of the City, *Ezek.*33.7. *Heb.*13.17.
The Trumpetets of the Hoſt, and Stars of the firmament, *Rev.*1.20. *Dan.*12.3.

The

The Ministers of the Word must be men of sobriety, constancy, pitty, humility, patience, stayedness, wisdom, judgement, diligence, courage, gravity, and moderation of all their affections:

1. Because it appears they have many Titles given them in Scripture, every one whereof carrieth some instruction and admonition with it to the Conscience.
2. Because the Ministery is a high Calling, of great importance and worthiness, standing up not onely in the place of the people to offer up their prayers to God, but in the room of God to declare his will to them.
3. Lest their Calling be blemished, and their Ministery reprehended, if in their profession they adorn not the Gospel by their unblameable walking.
4. Because they are to utter the word of wisdom, whereby both themselves and their hearers shall be made wise unto salvation.

They ought principally and in the first place to look to themselves, and that for these Reasons:

1. Because unless they be doers as well as speakers, they utter words with their own tongues that shall condemn themselves; not unlike *Uriah*, who carried about him a Letter to further and procure his own death.
2. They cannot with comfort and confidence preach to others, unless in their own persons they be practisers of those things they teach; they may save others, themselves they cannot.
3. Such as are teachers and not doers, do seduce the people, pulling down by the left hand of evil life, faster then they build up by the right hand of wholesom Doctrine.

They ought not to withhold the delivery of the word, they must not give over, though they see no fruit at all to [illegible] of their labors:

1. Because they know not when God may be pleased to bless their labors, and hear their prayers, and save the souls of those that are rebellious against him, 2 *Tim.* 2.24,25,26.
2. They have the example of God, he is patient and beareth long with the vessels of wrath, as Christ saith of *Jerusalem*, Mat. 23.37.
3. Because they shall have no less recompence, if they be found faithful in their Calling, then if they had gained many thousand souls unto God, 2 *Cor.* 2.15.
4. He that holdeth not out unto the end, makes all his former pains prove but lost labor, and fails in the discharge of his Calling; for the word may be the savor of life unto him, though the savor of death unto others, that carelesly neglect, or obstinately resist the same.

Seeing Ministers must be faithful in their Calling, it follows that they may not be

1. Ignorant; not able to break the bread of life, that hinder the Kingdom of God, and greatly advance the Kingdom of Satan: Such are much like *Jeroboams* Priests, 1 *Kings* 12.31. & 13.33,34. fit instruments to further Idolatry, and to promote all manet of impiety.
2. False Teachers; these also destroy the souls of the people by false Doctrine; the former did starve them, these do poyson them: by both ways the people perish.
3. Idle and unprofitable; which clothe themselves with the fleece of Christs flock, but feed not his sheep: Idle persons in any Society are thieves, *Eph.* 4.28. Surely then these persons are sacrilegious ones, incurring the just rebuke of Spiritual theft and felony.
4. Unskilful; not being able to divide the word of Truth aright, yet usurping the Pulpit, not to preach, but to abuse the place, the people, themselves, the Word, nay God himself.
5. Scandalous, who pull down with one hand faster then they build with another; they wait indeed at Gods Altar, but are the servants of Satan.
6. Flattering teachers, that sew pillows on every elbow, dawbing with untemper'd morter; they preach to please men, and are afraid of displeasing.

The

The two parts of a Ministers Office, which must always go together:

1. Doctrine; for Gods word must be preached that men may hear it.
2. An unblameable Conversation, bringing forth good works, that men therein may see the will of God; for the Minister must not onely by Doctrine instruct the ear, but by a godly life exemplifie his Doctrine unto the eye, *1 Tim.* 4, 12. Be unto them that believe, an example in word and in conversation.

The course which is to be used by Gods Ministers in the preaching and dispensing of his holy Word:

1. They must preach, and dispense and publish the Word of God to all men without exception; Grace though it be not Universal, yet in the Ministery of the Word it must be offered to all, good and bad.
2. They must observe what fruit and effect the Word hath with them, whether it work reformation of life in them or not.
3. Having waited for their conversion, they must labor to convince their very Consciences of the truth which in heart and life they deny; but if after all this, they give evident signs of malicious and obstinate enmity against the Word, scorning and railing at the Doctrine of God, and on the Ministers thereof, then are they to be cast out by the Church, and to be barr'd from the word of life, until they repent.

The peoples duty toward their faithful Ministers:

1. They must pray for their Minister, that the Lord would give him wisdom and knowledge in all things, *2 Tim.* 2.7.
2. The Church must take notice what her power and authority is in choosing of Ministers; it hath no absolute authority to ordain unworthy men, and obtrude them on the people.
3. The people must so demean themselves toward their faithful Pastors, as that they may have occasion to rejoyce in their Calling and charge over them, that they may see they have not labored in vain, *Heb.*13.17.
4. The hearers must not spurn at, despise, contemn or hate their persons, but they ought to joy in the joy of their Ministers, *2 Cor.*2.13.
5. We ought to be ready to hear and obey in all things delivered and made known unto us out of the word, not singling out what we list in part to follow, and cast the rest from us.
6. We must love them sincerely and heartily; this will cause reverence and regard of them, we must account them as our Spiritual fathers, *1 Cor.*4.15.

The Word preached, without the Spirits *Ephphatha*, is a dead letter, and without a Conversation that keeps harmony with the purity of Doctrine, but the dumb sound of an empty vessel: The experience of the fruit and efficacy of the Word in the Ministers own person, is the best Commentary he can have, for the opening of it unto others; without which (like *Noah's* Ark-Carpenters) after they have built for others, may themselves perish at the general Deluge.

This Key by sacred Dispensation
Unlocks the Mystery of Man's Salvation;
The Saints high-way to Heaven, to them the breath
Of life; the thunder of Eternal death
To such as come to grant it with a scoff,
Or by their lives deny the power thereof.
The people once for fear of death deny'd
To hear the voyce of God; and joyntly cry'd,
Let Moses speak: O happy change God gives,
Onely by hearing of his voyce man lives.

§.5. The

§. 5. The Word Heard.

AS the contempt of the Word is an abridgement of all sin gathered together in one; so the practical embracement thereof, is the powerfullest Antidote against the poyson of any sin: Practice must be ever joyned with knowledge of the word, for *not the hearers of the Law, but the doers thereof shall be justified before God*, Rom. 2. 12. And such as are hearers onely, and not doers of the Word, deceive but their own souls, *James* 1. 22. Yea, when in admiration at Christs Doctrine, she that bare him was pronounced Blessed, he replies, *Nay, rather blessed are they that hear the Word of God, and keep it*, Luke 11. 27, 28. So that it is not (as our lives seem to maintain) the sitting and hearing, and after repeating of the Sermon, which God onely requires; for to hear as God would have us hear, is another thing: It is like the Lessons in Musick, which we have never learnt till we be able to practice. To understand what Faith is, what Love is, what Patience is, is nothing; but to have Faith, to have Love, to have Patience, is the true hearing. Since then it is our duty to live in the practice of that we hear, be it our duty also to pray to God the Father in the name of Christ, That he would vouchsafe his Spirit unto us, whereby our hearts may be enclined, disposed and bent to an unfained love and obedience of his Precepts delivered in his Word; yea, our prayers must be for the performance of such obedience in our life, as that our Consciences may not onely not accuse us, but also excuse us before God in regard thereof, or at least in regard of our true endeavor and desire to obey. But disobedience to the Word (which in its kinde God hateth as the sin of Witchcraft) is the common sin of this Age; men content themselves with the bare action of hearing, like the Papists, who think God is well served with the work done: but the work is not indeed done, till we conscionably practice what we hear. Thus the principal thing we omit, which is the treasuring up of Gods Word in our hearts, that upon just occasion we might practice the same; yea, which is yet more deplorable, we are so far from yielding conscionable obedience to the Word, that the endeavor thereunto is commonly judged Superfluous niceness, and over-curious preciseness: Which most damnable Censure, together with this sin of hearing and not doing, will continue (as it hath brought already) many fearful Judgements upon us, unless by timely true Repentance it be cut off; yea, this very Word which God hath graciously ordained as the ordinary means of our Salvation, if now heard unpractised, will one day prove the savor of death to our eternal Condemnation. Consider this therefore, thou that centrest Religion in Formality; consider it seriously, as thou expectest Heaven or feares Hell; for being now premonished, this very subject thou now readest, stands on Record against thee to the great and terrible Day of Judgement.

To the profitable hearing of Gods word, three things are required:
1. A preparation before we hear, which consists
   1. In removing all impediments.
   2. In using all good helps and means to further us.
2. A right disposition in hearing.
3. The duties to be practised after hearing.

Rules of direction to be observed in preparation before hearing:
1. We must be swift to hear, *James* 1. 19. by disburthening our selves of all impediments.
2. We must lift up our hearts to God in Prayer, that he would give us the hearing ear.
3. The hearer must in hearing set himself as in the presence of God.

The lets and impediments hindring the effectual hearing of the Word, which are to be removed and avoided before we come to the hearing of the same:

1. Presumption, when the hearer presumes of his own parts, able to teach his Teachers: And in this may be included Prejudication, for we must take heed of all sinister affection to the Ministers person, *Luke* 10.16.
2. Troubled affections, specially rash anger, either against his Teacher or others; for we must take special heed of corrupt affections, as envy, hatred, malice, guile, anger, and the like, 1 *Pet.* 2.1,2.
3. The immoderate desire of riches and all worldly cares, *Mat.* 13.22.
4. Overcharging our selves with too much eating and drinking.
5. Itching ears, 2 *Tim.* 4.3. See the place.
6. We must put off our shoes from off our feet, that is, the dirty and filthy affections of our souls, *Exod.* 3.5.
7. We must shake off the sin of Unbelief, being fully perswaded that it is the Word of Truth.
8. All carelesness and carnal security, and come with thirsting souls, 1 *Pet.* 2.2.
9. We must take heed of dissentions, and diversity of opinions about the Truth, 1 *Cor.* 11.17,18.
10. Hardness of heart, whereby the word is made as a dead letter, effectual onely to our condemnation: This is a fearful sin.

The helps and means to be used before the hearing of the Word:

1. Godly meditation; seriously to consider as we go, and to meditate whither we are going.
2. To meditate of the Corruptions we are most addicted to, and of the Graces we most want.
3. To consider to what end we go to hear to the word of God.
4. Before we go we must resolve to suffer our selves to be reproved, as well as instructed.
5. We must use earnest and fervent Prayer,
   1. For the Minister, that God would give him the door of utterance.
   2. For our selves, that God would bless his word unto us.
   3. For others, that God would bless his word unto them also.

Rules of direction to a right disposition, & the several duties required in the time of hearing:

1. When the Word of God is in delivering, every hearer must hear with judgement; that is,
   - His own private judgement.
   - The judgment of the Minister.
   - The judgement of the Holy Ghost.
2. Every hearer must have care that the Word of God be rooted and grounded in his heart, like good seed in good ground.
3. We must set our selves as in the sight and presence of God, who seeth our very thoughts, 1 *Chron.* 28.9.
4. To hear with fear and trembling, because it is not the word of any mortal man, but of the ever-living God.
5. With reverence, not looking so much on the person of the Minister, as on God speaking in him.
6. With alacrity, chearfulness and willingness, 1 *Chron.* 28.9. *Mat.* 13.
7. With meekness and submission to whatsoever is delivered, *Jam.* 1.21.
8. With attention, restraining our hearts from wandring from the delivered word, *Luke* 19.48.
9. We must fit and accommodate our selves to every part of the Sermon, properly applying the same to our selves.
10. We must hear with faith, believing the word preached to be the truth of God himself, *Heb.* 4.2.
11. With constancy, without tediousness, not thinking the time long.

For

For the rooting of the word of God in our hearts, there are four things specially required:

1. A true and right understanding thereof.
2. It must be mingled with faith, *Heb.* 4. 1. that is, { General, to believe it. / Special, to apply it.
3. We must labor to be affected with the word, 2 *Chron.* 34. 27.
4. The word of God must dwell plenteously in us, *Col.* 3. 16.

The means to remove hard-heartedness in hearing of the Word:

1. They must labor to be touched in heart with the sense and feeling of their Spiritual poverty, and want of Gods favor in the pardon of their sins.
2. To hear the word of God with an honest heart, joyned with a constant purpose of not sinning.
3. To be as careful to bring good affections as a good understanding.

The frequent and most common impediments that hinder the effectual and saving hearing of the word:

1. Straying and wandring thoughts, thereby making our selves but Idol-hearers.
2. Undecent and unsavory gestures, as a wandring eye, gazing and gaping after every occurrent and occasion that offereth it self.
3. Removing of the body, not onely shifting and stirring it up and down, but arising out of our places, and removing to place other, or beckening with our hands, or nodding with our heads.
4. Unreverent talking and uncivil laughing, as if the place of Gods publike Worship, were a Theatre for Sights, or a place of Mart and Exchange, where every one might single out Companions.
5. A secure and sensless sleeping, when we have drowsie ears and hearts.
6. A careless coming, and a shameless departing out of the Church, and a seperating of our selves from the Congregation, before it be dismissed and dissolved.

The duties required after hearing the word:

1. It must be treasured up in our hearts, and practised in our lives, *Psal.* 119. 11.
2. Serious meditation, examination and application of what we have heard; we must meditate on the Word with lifting up of the heart unto God.
3. We must have experience of the Word of God in our selves, *Psal.* 34. 8.
4. Beside our Self-examination after we have heard the Word, *Psal.* 119. 59. we must be obedient unto it, and testifie our obedience, *Jam.* 1. 22.
5. Godly conference touching the particulars of the Sermon: This confirms the memory, and helps very much to further knowledge and edification.
6. We must use prayer unto Almighty God, as well private as publike, for a blessing on what we have heard.
7. Above all, we must constantly endeavor to practice what we have heard, for onely they receive the blessing, *Luke* 11. 28.

The causes of not profiting after hearing the word, are chiefly of these two sorts:

1. The sins of the hearers, which principally are { Hardness of heart. / Worldly cares.
2. Ordinary and usual defects of natural gifts, as want of capacity, memory, and the like.

They that submit themselves to hear Gods Word, are sundry ways bound to perform obedience:

1. By the Law of Creation, as they are Gods Creatures.
2. By the Law of Redemption, as they are Christs servants, bought by his precious Blood, ransomed from death to life.
3. In regard of their Adoption, as they are, or at least hold themselves to be his children in Christ.
4. In regard of his merciful providence, whereof we have daily experience.

The Word of God heard must be obeyed, for these Reasons:

1. To encline our hearts to walk in his ways that we have learned, is an infallible sign that we truly fear God, *Gen.*22.13.
2. Obedience is alway joyned with Recompence, God rewarding it to the full, who is a most rich Pay-master, no man shall serve him for nought, *Psal.*19.11.
3. If we hearken unto him, he will hearken unto us; if we be not backward to serve him, he will not be behinde hand to serve us, *Isa.*58.9.
4. They are to be obeyed that have no absolute Authority, but are themselves under the Authority of others; much more ought the Lord himself to be obeyed, who is above all, and all under him. Thus from the less to the greater did the Centurion reason, *Matth.* 8.8,9.
5. The *Rechabites* obeyed *Jonadab* their father, and received a blessing for their obedience, *Jer.*35.8,13,14. shall we make less account of God? if we have given reverence to the fathers of our flesh, shall we not much rather be in subjection to the Father of Spirits, and live? *Heb.*12.9.
6. There is a special relation between God and his people; the Subject oweth obedience to his Prince, the Servant to his Master, the Childe to his Father; God is all in all, he is our King, we his Subjects; he is our Master, we his Servants; he is our Father, we his Children, *Mal.*1.6.

Reasons to enforce us to be careful how we hear; *viz.*

1. Because it is the word of God himself, and not of any mortal man, 1 *Thess.*2.13.
2. Because not one jot or tittle of this word shall go unfulfilled, *Mat.*5.18.
3. It becometh the savor of life unto life, or of death unto deeper condemnation, 2 *Cor.*2.16.
4. The word is the ordinary means of our Salvation, which God doth use to save those that be his, *Rom.*1.16.
5. Because it is four to one whether we hear as we ought: For
   1. Some hear but understand not.
   2. Some hear and understand, but affect it not.
   3. Others hear, understand and affect the word, yet practice not.
   4. And of many hearers, but few good, *Luke* 8. *Mat.*13.
6. Because without profitable hearing when we may and ought, we are damned, *Heb.*2.1,2,3. & 12.25.
7. Without this we neither love God nor know him; without both which we cannot be saved, *Joh.*14.23. & 1 *Joh.*4.6.
8. Because this word preached, leaveth us without excuse at the day of Judgement, *Joh.*15.22.
9. If we hear as we ought, God accepts of us, and preferreth us above all other people, *Exod.*19.5.
10. Without careful and profitable hearing, we can never attain to saving Faith, whereby we are saved, *Rom.*10.

Take heed how you hear, was often in the mouth of our Saviour, and must be always in the ears of such as will hear well: This caution doth the wise-man give, *Eccl.*5.1. *Take heed unto thy feet when thou entrest into the house of the Lord, and be readier to hear, then to offer the sacrifice of fools*; that we may therefore come prepared to the hearing of the word, it is necessary that we be humbled for our sins, that we purge our hearts of sinful affections, pray for a right disposition, and meditate upon the excellency of the word, and our own need thereof; for we are naturally

naturally blinde, the word is a light ſent from Heaven to enlighten us in our darkneſs; we are aſſaulted by many potent enemies, the word is a ſword to defend us; we are in poverty and want of Spiritual Graces, it is a precious treaſure to enrich us; if we decay in holineſs, it is food to nouriſh us; we are become filthy and polluted by reaſon of our ſins, it is a ſweet ſavor to perfume us, ſalt to ſeaſon us: it is the power of God unto Salvation.

Who ſcorn this Pearl, ſo preciouſly divine,
Have loſt the name of Men, Chriſt calls them Swine. Mat. 7. 6.
Some bolt their ears, and will not hear God's Call;
Others will hear, but practice nought at all:
The one incur the guilt of Self-excluſion;
Th'other liſten to their own Confuſion.
Wouldſt thou be ſav'd? loſt man! Lo here's that Word
That kills or cures, a Balſam or a Sword;
'Tis as thou doſt apply't: Believe, *it ſaith,*
And live; *it is the inſtrument of Faith.*

CHAP. II.

§. 1. *Sacraments.*

SAcraments are ſacred Signs and Seals ſet before our eyes, and ordained of God for this cauſe, That he may declare and ſeal by them the Promiſe of his Goſpel unto us; which is, That he giveth freely Remiſſion of ſins and life everlaſting, not onely to all in general, but to every one in particular that believeth, for that onely Sacrifice of Chriſt which he accompliſhed upon the Croſs: I ſay, They are ſacred Signs and Seals object to our eyes, ordained and inſtituted of God, that by them he might the more declare and ſeal the promiſe of his Goſpel unto us. Now a Sign and a Seal differ one from another, as a general thing from a thing more ſpecial; for every Seal is a Sign, but not every Sign a Seal: A Seal certifieth and confirmeth a thing, a Sign onely ſheweth: Sacraments therefore ſerve in the ſame ſtead that Pledges do; for both they ſignifie that there is ſomething promiſed unto us, and withal they aſſure and confirm the ſame unto us, in regard whereof it is added that they are Seals. So the nature of the Sacraments is, That the Signs be underſtood corporally, that the things ſignified muſt be taken Spiritually, and that the viſible things be not the ſignified things, but onely Signs and Pledges of them.

Believers under the Goſpel have onely two Sacraments or Signs of the Covenant, that is, Baptiſm, ſucceeding Circumciſion, and the Supper of the Lord, prefigured by the Paſchal Lamb; and both theſe preach Faith, that to our outward ſenſes, which the Goſpel doth to our underſtandings; being Sacramental Rites ordained of God in the Church, to be adjoyned to the Preaching of the word, that the Promiſes of God made therein may be confirmed in us more and more: For Chriſt committed the Office of adminiſtring the Sacraments to them alone, to whom the Preaching of the word is committed, without the which the Sacraments ought not to be adminiſtred, for they be Seals of it; and the end both of the Word and Sacraments is to lead our Faith unto the Sacrifice of Chriſt finiſhed on the Croſs, as to the onely ground of our Salvation, the Holy Ghoſt teaching us as much by the one, and aſſuring us it by the other. For as by Baptiſm God doth witneſs that we be received of him into Covenant, through the communion of Chriſt and his gifts: So

by

by the Supper he assureth us that we be held and kept in, until we be received into the heavenly life; yet hath not God tyed his Grace to the Sacraments, so that the want of Baptism doth not condemn, but the contempt of it. And this Covenant between God and man, is a mutual Promise and Agreement made by our Mediator, confirmed by solemn Tokens (which are these Sacraments) whereby God bindeth himself to remit their sins unto them that believe, and to give unto them everlasting life, for and by his Son our Mediator; and men binde themselves to receive this so great a benefit with true Faith, and to yield true obedience unto God.

The matter signed and signified in both Sacraments is Jesus Christ, the Covenant of God, and the Righteousness of Faith according to the Promise of the Gospel; the Signs being, as was said, appointed of God to be as his Seals to confirm and assure us, That he will give us according to his Promise, the things which are signified and assured unto us by them: The Rites and Ceremonies which are not commanded, or are not instituted to this end, as to be Signs and Tokens of the Promise of Grace, are not Signs and Tokens of the Church; for a Sign can confirm nothing, but by his Consent and Promise from whom the thing promised and signified is expected and looked for; no Creature therefore can institute any Signs or Pledges of Gods will: And if in a Sacrament any other then the right outward Sign be used, or though the right outward Sign be used, yet if it be changed into the inward grace, it ceaseth to be a Sacrament: The right use therefore of the Sacraments, is then when as the faithful keep those Rites which God hath commanded, to those ends for which the Sacraments were instituted by God; The institution consisteth in the Rites, Persons and Ends, the violating whereof breedeth an abuse.

Sacraments are as it were visible words; in the institution whereof, three things are to be observed:
1. The Signs and Sacramental Rites.
2. The Spiritual and invisible things signified by the Signs.
3. The Analogy or Agreement of the Signs with the thing signified.

Three conditions required in true Sacraments:
1. That they be ordained of God.
2. That there be a Commandment of God for us to use them.
3. That there be also a Promise, by the which it is assured that we shall be partakers of the things that are represented by them.

Or thus; God alone hath Authority to institute and ordain a Sacrament: which institution containeth two things
1. The appointing and commanding of the Rites and Ceremonies.
2. The Promise of Grace annexed to this Rite, whereby God promiseth that he will give the thing signified unto such as lawfully and rightly use the Sign, that is, with Faith and Repentance.

Again, the conditions required in a Sacrament of the New Testament properly so called, are these:
1. It must have for the original cause, Christ instituting.
2. For the matter and form, a visible Sign or Element, and an audible form of words.
3. For the end and benefit of it, it is a Seal of saving Graces.
4. For the extent of it, it must be common and necessary to all Christians, of what degree soever, at one time or another.

In Sacraments the Signs differ from the things signified:
1. In substance; for the Signs are Corporeal, Visible, Earthly; the things signified, are Heavenly, Invisible, Spiritual.
2. In the maner of receiving; the Signs are received by parts of the Body, and therefore also of unbelievers; the things signified are received by Faith onely and the Spirit, and therefore of the faithful onely.
3. In the end or use; the things signified are given for the possessing of life eternal, they are indeed some part of the beginning thereof: The Signs are received for the Sealing and Confirming of our faith concerning the things themselves.
4. The things signified are necessary, and necessarily received of all the Members of the true Church: The Signs are received onely of them who are able to receive them.

To

To the difference of Sacraments from other sacred things, appertain these two properties:

1. That they are ordained and instituted of God.
2. That they be instituted to this end, that God may by them seal and assure unto us his Promises.

The Sacraments do differ from the Word, in these particulars; *viz.*

1. Words signifie according to the appointment of men, whom it pleased that things should be so expressed and signified: Signs signifie according to a similitude which they have with the things signified.
2. Words we hear and reade; Signs we perceive by feeling, seeing and tasting.
3. Words signifie onely; Symboles and Signs confirm also.
2. In the Persons; for the word of the Promise and Commandment is proposed, without any difference, to all; To the unregenerate, that they may either begin to believe, and be regenerate, or may be left without excuse; to the regenerate, that they may the more believe and be confirmed: The Sacraments are given onely to the members of the Church. The Word is preached to all at once; the Sacraments are given to every member severally.
3. In their Use; for the word is the instrument of the Holy Ghost, whereby he beginneth and confirmeth our Faith: therefore the Sacraments must follow the word; The Sacraments are the instruments of the Holy Ghost, whereby he beginneth not, but onely confirmeth our Faith, and therefore the word is to go before them.
4. In their Necessity; the word is necessary and sufficient unto Salvation in them who are of an understanding age, for Faith cometh by hearing: but the Sacraments are not precisely and absolutely necessary unto all, for not the want, but the contempt of them condemneth.
5. In the Maner of working; the Sacraments by gesture, the Word by speech declareth unto us the will of God.
6. The Word may be without the Sacraments, as both in private and publike expounding of the Scripture, and that effectually also, as was apparent in *Cornelius*, Acts 10. but the Sacraments cannot be so without the Word.
7. The Word is that which is confirmed by Signs annexed unto it; the Sacraments are those Signs whereby it is confirmed.
8. The Word is to be preached unto those onely who are of understanding, but the Sacrament of Baptism may be given unto Infants; so was the Sacrament of Circumcision, in whose room Baptism succeeded: but the uncharitable Anabaptist will not strike sail to this Truth.

The Sacraments and the Word agree in these particulars; *viz.*

1. Both exhibite the same things unto us, the same benefits, the same grace, the same Christ.
2. Both are from the Holy Ghost, and so both also confirm and establish Faith.
3. God instituteth both, God offereth both.
4. God accomplisheth both by the Ministers of his Church; by whom he speaketh with us in his word, and giveth those Signs in his Sacraments.

The Sacraments of the old and new Testament differ thus:

1. In Rites, wherein change and alteration was made at Christs coming, that thereby might be signified the ceasing of the Ceremonies of the Law, and the beginning or succeeding of the Gospel.
2. In multitude and number; under the Law were more in number, and more laborious; now are fewer, and more easie Rites.
3. In significations; those signified Christ to come, these Christ that was come.

4. In

4. In binding and obliging men; the Old bound onely *Abrahams* posterity, ours binde the whole Church of all Nations and Countreys.
5. In continuance; the Old were to continue but until the coming of the *Messias*, the New to the end of the world.
6. In clearnes; they were more obscure and dark, because they signified things to be manifested, but these more clear and plain, because they signifie things already manifested.

How the Sacraments of the old & new Testament agree:
1. In the Author, God alone can ordain Sacraments.
2. In the things signified, not in substance; for by the Sacraments of both Testaments the same things are offered, signified and promised unto us, even Remission of sins, the gift of the Holy Ghost, and that by Christ alone, *who is yesterday, to day, and the same for ever.*

The Sacraments work and confirm faith in us, but not without us, as the Holy Ghost doth: For
1. The Holy Ghost worketh and confirmeth faith in us as the efficient cause thereof, the Word and Sacraments as instrumental causes.
2. The Holy Ghost wheresoever he dwelleth is effectual in working, the Sacraments are not so.

The ends of the Sacraments are
1. To be Signs and Seals of the Covenant.
2. The distinguishing of the true Church from all Sects whatsoever.
3. The profession & testification of our thankfulnes & duty towards God.
4. The propagation and maintenance of the Doctrine, for they may not be without the use of the Word, and explication thereof.
5. An occasion thereby given to the yonger sort, to enquire what these things mean, and so an occasion also of explicating and preaching the benefits of Christ unto them, *Exod.* 13. 14.
6. That they may be the bonds of mutual dilection and love, 1 *Cor.* 12. 13.

The right use of the Sacraments,
1. When the Rites ordained of God are rightly and truly observed, and not corrupted.
2. When those persons use those Rites for whom God ordained them, that is, the houshold of Christ onely, such Christians who by profession of faith and true repentance are the citizens of the Church, *Mat.* 3. 6.
3. When the Rites and Sacraments are used to that end for which they were instituted.

Sacramental union consisteth in two things:
1. In a similitude and proportion of the Signs with the thing signified.
2. In the joynt-exhibiting or receiving of the thing, and in the lawful and right use.

The Sacramental union consisteth not in a presence of the Sign and the thing signified in one and the same place, much less in any transmutation or transubstantiation; but it is when the faithful, and they onely, do in the lawful and right use receive the Signs of the Ministers, and the things signified of Christ; and when we so receive both, that is, the Sign and the thing signified, the same is called Sacramental union; whereby appeareth, that this conjunction of things with their Signs or Sacramental union, is not corporal or local.

Here Actions speak, and representing Signs
Language the Contents of the upper lines;
Words visible: Th'one inducts us into Grace,
Th'other doth establish both run one race
To man's Salvation; both proclaim the Power
And Goodness of our blessed Saviour,
That he which measures Heaven with a Span,
Should yet descend to Covenant with Man;
And be so far beyond expression good,
As both to cleanse and feed us with his Blood.

§.2. *Baptiſm.*

BAptiſm is a Sacrament inſtituted by Chriſt in the New Teſtament, whereby we are waſhed with water *In the Name of the Father, of the Son, and of the Holy Ghoſt*, to ſignifie that we are received into favor for the Blood of Chriſt ſhed for us; and alſo to binde us, that hereafter we endeavor in our actions and deeds truly to teſtifie newneſs of life. Baptiſm is neceſſary in part and reſpectively, ſo as it is a mark of the true Church, as it is a Seal of the Covenant, and as it ſerveth to enter and admit Infants into the viſible Church; but it is not abſolutely or ſimply neceſſary, ſo as the party that dyes without it, remains in the ſtate of damnation, and cannot be ſaved: for the Seal of the Covenant differeth from the Covenant it ſelf, to which this Seal is but annexed and depending upon. Indeed the Covenant of Grace, and our being in Chriſt, is abſolutely neceſſary; but the bare want of Baptiſm (when it cannot be had) or privation of it in this caſe is pardonable, and doth not condemn the party unbaptized: The thief upon the Croſs was ſaved, though he were never Baptized, *Luke* 23.

Infants born of believing Parents, are holy before Baptiſm, and Baptiſm is a Seal of that holineſs, 1 *Cor.*7.14. The children of believing Parents are holy, *Rom.*11.16. therefore the children of the faithful are not to be denyed this Baptiſm, becauſe God hath promiſed in the perſon of *Abraham*, that he will be the God of the faithful, and of their ſeed; as alſo for other reaſons ſet down in the Scripture: For ſeeing Infants belong as well unto the Covenant and Church of God, *Gen.*17.7. as they who are of full age; and ſeeing alſo unto them is promiſed Remiſſion of ſins by the blood of Chriſt, *Mat.*19.14. and the Holy Ghoſt the worker of Faith, *Luke* 1.14,15. as well as unto thoſe of full growth, they are by Baptiſm to be ingrafted into the Church of God, and to be diſcerned from the children of Infidels, *Acts* 10.47. as in the Old Teſtament was done by Circumciſion, in whoſe place Baptiſm ſucceeded in the New, *Col.*2.11,12,13. And though Infants have not indeed an actual faith, yet they have an inclination to believe, which the Holy Ghoſt, as is fitteſt for their capacity and condition, worketh in them: So that we muſt judge of the Infants of the faithful according to charity, who have intereſt in the outward Covenant, until by infidelity when they come to years of diſcretion, they ſhall cut off themſelves; grounding our ſelves upon the Promiſe of God made to *Abraham*, Gen.17.7. yea, the reſolution of *Beza* in his Tenth Epiſtle is, That the children of Excommunicated perſons may be Baptized: And though (to be Baptized) actual faith be required in thoſe of underſtanding, yet in Infants born in the Church, is required an inclination onely to this actual faith, which they have after their maner potentially, though not actually; and to be born in the Church of believing Parents, is unto Infants in ſtead of profeſſion of Faith and Repentance.

Hence may it appear how far from this Sacrament of Baptiſm the Anabaptiſts derogate, by making it but an idle Ceremony; acknowledging indeed ſome of the ends and uſes thereof, but reſtraining the efficacy thereof, and ſo take away the chiefeſt comfort and trueſt benefit the Church reaps thereby. Many indeed are Baptized, which receive not the Graces propounded and offered therein, but the fault is not in that no Grace accompanieth that Sacrament, but in that they receive it not, but afterwards when they come to years of diſcretion, they reject the Grace which appertaineth thereto: What if ſome believe not, ſhall their unbelief make the faith of God without effect? God forbid, *Rom.*3.3. and Baptiſm is no natural means of working Grace, as if the Grace which is ſealed up thereby, were inherent in the water, or in the Miniſters act of ſprinkling it, but it is onely a voluntary inſtrument which Chriſt uſeth, as it pleaſeth him, to work what Grace or meaſure of Grace ſeemeth beſt to him; ſo as Grace is onely aſſiſtant to it, not included in it: yet in the right uſe thereof Chriſt by his Spirit worketh that Grace which is received by

it, in respect whereof the Minister is said to Baptize with water, but Christ with the Holy Ghost, *Mat.* 3. 11. So that unto true Baptism must concur a death unto sin in him that is Baptized, and a new birth unto righteousness, otherwise his Baptism is vain; for it is not the washing away of the filth of the flesh, but the stipulation of a good Conscience, 1 *Pet.* 3. 21. The use of this Sacrament without faith doth not save, therefore with faith it doth save; the want of this Sacrament doth not condemn, yet so as that want be without contempt; so some may be saved which are not Baptized, but none can be saved which do not believe: For the bare water in Baptism is not sufficient unto Salvation, neither is it changed into the very Blood of Christ, neither is the Blood of Christ present in the water, or in the same place with the water, neither are their bodies who are Baptized, washed therewith visibly; neither is the Holy Ghost by his vertue more in this water then elsewhere, but in the right use of Baptism he worketh in the hearts of them who are Baptized and Spiritually sprinkled, and washeth them with the Blood of Christ, and useth this external Symbole or Sign as an instrument, and as a visible word or promise to stay and stir up the faith of them who are Baptized.

Now all they, and they alone receive Baptism to the right use, who are renewed, or renewing and are Baptized to those ends whereto Baptism was by Christ instituted. And as the Covenant once made with God, is also afterwards, after sins committed, perpetually firm and of force to the Repentant: So also Baptism being once received, confirmeth and assureth the Repentant all their life time of remission of sins, and therefore it ought not to be reiterated nor deferred; neither yet are all those who are Baptized with water, whether they be of understanding or Infants, partakers of the Grace of Christ, for the everlasting Election of God, and his Calling into the Kingdom of Christ, is free. And as for the wickedness of the Minister Baptizing, it makes not the Baptism void, or of no effect and force unto them so Baptized, so that it be administred into the Promise and Faith of Christ; and therefore also the true Church doth not Baptize them who have been Baptized of Hereticks, but onely must inform and instruct them with true Doctrine concerning Christ and Baptism.

Lastly, touching the use of Godfathers and Godmothers, it is not at all necessary, nor by God required to the Sacrament of Baptism; for Christ hath not in any of his Institutions so much as intimated the use of such Sureties; and the whole Congregation are witnesses of the childes admission into the Church, the Parents being bound to perform what is required for the childes education.

The words used in Baptism signifie,
1. That Baptism was instituted by the Commandment and Authority of the three Persons in the Godhead.
2. That these three Persons confirm unto us by their own testification, that they receive us into favor, and perform that unto us which is signified by Baptism, which is, Salvation, if we believe and be Baptized.
3. That he which is Baptized is bound to the knowledge, faith, worship, trust, honor and invocation of this true God, who is the Father, the Son, and the Holy Ghost.

Baptism comprehendeth
1. The Sign, which is water.
2. The Ceremony, as the sprinkling of water.
3. The things themselves, which are
1. The sprinkling of the Blood of Christ, and the imputation of his Righteousness.
2. The mortification of the old man, and putting on of the new.
3. The quickning of the new man into a certain hope of the Resurrection to come by Christ.
4. The Sign, which not onely signifieth, but also confirmeth.
5. The Sign, which hath that authority and power of confirming from the Commandment of God.

That

That Baptiſm teſtifies and confirms the will of God touching his beſtowing Salvation on us, may appear thus:

1. Becauſe we are Baptized in the Name of the Father, of the Son, and of the Holy Ghoſt; that is, we are aſſigned, deputed and claimed to be his own.
2. Becauſe God hath promiſed Salvation to him who ſhall believe and ſhall be Baptized.
3. By ſeveral Teſtimonies of Scripture, as *Acts* 22.16. *Mark* 16.16. *Rom.*6.3. *Tit.*3.5. 1 *Pet.*3.21.

The uſe of Baptiſm is twofold:

1. It ſerves to be a Pledge or Token of Gods favor towards us.
2. It ſerves to be a notable means of our death unto ſin.

Baptiſm is a Pledge of Gods favor to us principally three ways:

1. It ſealeth to us the free pardon and forgiveneſs of our ſins, *Acts* 2.38.
2. It is a Pledge of the vertue of Chriſts death, *Rom.*6.3,4.
3. It is a Pledge unto us of the life of Chriſt, and of our fellowſhip with him.

Baptiſm is alſo a means of our death unto ſin three ways:

1. By putting us in minde of mortifying the fleſh, and crucifying our own corruptions.
2. It cauſeth us to dedicate our ſelves wholly unto God in Chriſt.
3. It cauſeth us to labor to keep and maintain peace and unity with all men, but eſpecially with Gods people.

To be Baptized into the death of Chriſt, is

1. To be partakers of Chriſts death, no otherwiſe then if our ſelves were dead.
2. To dye alſo our ſelves, which is to mortifie the luſts of our fleſh: This mortification God promiſeth us in Baptiſm, and bindeth us unto it.

Baptiſm is a means of our ſanctifying and cleanſing, in theſe reſpects; *viz.*

1. In that it doth moſt lively repreſent and ſet forth even to the outward ſenſes the inward cleanſing of our ſoul by the Blood of Chriſt, and ſanctifying us by the Spirit of Chriſt.
2. In that it doth truly propound or offer the Grace of Juſtification and Sanctification to the party Baptized; whence it is deſcribed to be the Baptiſm of Repentance for remiſſion of ſins, *Luke* 3.3.
3. In that it doth really exhibite and ſeal up to the Conſcience of him that is Baptized, the ſaid Graces, whereby he is aſſured that he is made partaker thereof: Thus was Circumciſion to *Abraham*, Rom.4.11.
4. In that it is a particular and peculiar Pledge to the party Baptized, that even he himſelf is made partaker of the ſaid Graces, therefore every one in particular is Baptized for himſelf.

By the Sacramental Rite of ſprinkling in Baptiſm, are ſignified two things;

1. That our ſouls are ſprinkled with the blood of Chriſt, that is, be indeed partakers of the Merit of his death, by the which we obtain full forgiveneſs of ſin.
2. That we are regenerated into a new life; therefore is Baptiſm called by *Paul*, the laver of regeneration.

The waſhing in Baptiſm is of two ſorts, *Mark* 1.4.

1. The waſhing of blood, when we are waſhed by the blood of Chriſt, which is the Remiſſion of ſins for the bloodſhed of Chriſt.
2. The waſhing of the Spirit, when we are waſhed by Chriſts Spirit, which is our renewing by the Holy Ghoſt; that is, The changing of evil inclinations into good, and alſo to have in our will a heart, a deſire and endeavor to obey God; which although not perfect in this life, yet the beginning thereof is here in all the godly.

Obſerve principally, and that always, theſe two things in Baptiſm; *viz.*

1. That it be rightly done, { Some things as neceſſary, wherein are required { Some things only as expedient
2. That it be ſeaſonably done, not carelеſly poſted over, nor unneceſſarily deferred.

The things necessary in the right performance of Baptism are these especially:

1. That the childe be baptized by a Minister of the Word, *Matth.* 28. 19.
2. That it be baptized with the Element of water, the onely Element sanctified to this purpose, *John* 3. 5.
3. That the form prescribed by Christ, *Matth.* 28. 19. be exactly used; whereby the unity of the Godhead and Trinity of Persons is plainly set forth.
4. That the proper Rite be used of applying the water to the body of the childe, so as at least the face of the childe be sprinkled therewith.

The things expedient in the right performance of Baptism:

1. That the childe be Baptized in a publike place, where Gods people ordinarily meet together, being set apart for the worship and service of God.
2. That such a time be chosen out, as an Assembly of Saints may be there present, because Baptism is one of the solemn parts of Gods publike worship, a pledge of our incorporation into the body of Christ, and communion of his Saints.

Parents ought to make choyce of their childrens Names, *Gen.* 17. 19. *Mat.* 1. 21. *Luke* 1. 21. which are to be given them at their Baptism, for these Reasons:

1. That their Names may be a Testimony of their Baptism.
2. That so oft as they hear their Names, they may be put in minde of their Baptism.
3. That they may know how by Name they are given to Christ to be his Soldiers, and therefore there must be no starting from him.
4. That they may be assured, that being Baptized with water and the Spirit, by Name they are Registred in Heaven.

Directions for choyce of Names in Baptism fit and beseeming Christians:

1. Such as have some good signification, and warranted by the Scripture; as *John*, The grace of God; *Jonathan*, The gift of God; *Andrew*, Manly; *Simeon*, Obedient; *Hannah*, Gracious, *&c.*
2. Such as have in times before mentioned in Scripture, been given to persons of good note, whose life is worthy our imitation.
3. Names of our own Ancestors and Predecessors, to preserve a memory of the family, *Luke* 1. 59, &c.
4. Usual Names of the Country, which custom hath made familiar, so as they give not offence through any unfit signification thereof.

The right and lawful use of Baptism, is

1. When the Ceremonies or Rites instituted by Christ in Baptism are not changed. Away then with Popish Oyl, Spittle, Crosse, Exorcism, or Conjuration.
2. When Baptism is given to them, and them onely, for whom it was instituted, which are all the converted, or members of the Church.
3. When Baptism is used to that end for which it was instituted; not for the healing of Cattel, Christning of Bells, Ships, or the like.

It is necessary that the Word be alway joyned with this Sacrament of Baptism, for these Reasons:

1. A Sacrament without the Word is but an idle Ceremony, no more then a Seal without the Covenant, for it is the Word that maketh known the Covenant of God.
2. It is the Word which maketh the greatest difference betwixt the Sacramental washing, and ordinary common washing.
3. By the Word the ordinary creatures which we use are sanctified, 1 *Tim.* 4. 5. much more the holy Ordinances of God, whereof Baptism is one of the principal; besides, the Word openeth the nature, efficacy, end and use thereof, plainly declaring the Covenant of God sealed up thereby.

The

The common errors and corrupt practice of men touching Baptism:

1. The corrupt opinion of Anabaptists, who deny the lawfulness of Baptizing Infants.
2. When Parents regard not by whom their children are Baptized, whether Hereticks, Idolaters, Laicks or Women.
3. When children are unhappily CROSSED in Baptism, by missing of Christs institution.
4. When upon niceness or state the Parents private house must be preferred before the place of Gods publike worship, and the childe must be Baptized at home, rather then in the Congregation.
5. When the childe is brought to be Baptized, accompanied onely with the Midwife and three Witnesses, as if the walls of the Church added to the honor of the Sacrament.
6. When upon state or any by-respects, this Sacrament is deferred longer then is meet.
7. When Heathenish, Idolatrous or ridiculous names are given to children.

The Anabaptists wrongfully deny Baptism to Infants born in the Church, for these Reasons:

1. The Grace of God is universal to all the faithful, and therefore the Sign or Seal of Grace is universal, and belongeth unto all, as well yong as old.
2. Baptism is unto us as Circumcision was unto the Jews; but the Infants were Circumcised, therefore the children of Christians are to be Baptized.
3. Children belong unto the Kingdom of Heaven, *Mat.* 19.14. and are in the Covenant; therefore the Sign of the Covenant is not to be denyed them.
4. Christ gave in commandment that all should be Baptized, *Mat.* 28.10. Therefore, *&c.*
5. Christ hath shed his blood as well for the washing away the sins of children as of the elder sort; therefore it is very necessary that they should be partakers of the Sacrament thereof.

Again, children may and ought to be baptized in their infancy, for these Reasons; some whereof are the same, others border on the former; *viz.*

1. Gods Commandment concerning circumcising children, in room whereof Baptism succeeds, *Gol.* 2.11,12.
2. The Jews practice in a faithful observance of this Ordinance, as of *Abraham, Zachary, Elizabeth, Joseph* and *Mary*.
3. The practice of the Christians, who believing were themselves and their whole houshold Baptized, *Acts* 16.15,33. under which whole houshold children might probably be comprised.
4. Christ embracing and blessing such children as were brought to him, and rebuking those that would have kept them from him, *Mat.* 19.13.
5. Gods promise made to them, *Gen.* 17.7. *Act.* 2.39. as the seal for confirmation whereof God offereth Baptism.
6. The right they have to Gods Kingdom, *Mat.* 19.14. Baptism is an evidence of that their right.
7. The constant continued custom of the true Catholick Church, which ever since the Apostles time hath afforded the Sacrament of Baptism to children.

Touching the necessity of Baptism, we must know that things are said to be necessary two ways:

1. Absolutely, so as the thing cannot possibly be without it; thus Baptism is not absolutely necessary as a cause; for then should it be equal to Gods Covenant, Christs Blood, and the work of the Spirit.
2. By consequence, so as according to that course and order which God hath set down, things may not well be without them: Thus Baptism is by consequence, and that in a double respect:
   1. In regard of Gods Ordinance.
   2. In regard of our need thereof, by reason of our dulness in conceiving things Spiritual, & of our weakness in believing things invisible.

To

To this Sacrament of Baptism the Papists attribute too much, making it a plain Idol by their opinion,

1. Of the necessity thereof, in such degree as that they hold if any dye unbaptized he cannot be saved.
2. Of the efficacy thereof, in such degree as they hold it giveth grace by the work it self; thereby equalling it to the very blood of Christ, taking away the peculiar work of the Spirit, and the use of the grace thereby.

The differences of Circumcision and Baptism; *viz.*

1. In Rites; for the same are not the Rites of Circumcision and Baptism.
2. Circumcision promised grace for the *Messias* to come, Baptism for the *Messias* exhibited.
3. Circumcision had a promise of a corporal benefit, a testimony that God would give a certain place for the Church in the Land of *Canaan*, until the coming of the *Messias*; Baptism hath no promise in particular of any temporal benefit, other then what flows from the influence of a general promise made to godliness, 1 *Tim.* 4. 8.
4. Circumcision did binde to the observing of the whole Law, Ceremonial, Judicial and Moral; Baptism bindeth us onely to faith and amendment of life, that is, to observe onely the Moral Law.
5. Circumcision was instituted for the Israelites; Baptism was instituted for all Nations that are desirous and willing to come unto the society of the Church.
6. Circumcision was to continue until the coming of the *Messias*; Baptism shall continue until the end of the world.

Baptism and Circumcision agree thus:

1. In the chief and principal end, whereas in both is sealed the Promise of Grace by Christ, which is always one and the same.
2. By both of them is wrought our receiving into the Church.
3. By both is signified Regeneration; Ye are circumcised in Christ with Circumcision made without hands: For as Circumcision in the old Law was a token how the corrupt and carnal affections of the minde should be subdued, and that the Lord required not so much an outward of the body, as an inward circumcision of the heart, *Deut.* 18. 16, 30. *Acts* 7. 51. So Baptism telleth us, that being once dead unto sin, we are to live unto righteousness, that all we that have been Baptized unto Jesus Christ, have been Baptized unto his death, *&c.* and must walk in newness of life, *&c.* *Rom.* 6. 3. For we have put on Christ by Baptism, *Gal.* 3. 26.

The Reasons why Christ was circumcised,

1. That he might signifie that he was also a member of that circumcised people.
2. That he might shew that he received and took our sins on himself, that he might satisfie for them.
3. That he might testifie that he did entirely and fully fulfil the Law on our behalf.
4. The circumcision of Christ was a part also of his humiliation and suffering.

Reasons why circumcision is abolished; *viz.*

1. Because the thing signified, which was the *Messias*, is exhibited.
2. Because circumcision was instituted for the severing of the Jews from all other Nations; but now the Church, that difference being abolished, is collected and gathered out of all Nations.

The chief and proper ends of the institution of Baptism; viz.

1. That it should be a mark whereby the Church may be discerned from all other Nations and Sects, which is as it were gathered by the Word and Baptism.
2. To be a confirmation of our faith, that is, a testification that Christ washeth us with his blood, that he bestoweth on us Remission of sins, Justification and Regeneration; or, To be the sealing of God, and also the sealing or obsignation of the Promise of Grace, and a testimony

testimony of Gods will, that he giveth us these gifts at this present, and will give them ever henceforward.

3. To be a testification of our duty towards God, and a binding of us and the Church to the knowledge and worship of God, into whose Name we are Baptized, we binde our selves in Baptism to thankfulness; namely, to Faith, that is, to receive the promised benefits with faith, and then withal unto repentance and amendment of life.

4. To be a signification or an advertisement unto us of the Cross, and of the preservation of the Church therein, and deliverance thereof from it, *Mat.* 20. 22. In regard whereof Baptism is compared unto the flood; for as in that general Deluge some were shut into the Ark, the rest of mankinde perishing; so in the Church, they who cleave unto Christ, although they be prest with calamities, yet at length in their appointed time they are delivered.

5. To signifie the unity of the Church; for Baptism is a binding of the members of the Church among themselves to mutual love, because when it severeth and distinguisheth the members of the Church from others, it doth also joyn and unite them among themselves.

6. To be a Token and Symbole of our receiving and entrance into the Church: Hither appertain all those places in Scripture, in which those who were become Christians, are said to have been presently Baptized.

7. To be a means of preserving and propagating the Doctrine of the free Promise through the death of Christ; that the Baptized may have occasion to teach and learn who is the Author, and what is the meaning or signification of Baptism.

The Type of Baptism was *Noahs* Ark born up by the waters, wherein the Church which then was in *Noahs* family, was saved, 1 *Pet.* 3. 21. And though Baptism be a mark of the true Church, yet may not the Papists thereby challenge theirs to be the true Church; for Baptism severed from the true preaching of the Word, is no sufficient note of a true Church: for the Israelites had circumcision, and yet the Lord saith, they were not his people, *Hos.* 1. 9. Again, they overturn the inward power of Baptism, by denying Justification by Faith alone in Jesus Christ. And as for the bastard-Rites and Ceremonies invented and patched by men to Baptism, as hallowing of the Water, Tapers, Exorcisms, Chrism, Salt, Crosses, Spittle, and such like, they are not of the true Church, but a corruption of the Sacrament. And as these men attribute too much to this Sacrament, holding that it gives Grace *ex opere operato*; so on the other side, there are other giddy heads, who number Baptism among things indifferent, and so to be used or refused at our discretion. Lastly, seeing the administration of the Sacraments is a part of Ecclesiastical Discipline, or rather Doctrine indeed, they that are not called thereto, and especially women, may not in any case usurp the power and authority to Baptize.

Christs Herauld sent by Proclamation
To enter our Initiation,
Sprinkled the Water, and the sacred Blood,
Made the faithful, though sinful, appear good.
This is Bethesda's Pool, or Siloam's stream,
Where of the frothy Anabaptists dream.
The right use to Infants doth a title not bar,
Though some of Abrahams Posterity:
Thus Christ himself they proudly countermand,
Whose word, when all the worlds dissolved, shall stand.

§. 3. *The*

§.3. *The Lords Supper.*

THe Lords Supper is a Sacrament instituted and appointed of Christ unto the faithful for a memorial of him, whereby Christ doth certainly promise and seal unto the faithful, That his Body was offered and broken on the Cross, and his Blood shed for them, as truly as they see his Bread broken, and Cup distributed to them; and that he doth as certainly with his Body crucified and his Blood shed, feed and nourish the Souls of the faithful unto everlasting life, as certainly as their bodies are fed with the bread, and the cup of the Lord is received from the hand of the Minister, which are offered to them as certain Seals of the body and blood of Christ, and binde them to mutual dilection and love. The Evangelists shew it was instituted of Christ the same night he was betrayed, after that he had supped, and had eaten the *Easter*-Lamb according to the Law; yet is it so called, not so much because it was the night wherein Christ was betrayed, as to shew that it is indeed a Spiritual Supper given of God unto the faithful: It is indeed the Sacrament of our Redemption by Christs death; insomuch as to such as worthily and with faith receive the same, the bread which is broken, is a partaking of the body of Christ, and likewise the cup of blessing, is a partaking of his blood: Soth therefore as declare themselves in confession and life to be Infidels and ungodly, are not to be admitted to this Supper, lest thereby the Covenant of God be prophaned, and the wrath of God stirred up against the whole Assembly, 1 *Cor.* 11.20. Wherefore the Church by the commandment of Christ and his Apostles, using the Keys of the Kingdom of Heaven, ought to drive them from this Supper, till they shall repent, and change their life and conversation.

The Signs of the Lords Supper are twofold:
1. Representing Signs; as, Bread, Wine; the breaking and pouring out.
2. Applying Signs, which do appropriate the same; as the giving and receiving of bread and wine; the first serves to renew our knowledge, the other to confirm it.

As the Signs in the Lords Supper are:
1. Bread broken and eaten.
2. Wine distributed and taken.

So the things signified are:
1. Christs body broken, and blood shed.
2. Our Union with Christ by faith.

The breaking and communicating of Christs body, is signed by the breaking and receiving of the bread, for two causes:
1. Because Christ commandeth those Rites, unto which we ought to give no less credit then if Christ himself did speak unto us.
2. Because he annexeth a Promise, That they who observe those Rites with a true faith, must be assured and certain that they have communion with Christ.

The similitude or proportion of the Signs with the thing signified, *viz.*
1. As the bread and wine nourish our body to temporal life; so the body and blood of Christ nourish our souls unto life Spiritual and Eternal.
2. As the bread and wine are received by the mouth, so the body and blood are received by faith.
3. As the wine is severed from the bread to signifie the violence of Christs death; so his blood was sundred from his body, signified also by the breaking of the bread; and as the bread is eaten being broken, so the body of Christ is received being sacrificed.
4. As in corporal food is required an appetite unto it; so in this Spiritual food is required faith.
5. As of many corns is made one loaf; so are we being many made one body.

The

The maner whereby Christs body & blood doth nourish us, is
1. The respect of his merit; for us Christs body is given, and his blood shed for us, and for the body and blood of Christ we have eternal life given unto us.
2. When we receive that merit; that is, when we believe with a true faith, that for it we shall have eternal life.
3. When the same Spirit uniteth us by faith unto Christ, and worketh the like in us which is in Christ, for except we be grafted into Christ we do not please God.

The remembrance we are to have of Christ in receiving the Lords Supper, consists
1. In the memory of Christs benefits.
2. In faith, whereby we apply Christ and his merit to our selves.
3. In thankfulness or publike confession of his benefits.

The Sacramental Rites of the Lords Supper are twofold:
1. Respecting the Minister, which are twofold:
1. To take the bread and wine, to break the one, and to pour out the other; that is, that Christ suffered for our Redemption.
2. To give the bread broken, and to deliver the wine poured out; that is, that God doth offer and give Christ unto us, together with all his benefits.
2. Respecting him that cometh to the Lords Table; it is required that he receive, eat and drink the bread and wine given unto him; that is, that in the Supper we do truly receive Christ, eat his body and drink his blood, by the which we are nourished into the hope of eternal life, if we do not cast him from us through unbelief.

The properties belonging to a fit guest at the Lords Table:
1. He must be bidden, *Luke* 14.8.
2. He must be humble, *Luke* 14.9.
3. He must have knowledge of the person to whose Table he comes.
4. He must bring a Spiritual appetite to eat.
5. He must put on Christ, his wedding garment, *Rom.* 13.14.
6. He must be ravished within himself, concerning the use of these mysteries.
7. He must be sober in using them.
8. Chearful in receiving them.
9. Loving to his fellow-guests.
10. Thankful to the Master of the feast.

To the right use of the Lords supper, three things are required:
1. A right preparation, which chiefly consists in knowledge, prayer, self-examination, contrition and repentance, faith, a resolution against sin for the future, and charity; for this Sacrament is a Communion whereby all the receivers joyntly united by love, do participate of one and the same Christ
2. A right receiving; wherein is specially required the renewing of our knowledge or general faith, which is renewed principally by meditation in the use of the Supper, and the renewing of our special faith in Christ.
3. A right use of it afterward, when we must give God thanks for so great a benefit, 1 *Cor.* 11.26. and look to receive by it encrease of faith and repentance, to rise from sin, and to receive power against the Devil.

The Rule of examination must be the Law of God, and the thing chiefly to be examined is sin,
1. In thought, and therein these especially:
Idle thoughts.
Lascivious thoughts.
Treacherous politick thoughts.
Blasphemous thoughts.
2. In word, and therein such as these:
Idle words, Angry and rash words.
Filthy and immodest words.
False and untrue words.
Cursing and imprecating words.
Charming and Necromantick words.
Words immediately against God, as Oathes and Blasphemies.
3. In deed:
Some whereof are of Commission.
Others of Omission.

We must also examine our Graces, and therein
1. What Knowledge we have, *Prov.*19.2.
- Of God.
- Of our selves.
- Of the Covenant of Grace.
- Of the nature and use of this Sacrament.

2. What Faith we have, *Acts* 8.37.
3. What Repentance we have, *Exod.*12.8.
4. What Obedience we have, *Psal.*26.6.
5. What Love we bear to our brethren, *Mat.*5.23,24.

The examination of our knowledge, is by inquiring of our hearts whether we know
1. God; that is, acknowledge him the true God, and him alone.
2. Our selves; that is, acknowledge our selves to be
- 1. Sinners, and that both
  - Originally.
  - Actually.
- 2. Accursed sinners, deserving the wrath of God.
- 3. Burthened sinners, weary and heavy loaden, desiring Christ to refresh us.

3. The Passion of Christ, not so much to talk and discourse of it, as to know and apply the vertue of it.

We may examine our Faith by these marks
1. Whether we can from our hearts renounce our false supposed goodness, and can wholly relye upon Christ in the matter of our salvation; for this Nature cannot do.
2. Whether we have peace of conscience arising from the apprehension of Gods love in Christ, and our reconciliation with him.

Again, our Faith which is the wedding garment, may be examined by these particulars; *viz.*
1. Whether we believe that Jesus Christ is the *Messias* and Savior of the world.
2. That he was crucified, and shed his blood.
3. That the merit of his Passion is able to save sinners.
4. That this merit is conveyed unto us in the Sacrament, being rightly administred and duly received.

In the examination of our faith, we must also enquire
1. Whether we have onely a general Faith, an historical temporal Faith, or a legal Faith; none of which alone doth save.
2. Whether we have an Evangelical Faith in the Promises of the Gospel, approving to our own hearts on true and sound ground that they belong to us in particular, and so a Justifying Faith; without which we may not dare approach the Lords Table.

So also we must examine whether we have these five things required in Faith; *viz.*
1. A true understanding and knowledge of God and his will in his Word.
2. A true consent and assent in the heart, that it is Gods word, and all of it most true.
3. A profession and approbation of it.
4. An application of Christ upon a sound ground to be thy Savior in particular.
5. A continual declaration of our faith, by the diligent and constant practice of good works.

Lastly, we must examine whether we are not given too much to presumption or desperation; either of which are main lets and hindrances unto Faith: Then we must try our Faith by the marks of it:
1. Towards God, as
- 1. Peace of Conscience.
- 2. Love towards God.
- 3. Hope of Salvation.
- 4. Constancy in the faith and truth of Christ.
- 5. Boldness to come to God.
- 6. Confession of his truth.
- 7. Obedience to God and his Word.

2. Towards our Brethren; as
- 1. Mutual concord in Religion.
- 2. Brotherly love, that we can forgive, forget, do them any good, and pray for them.

3. To

3. Towards our ſelves; as { 1. Patience, reſt in God, and joy in afflictions. 2. A deadly hatred of ſin.
4. Againſt ſin, the world and the Devil, conqueſt and victory.

We may know whether we have Repentance or not, by enquiring of our own hearts:
1. Whether we have a godly ſorrow for ſin, whereby we are diſpleaſed with our ſelves, becauſe by ſin we have diſpleaſed God.
2. Whether there be in us a changing of the minde, and a purpoſe to forſake ſin, and ever after to pleaſe God.
3. Whether we do daily break off our ſins, and abſtain from inward practice, keeping under our corruptions and ungodly thoughts.
4. Whether we mourn for the preſent corruption of our nature.
5. Whether we have been grieved, and craved pardon for our late ſins, even ſince we were laſt partakers of the Lords Table.

In Repentance we muſt examine:
1. Whether it be from the heart, in truth and uprightneſs, or onely in hypocriſie.
2. Whether it be from the whole heart, or whether we uſe not double-dealing with God.
3. Whether we return from all our ſins, or onely from ſome, living ſtill in our ſins.
4. Whether we repent (as we ſin) every day or no; or onely for a fit, and return to our ſins again.
5. Whether we behave our ſelves uprightly both before God and men, publikely and privately; or whether we do not rather ſeem better then indeed we are, and ſo commit horrible and ſhameful ſins in ſecret.

Again, in our Repentance we muſt examine:
1. Whether we have acknowledged ſin to be ſin, with the circumſtances and puniſhment thereof.
2. Whether we are truly humbled inwardly and outwardly for them.
3. Whether we have a godly ſorrow for them, which bringeth forth a circumſpect care, a clearing of our ſelves, juſt indignation, filial fear, earneſt deſire, fervent zeal, and a holy revenge.
4. Whether we do often call to God for mercy and pardon in Chriſts Name.
5. Whether we have fully purpoſed and reſolved to amend our lives, and turn unto God with the whole man: And this reſolution muſt be forthwith put in practice, and continued to our lives end, for otherwiſe we but mock God, and deceive our own ſouls.

The truth of Faith and Repentance may be known by theſe notes; *viz.*
1. If our faith be directed upon the right object, which is Chriſt alone.
2. If there be a hungring and thirſting after his body and blood.
3. If we have a conſtant and a ſerious purpoſe not to ſin.
4. If there follow a change in the life. The companions of Repentance are a broken and a contrite Spirit, a bitter ſoul, and oftentimes a weeping eye; but the infallible Rule to examine our Repentance, and to know whether it be true or falſe, is by obſervation of the ſubſequent courſe of our life.

Our Obedience (which is an Evangelical keeping of Gods Commandments) may be examined by the properties thereof, which are five:
1. It muſt be free, without conſtraint, *Pſal.*110.3.
2. Sincere, without hypocriſie, 2 *Tim.*1.5.
3. Univerſal, not to ſome, but to all the Commandments, *Pſal.*119.6. *Jam.*2.10.
4. Perpetual, till the hour of death, *Mat.*24.13.
5. Perſonal, in regard of our perſonal calling, 1 *Pet.*5.1.

The Reasons why we must examine our obedience, are especially these:
1. Disobedience is as the sin of Witchcraft, 1 *Sam.*15.23.
2. Obedience is better then Sacrifice, 1 *Sam.*15.22.
3. It is a fruit of Faith, *Rom.*8.1.
4. By this examination we shall be moved to repent, *Jer.*31.19.
5. Without it we cannot appear before God, *Jer.*7.9.

Our love to our brethren may be examined by these signs:
1. If we be not overcome with evil, *Rom.*12.21.
2. If we overcome evil with goodness, *Rom.*12.21.
3. If we can pray for him, *Acts* 7.60.
4. If we can yield to him, *Gen.*13.19.
5. If we can conceal his infirmities, *Prov.*12.12,13.
6. If we can converse friendly with him, *Gen.*34.4.
7. If we can depart sometime from our right, *Gen.*13.10.
8. If when we may, we avenge not our selves, 2 *Sam.*19.23.

The parts of Love required of all such as come to the Sacrament of the Lords Supper:
1. Gentleness, and not without just cause to be moved to anger.
2. Patience and long-suffering, when just cause of anger is offered.
3. Goodness, not admitting envy or the like against any enemy, but loving him, and being ready to forgive him.
4. Tenderness, and being affected with grief at the sight of other mens miseries.
5. Freedom from evil thoughts against thy Neighbor, interpreting all things to the best if it may be.
6. Yielding, rather then contend, from something of a mans own right, as *Abraham* did to *Lot*.
7. Humbleness of minde, seeking reconciliation when offences have been.
8. Care to save a Neighbor from hurt, damage or hindrance in any thing appertaining to him.
9. Abstinence from private revenge, in speech or in deed, and forgiveness; whereof are three kinds,
   1. Of revenge, when men are content to lay aside all hatred and requital of evil.
   2. Of Penalty, when being wronged they are content to put the matter up, and not proceed to punishment.
   3. Of Judgement, when a man is willing to esteem and judge things ill done as well done, and an enemy as a friend: The first of these three is necessary before the receiving of the Lords Supper.
10. Bountifulness towards the Poor: Our charity may be examined by looking into our own souls, whether we have unfainedly forgiven all the world, and can chearfully, without grudging or worldly applause, receive into our compassion the distressed: Then ought we to reflect on time past, whether we have taken all advantages to exercise our charity,

Consider further about true examination, these four things; *viz.*
1. Who must examine; *viz.* All, every man that can.
2. What must be examined; *viz.* our selves, and therein
   - Our sins, all, every one of them.
   - Our graces,
     - What we have attained to.
     - How we have increased them.
3. The maner how we must examine our selves; *viz.* by the golden Rule of Gods word.
4. The time when we must examine our selves, and that is fourfold; *viz.*
   1. Every night and morning, *Psal.*4.
   2. In time of Gods Judgements.
   3. Upon our death-beds.
   4. Before the Sacrament.

There

There are three sorts of examiners, *viz.*

1. Some who examine themselves by themselves, following their own reason, ways and humors, who an hour or a day before the Sacrament, or in the very time of receiving, think of their sins.
2. Some examine themselves by others, and if they finde themselves better then any, think themselves best of all, at least good enough; these perish by their own conceit.
3. Others who impartially examine themselves by the Rule of Gods Word, and onely these indeed are the true examiners.

Reasons to enforce examination before we receive the Lords Supper:

1. Without this examination we can never repent and so be saved, *Rev.* 2. 5.
2. Otherwise we eat and drink unworthily, and are guilty of the body and blood of Christ, 1 *Cor.* 11. 27, 28.
3. Without it we eat and drink our own damnation, being not rightly prepared.
4. Because otherwise we are unfit to perform any service to God as acceptable to him.

From this right examination enjoyned us before our approach to the Lords Table, we are taught,

1. That children are not capable of this Sacrament, 1 *Cor.* 11. 28.
2. That ignorant persons must not approach to this Table, 1 *Cor.* 11. 24.
3. That mad people are not to be admitted to this feast, 1 *Sam.* 21. 15.
4. That such as intend to live in their sins, must not dare to approach unto this Communion, 1 *Cor.* 11. 27.
5. That such as do not try themselves cannot come.
6. That such as do try themselves, must come after tryal, and may come with much comfort.

The maner how we must be disposed in the action of receiving; *viz.*

1. When we see the Minister take bread and wine, we must consider the action of God, whereby he sent Christ to work out Redemption.
2. When we see the bread broken, and the wine poured out, we must consider
   1. The bitter Passion of Christ for us in suffering.
   2. Gods infinite love to us, who sent Christ to redeem us his enemies.
   3. Gods wrath towards us for our sins, which nothing could satisfie but the death of Christ.
   4. We must detest those sins of ours, which caused Christ thus to suffer.
3. When the Minister distributeth bread and wine, we must consider, that as it is truly offered unto us by man, so Christ is truly offered unto us by God.
4. In receiving the bread and wine, we must apprehend Christ by faith.
5. In eating that bread and drinking that wine, we must apply Christ particularly to our selves, and be perswaded, that as bread and wine is made the nourishment of our body, so Christs body and blood is made the nourishment of our souls.

Again, consider these inward actions in the time of receiving the Lords Supper; *viz.*

1. We must remember the Passion of Christ, with the circumstances, torments and vertue thereof: This remembrance must be
   1. Humble, to debase us for what we had deserved.
   2. Effectual in us toward God, our selves and our Brethren.
   3. Perpetual, not at the present time onely.
   4. Thankful, to magnifie the mercy of God.
2. We must give thanks to God for sending Christ to work out our Redemption, 1 *Cor.* 15. 57. that is, we must thank him by obeying him in keeping his commandments, and not by word onely.

3. There

3. There must be a discerning of the Lords body; that is,
   1. To consider of the bread and wine, not as things common, as they were before, but as consecrated to a holy use.
   2. We must come hereunto as unto mystical meat, not as to carnal.
   3. We must feed on Christ by faith, as verily as we eat the visible Signs with our bodily mouthes.
4. There must be an Annunciation of the death of Christ, that is, a shewing forth of the Lords death, 1 *Cor.* 11.26.

This duty of shewing forth the Lords death is twofold:
1. Partly inward, consisting in the inward application and godly meditation of
   1. The wrath & justice of God against sin.
   2. The greatness of sin, which nothing could do away but Christs death.
   3. The mercy and love of Christ in dying for us.
2. Partly outward, in outward celebration and publike declaration, *Rom.*10.10.

After we have received the Lords Supper, we must labor
1. To feel in our selves the hatred & death of sin, and the entrance of grace.
2. To perform that in our life following, which we promised in our preparation.
3. To meditate where we have, and what we have done; which seals a blessing or a curse.
4. To think every day of the mercy of Christ, and daily to render thanks and praise for it; which thanksgiving must not be onely in words, but in every action of our life. Psalms proper for thanksgiving are the 8,23,66,103.
5. To express our charity by Alms-giving to the Poor.
6. To use all care and caution not to fall into our old sins, lest the latter end be worse then the beginning; and that not onely for the present, but ever after we renew our faith and repentance.

Praise and thanksgiving is required as necessary, and as a special duty to God, when we have tasted of his bounty and loving kindeness, and especially for Spiritual blessings:
1. Because it is the will and pleasure of God, who is so good unto us, as to require it of us, who can give him nothing else; and this reason the Apostle gives, 1 *Thess.*5.17,18.
2. Because of all Sacrifices, this of praise and thanksgiving is the chief and principal, as well in respect of the enduring and continuance of it, as in respect of the use and end of it. It was in Paradice before the Fall, it was before the Flood, it was before the Law, under the Law, under the Gospel, and shall continue for ever: It is performed of Men and Angels, in heaven and earth, it shall never end, no not when other exercises of our Religion shall cease, *Rev.*5.13. & 11.17.
3. Because it is not onely the end of the other works of Religion, but also the end of the works of God: It is the end of our Election, *Eph.*1.5,6. of our Creation, *Prov.*16.4. of our Redemption, *Luke* 1.68,74,75. *Eph.*1.3,7. of our Justification, 1 *Cor.*1.31. It is the end of our Sanctification, of our Salvation, and of our Glorification, to give all praise, all power, all honor and glory to him that sitteth upon the Throne, and to the Lamb for evermore.
4. The worthiness and excellency of this exercise is manifestly proved by the unwillingness and untowardness of our corrupt Nature to perform it; we are ready enough to pray for the gift, not so ready to praise the giver; fervent in asking, cold in thanksgiving.

The

The impediments to be removed, and the means to be used that we may rightly discern the Lords body in receiving it, are these; *viz.*

1. Carnal and natural weakness in the minde: The Remedies whereof
   1. Endeavor to get out of our natural state of life.
   2. Earnest endeavor for the Spirit of God.
   3. Frequent and fervent Prayer.
2. Ignorance; the Remedies whereof are
   1. A serious consideration of Gods Judgements against it, 2 *Thess.* 1. 8.
   2. To search the Scriptures, & to be conversant therein.
   3. To have recourse to godly Ministers.
3. Hardness of heart; the Remedies whereof are
   1. To avoid the occasions, as custom in sin, carnal security, contempt of the word, and the like.
   2. To let the word have admittance to us, to enter and take place in us.
   3. We must pray unto Almighty God to soften our hearts.
   4. We must take heed of the slights of Satan, and of the deceitfulness of sin betimes.
4. An unregenerate Will; the Remedies whereof are
   1. To deny & renounce our selves with all we have.
   2. To call often upon God with fervency, to guide us by his Spirit, as we may be able to resist our lusts.
5. We must shake off the custom of sinning, the sin of unbelief and impenitency, carnal wisdom, presumption of our own knowledge, pride and vain-glory, forgetfulness of God and his word, and such like.

If therefore we would come worthily to the Supper of the Lord,

1. We must (as hath been said) try our selves by the Law of God, whereby cometh the knowledge of sin, *Rom.* 3. 20. & 7. 7.
2. We must labor to understand and believe the common corruption of all mankinde, standing partly in Original sin, and partly in the fruits thereof, *Rom.* 3. 9.
3. We must feel the curse of everlasting death due to us, *Gal.* 3. 10.
4. We must learn what Covenant God hath made with us touching Grace and Mercy, that we may be raised up to comfort in the Son of God our Redeemer.
5. We must fervently desire to be made partakers of the Lords Supper, and feel how much we stand in need of it.
6. We must consider the correspondent proportion between the Signs and the thing signified.

Unworthiness in receiving the Lords Supper is twofold; *viz.*

1. Of an evil Conscience; as when a man lives in any sin against his conscience: Take heed of this, for it is proper to the Reprobate.
2. Of infirmity; as when a man truly repents and believes, and makes conscience of every good duty, but yet sees and feels wants in them all, and in regard whereof himself unfit for the Supper; but this may not justly hinder from coming to this Sacrament.

So that there are two sorts of men who receive unworthily; *viz.*

1. Those that are not yet in Christ.
2. Those that are within the Covenant, but yet come remissly and negligently.

The wicked receive in the Lords Supper,

1. The bare Signs onely, as bread and wine.
2. Those Signs to their condemnation, or they eat their own condemnation; that is, through incredulity and abusing of the Sacrament to be alienated, and repelled from Christ and all his benefits, and so to draw upon themselves temporal and everlasting punishments, except they repent.

The

The wicked in the use of the Sacrament receive nothing beside their own condemnation, but the bare Signs onely, and that for these Reasons:

1. Because the benefits of Christ are received onely in the right use of the Sacrament.
2. Unto whom nothing is promised in the word, to him the Sacraments seal nothing.
3. Spiritual things are received by faith, which the wicked have not.
4. To be wicked, and to receive the Sacrament truly and intirely, implieth a contradiction.

The causes for which the wicked are said to eat unto themselves damnation; *viz.*

1. Because they prophane the Signs, and consequently the thing signified, by laying hold on those things which were not instituted for them, but for the Disciples of Christ.
2. Because they prophane the Covenant and Testament of God, by taking to themselves the Signs and Tokens of the Covenant, and so would make him the Father of the wicked.
3. Because they tread under foot the blood of Christ, by not receiving his benefits by faith, when as they profess they do, and so mock God.
4. Because they condemn themselves by their own judgement, for they accept of this Doctrine, yet are conscious to themselves that they are hypocrites, and so condemn themselves.

All deadness and hardness of heart must not keep us from the Lords Table; for it is twofold; *viz.*

1. Sensible, which is in Gods children, which they bewail; this may not discourage the Communicant from approaching the Table.
2. Insensible, which is a great and dangerous Judgement, and one proper to the Reprobate.

They onely are to be admitted to the Supper of the Lord, who by their confession and life profess faith and repentance; and the Reason is,

1. Because the Church should prophane Gods Covenant, if it should admit unbelievers and men impenitent; for he that doth a thing, and he that consenteth to it, are both guilty.
2. Because if such should be admitted, the Church should stir up the anger of God against her self, as of whom wittingly and willingly this should be committed.

The Supper of the Lord is often to be celebrated, for these Reasons; *viz.*

1. Because of the words of institution.
2. Because in respect of the end and purpose of the institution, for it must be done in remembrance of Christ.

The Sacrament of the Lords Supper is not to be omitted, when it is administred in the Congregation whereof we are members; for they were to be cut off from the people, who neglected the Passover, but this Sacrament is greater then it, in two respects; *viz.*

1. This Sacrament is more clear, because it doth more lively represent Christ exhibited in the flesh, but the Passover onely represented Christ which was to come.
2. Because the mercy we are now to remember, is greater then that of the Passover, the one being our Redemption from Sin and Hell, the other our deliverance out of *Egypt*; though that was not all.

The resemblances between the Passover and the Supper of the Lord; viz.

1. As one is called the Lords Passover, *Exod.* 12.12. so this is called the Lords Supper, 1 *Cor.* 11.20.
2. God calleth the Lamb the Paschal Lamb, because the Angel in the common destruction passed over the houses of the Israelites; so Christ calleth the Bread by the name of his body that was broken for us, *Luke* 22.19.

3. In

3. In the Paſſover the Lord ſaith, *This ſhall be for a memorial*, Exod.12.14. ſo Chriſt ſaith, *Do this in remembrance of me*, Luke 22.19.
4. God ſaith of the Lamb, *Take ye*, Exod.12.5. Chriſt ſaith of the Bread, *Take ye*, Mat.26.26.
5. God ſaith of the Paſchal Lamb, *Eat ye*, Exod.12.11. Chriſt ſaith of the Bread, *Eat ye*; of the Wine, *Drink ye*, &c.

Chriſt would at the laſt Supper of the Paſſover, inſtitute this his Supper, for theſe Reaſons:

1. That now an end was made of all the old Sacrifices, and he did ſubſtitute a new Sacrament which ſhould ſucceed and be obſerved, that Paſchal Sacrament being aboliſhed.
2. That the ſame thing might be ſignified, difference of time onely excepted; the one ſignifying Chriſt to come and to be ſacrificed, the other come and ſacrificed.
3. That he might ſtir up in his Diſciples and in us greater attention, and marking of the cauſe for which he did inſtitute it, doing nothing before his death, but what was of moſt weight and moment.

The abſurdities following upon, and Reaſons againſt Popiſh Tranſubſtantiation of the bread into the body of Chriſt in the Supper of the Lord; ſome whereof are alſo againſt Conſubſtantiation:

1. If the bread and wine be turned into the very body and blood of Chriſt, then ſhall be no Signs in the holy Supper, and then no Sacrament, for Sacraments cannot be without viſible Signs. Thus it overthroweth the Sacrament conſiſting of two parts, a viſible Sign, and an inviſible Grace ſignified: but if bread were really the body of Chriſt, then there could be no outward Sign to repreſent the inward Grace.
2. Chriſts blood ſhould be ſeperated from his body, which can never be.
3. The body of Chriſt ſhould be infinite, and therefore he ſhould not be a very man, nor truly aſcended; for by making the body of Chriſt to be in more places then one at the ſame time, the nature of a true body is deſtroyed.
4. That then the wicked and hypocrites (as well as the godly) coming to the Supper, ſhould then receive Chriſt, and be indeed partakers of the body and blood of Chriſt, yea irrational creatures, which is horrible Blaſphemy to imagine and determine.
5. It maketh two Chriſts, one that giveth, another that is given; one at the Table, another in the mouthes and ſtomacks of the Diſciples.
6. The Apoſtle calleth it Bread oftentimes, even after conſecration, 1 *Cor.*10.16. & 11.26,27,28. and Chriſt inſtituted this Supper before he was crucified.
7. If the body and blood of Chriſt had been really in the bread and wine, Chriſt ſhould have eaten himſelf, even his own body, and drank his own blood, and have given his dead body with his living hands.
8. This communion is common to the Fathers and us, but the Fathers could not communicate any otherwiſe with Chriſt, then by faith in the Word and Old Sacraments.
9. Chriſt is aſcended really with his body into heaven, which muſt contain him until his coming again, *Acts* 3.21. & 1.11. *John* 16.28. *Matth.*26.11.

The great & wide difference between the Lords Supper and the Popiſh blaſphemous idolatrous Maſs.

1. The Supper of the Lord teſtifies to us that we have perfect forgiveneſs of all our ſins for that onely Sacrifice of Chriſt, which himſelf once fully wrought on the croſs, *Heb.*7.27. But in the Maſs it is denyed that the quick and the dead have remiſſion of ſins for the onely Paſſion of Chriſt, except alſo Chriſt be daily offered for them by their Sacrificers.
2. The Supper of the Lord teſtifies alſo that we by the Holy Ghoſt

are grafted into Christ, who now according to his humane Nature is onely in heaven at the right hand of his Father, *Heb.* 1.3. and there will be worshipped of us, *John* 4.21,22,23. But the Mass teacheth that Christ is bodily under the forms of bread and wine, and therefore (say they) is to be worshipped in them: So that the very foundation of the Mass is nothing else then an utter denyal of that onely Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.

3. The Popish Mass changeth, or rather aboliſhed the Rite instituted by Christ, for it taketh away the cup from the people, and most presumptuously addeth many toys.
4. The Mass transformeth the Sign into the thing signified, for it denyeth that there is any bread or wine remaining.
5. In the Mass the Papists make other gifts to be, then which are found in the Word and Sacrament, or in the Promise annexed unto them; as Merit even by the work it self wrought, Remission of sins for the dead, and healing of Men, Oxen, Swine and Cattel diseased.
6. The Mass is repugnant to Christs Priesthood; because he is onely the High Priest who hath power to offer himself: yet his Unholiness the Pope, with his companions, most impudently pulleth this honor to himself.
7. The Mass is repugnant to the Doctrine of Grace and Justification, which teacheth, That in this life onely is the time of obtaining favor by faith alone, for the onely Merit of Christ; but the Papists neglecting faith, and rejecting Christs Merit, have substituted in place thereof this Idolatrous Mass.
8. The Mass most ridiculously imagineth that Christs body doth descend into our bodies, and there remaineth so long as the forms of bread and wine remain; but the Supper teacheth us, That we are made members of Christ by the Holy Ghost, and ingrafted into him.

Bread is called the Lords body, and wine his blood, for these Reasons:

1. That all the faithful may acknowledge the dignity of this Sacrament.
2. That we remain not in the outward bread and wine, but be intent upon the thing signified.
3. That we may come with the greater devotion to this Sacrament.
4. That we may be most firmly assured, That as outwardly we are partakers of bread and wine; so inwardly we are partakers of Christ and his benefits.

Rules to be observed, that we may in receiving the bread & wine, rightly discern the Lords body:

1. Take every thing in its own nature and kinde; do not with Papists take the Sign for the thing signified, nor the earthly thing for the heavenly.
2. Use every one of them in the maner appointed by Christ, and with such reverence as is due unto them.
3. Use them to their right ends; as 1. A commemoration of Christs death. 2. For a nearer communion with Christ.

The difference between the Lords Supper and Baptism:

1. In Ceremonies and Rites.
2. In the circumstances of the institution and use, or in the signification of the Ceremonies; for Baptism is a Sign of the Covenant entred and made between God and the faithful, the Supper is a Sign of the continuing of that Covenant: The same thing, that is, washing away of sins by the blood of Christ, is sealed both in Baptism and the Supper, but the maner of sealing is diverse, and the one is but once, the other often.

3. In

3. In Baptism is required confession of faith and repentance in the elder sort newly converted; in Infants it is sufficient, if they be born in the Church: but in the Supper is added a further condition of examining himself, and of remembring the Lords death.

It is not absolutely necessary (as some superstitiously suppose) to come fasting to this Sacrament, and that for these Reasons; *viz.*

1. Because the Paschal Lamb was not so eaten.
2. Because Christ did it after Supper.
3. Because in the Primitive Church many places observed Christs time to communicate, at the evening, especially at *Easter* and *Whitsontide*.
4. Because some are so weak, that they cannot stay so long fasting.
5. Because many abstained in superstition, as thinking they eat the very body, and drink the very blood of Christ.
6. Because our preparation standeth rather in the purifying of the heart, then purging of the stomack.

The ends of the Lords Supper:

1. That it might be a confirmation of our faith, that is, a most certain testification of our communion with Christ.
2. That it might be a publike distinction or mark, discerning the Church from all other Nations and Sects, for the Lord appointed it for his Disciples, and not for others.
3. That it might be our testification to Christ and the whole Church; which is, a publike confession of our faith, and a solemn binding of our selves to thankfulness, and the celebration of this benefit.
4. That it might be a Bond of the Churches Assemblies and Meetings.
5. That it might be a Bond of mutual love and dilection; for it testifieth that all are made the members of Christ under one Head.

Lastly, remember that the right and lawful use of this holy Supper consisteth in these three things especially:

1. When the Rites and Ceremonies instituted by Christ, are retained and observed.
2. When the Rites are observed of those persons for whom Christ did institute them; not for his enemies, but his Disciples, which are the faithful.
3. When the Supper is received for the right end, which chiefly is the commemoration of the Lords death.

History tells us, That *Victor* the Third, Bishop of *Rome*, was poysoned by his Sub-deacon when he took the Cup; and *Henry* the Seventh, Emperor of *Luxelburge*, was also poysoned in receiving the Bread at the hands of a Monk: I hope the blasphemous Idolaters of *Rome* will not presume to say, That that Wine which Pope *Victor* drank, and that Bread which the Emperor did eat, was the very Body and the very Blood of Christ. Again, they who eat Christ in the Lords Supper, as the Fathers before his Incarnation, did eat him in Manna and the Paschal Lamb, cannot be said to eat Christ corporally, for at that time he was not born; now all the faithful eat Christ in the Lords Supper, as the Fathers before his Incarnation did eat him in Manna and the Paschal Lamb, 1 *Cor.* 10. 3, 4. therefore the faithful can no way be said to eat Christ corporally: yet we hold, that the faithful in the Supper do truly receive and eat, but by the Spirit and by Faith, the very true Body of Christ the which was crucified for us, and so far forth as it was delivered up for us; and that they drink his Blood which was shed for us for the Remission of sins; and that indeed the Body is present and the Blood is present, but unto the Spirit and unto the inward man: for unto the Spirit, all things which he receiveth by faith, are in truth present according to that, That Christ dwelleth in our hearts by faith: And no distance of place can effect, that the things we re-

ceive by faith ſhould be abſent from us; even as the Sun cannot properly be ſaid to be abſent from the eyes of which it is perceived.

This is the Bread of life, this is the way
Our bleſſed Savior doth himſelf convey
Into our hungry Souls, when he combines
His Grace unto the Elemental Signs.
Make room then, purge thy Soul of every ſin,
That ſo the King of Glory may come in
With Angels food: Alas, they, when they fell,
Fell without it to our juſt portion, Hell!
Feed, but with faith, remember what is coſt,
Without thy wedding garment thou art loſt.

CHAP. III.

§. 1. *Prayer.*

TRue Prayer may briefly be deſcribed to be that which is poured out from the heart (the Holy Ghoſt ſtirring it) unto God, with this confidence upon the true perſwaſion of Gods love towards us, That we ſhall be heard for Chriſt the Mediators ſake: And it hath the chief place among Good Works, yielding us the greateſt teſtimony of our Salvation, by enabling us to perform other good Duties. Or thus; Prayer is a Petition joyned with an ardent and earneſt deſire, whether uttered in words or not uttered, whereby we ask of the true God revealed in his Word, thoſe things which he hath commanded to be asked of him; proceeding from an acknowledgement of our neceſſity and miſery, with humility, repentance, and confeſſion of our own unworthineſs, made in true converſion unto God, and in a confidence and ſure truſt in Gods Promiſes, for Chriſts ſake our Mediator.

For the right underſtanding of which Promiſes, this Rule muſt be remembred, That the Promiſes of God are not made directly to the work of Prayer, but to the perſon that prayeth; and yet not to him ſimply, as he doth this good action of Prayer, but as he is in Chriſt, for whoſe Merits ſake the Promiſe is accompliſhed: whereby it is moſt evident, That our Prayer is not the cauſe of the bleſſings we receive from God, but onely a way and inſtrument in and by which God conveyeth his bleſſings unto his children, in whom is required in Prayer a ſpecial particular faith to apply to themſelves the Promiſe of God concerning that thing which they ask in Prayer; which ſpecial faith we can never bring with us in Prayer, unleſs we have a ſpecial ſaving faith, whereby we believe our reconciliation with God in Chriſt. So that the unfained deſire of a touched heart, is a Prayer in acceptance before God, though knowledge, memory and utterance to frame and conceive a form of Prayer in words be wanting, *Pſal.*10.17. for Prayer is not a work of the memory, or a work of the wit, but the work of a ſanctified heart, it is the work of Gods Spirit; the very eſſence whereof conſiſteth in making known the inward deſires, *1 Sam.*1.15. *Pſal.*62.8. always in the mediation of Chriſt, by reaſon of the infinite Majeſty of God, and ſinfulneſs of the creature, with awful fear and inward reverence, manifeſted with ſeemly words (if it be oral Prayer) befitting our matter, not over curious, nor careleſs, with reverent, *Pſal.*95.1,6. and humble geſture, *Ezra* 9.5,6. to expreſs which, kneeling is moſt proper; *Paul* uſeth it, *Eph.*3.14. *Acts* 21.30. if we cannot conveniently kneel, then ſtand; ſo did the poor humble Publican when he prayed,

Luke

Luke 18.13. other geſtures when no neceſſity requireth, argue little reverence, leſs humility: we muſt alſo come in aſſurance of faith to be heard and accepted, *Heb.*10.22. *Jam.*1.6. which is ſtrengthned by meditation on the Promiſes concerning ſuch things as we pray for, 2 *Sam.*7.27,28. which full aſſurance, as a luſty gale of wind, carrieth our Prayers with full ſail to heaven, the deſired Haven; wavering and doubting, like oppoſite uncertain winds, carry them to ſome other place, and ſo they return without ſpeeding.

The ſupplicant muſt alſo be lowly in minde, and holy in life, *Iſa.*1.15. the blinde man knew God heard not impenitents, *Joh.*9.31. he muſt have a true underſtanding, ſenſe, and earneſt deſire of what he prays for in ſincerity of heart, and ferveney of ſpirit, *Jam.*5.16. for Prayer aſcends no higher then faith and fervor of Spirit carry it: Yet notwithſtanding which earneſtneſs and fervency in Prayer, it may be no true Prayer, as the wicked mans prayer made in his extremity, which is termed but *howling*, *Hoſea* 7.14. So a thief is earneſt with a Judge to ſpare him, but this is but carnal earneſtneſs.

Thus God takes our prayers by weight, not by number, not by labor, not by earneſtneſs, which is a thing that may come from the fleſh, but if it come from his Spirit, he accepts it, and then though we may have a ſecret anſwer to our prayers, yet may we wait long before the thing it ſelf be given us, but then God continues a ſecret ſtrength to us, that we may wait and hold out; yea, though we never have any requeſt in this world granted, yet we muſt think this ſufficient, that we can and do pray unto God; for by whoſe Grace have we alway continued in prayer, but by the gift and Grace of God? God indeed anſwers ſome ſooner, ſome later, ſome he anſwers quickly, and ſome he defers longer; but importunity will prevail with him, ſo as thou ſhalt have Chriſt, and after thou haſt him, thou muſt look to the Priviledges thou haſt by him; onely remembring as the priviledges thou haſt by him, ſo the condition of after-obedience: For Prayer is the means which God hath ſanctified to unlock the cloſet of his Graces; and he being the Fountain of all Bleſſings, if we uſe not Prayer aright, it may be truly ſaid to us, as the woman of *Samaria* ſpoke, *Joh.*4.11. *Thou haſt nothing to draw with, and the well is deep, from whence therefore canſt thou have that living water?* yea, what the Lord did miraculouſly to *Stephen*, when he opened the heavens, and ſhewed himſelf to the outward view, that he doth ordinarily to the Saints in prayer, he ſhews himſelf to their mindes and inward affections.

Touching the time of Prayer, if it be the ſecret and lifting up of the heart to God (called Ejaculation) then pray continually, pray without ceaſing, *Eph.*6. but if it be a ſet and ſolemn prayer, either in private or in the Congregation, the Word of God appoints no preciſe hour for this kinde, becauſe now there is no difference between time and time, in regard of Conſcience, for performing the worſhip of God and the duties of Religion, the Lords-day onely excepted. In the New Teſtament the diſtinction of days and hours is taken away; *Paul* was afraid of the *Galatians*, becauſe they made difference of days, times, moneths and years, in reſpect of holineſs and Religion, *Gal.*4. And as touching the place of Prayer in regard of Conſcience, Holineſs and Religion, all places are equal and alike in the New Teſtament, ſince the coming of Chriſt; the houſe or field is holy as the Church, and if we pray in either of them as we ought, our prayer is as acceptable to God, as that which is made in the Church: for now the days are come foretold by the Prophet, *Mal.*1.11. which *Paul* expounds, 1 *Tim.*2.8. yet nevertheleſs, for order, decency and quietneſs ſake, publike prayer is to be made in publike places, as Churches and Chappels appointed for that uſe. But undenyable it is, that all places are alike in reſpect of Gods preſence and of his hearing, for he is Omnipreſent, whereſoever a man hath occaſion to pray, there God is; which concerns them to conſider, who make the Church a more holy place for prayer then other-where, and therefore reſerve all or moſt of their prayers till they come thither, forgetting that whereſoever two or three of the faithful are gathered together, there God is in the midſt of them: for now difference

of

of place in reſpect of Gods preſence is taken away: God is as well in the field and in the private houſe, as in the Church: and yet Churches are ordained and uſed in a godly policy, becauſe a Congregation may more conveniently there meet to their mutual edification, in the publike exerciſe of the Word and Prayer; otherwiſe private houſes were as good places for Gods worſhip as Churches, if they were decent and convenient for edification, for now in all places men may lift up pure hands unto God, 1 *Tim.*2.8. where it plainly appears, That after the coming of Chriſt (by whom the partition wall was broken down, and both made one people to God) all places were ſanctified for prayer, ſo as under the Goſpel no one place is more holy then another; yet it being Gods will to be worſhipped publikely, needful it is that there ſhould be places fit for that purpoſe. Thus the *Corinthians* had one place to worſhip God in, 1 *Cor.*11.20. though certain of the Inhabitants of *Philippi* went out to a Rivers ſide to pray on the Sabbath day, *Acts* 16.13. but that was in time of perſecution.

The Father, Son and Holy Ghoſt is to be prayed unto; we may pray unto the whole Trinity, but more properly unto the firſt perſon, God the Father, in the Name of God the Son, by the aſſiſtance of God the Holy Ghoſt: So we pray unto the whole Trinity, yet as the firſt perſon is the Fountain of the Deity, we pray the Father by the Son through the Holy Ghoſt; nor is it ſtrange that we pray unto Chriſt, for whoſe ſake onely we are heard in our prayers, for we pray unto him as he is the ſecond perſon; we have our prayers heard through him as he is our Mediator, thus diſtinguiſhing his perſon from his office.

Prayer in general is twofold:
1. Publike, wherein words muſt be always uſed in a plain, known, diſtinct voyce.
2. Private, wherein the voyce is profitable, but not ſimply neceſſary.

Two Rules of geſture in publike Prayer:
1. It muſt alway be comely, modeſt, decent and uniform.
2. It muſt ſerve as much as may be to expreſs the inward ſincerity of the heart without hypocriſie.

Again, there is a twofold Prayer:
1. One that is the voyce of our own ſpirit.
2. Another that is the voyce of Gods Spirit in us; that is, when the Holy Ghoſt hath ſo ſanctified the heart, when he hath put it into ſuch a holy frame of Grace, that the heart comes to ſpeak as it is quickned, acted and moved from Gods Spirit.

This Spirit of Adoption makes us
1. Earneſt and fervent in prayer.
2. Bold and confident (to God as to a Father) ſo that we may know the voyce of Gods Spirit in our prayers, by our boldneſs to, and confidence in him; for wicked men come to God as to a ſtranger, the Saints as to a friend.

Prayer is one part of that holy worſhip of God, called Invocation, whereof there are four parts:
1. Supplication, when we intreat God to remove ſome evil from us.
2. Prayer, whereby we beg at the hands of God the gift of ſome good thing unto us.
3. Interceſſion, when as we intreat the Lord to grant ſome good thing unto our brethren, or to remove ſome evil from them.
4. Thankſgiving, whereby we give laud and thanks to God for bleſſings received either by our ſelves or by our brethren.

The diſtinctions of Prayer in regard of the maner thereof; viz.
1. Mental, which is an opening inwardly of the deſires of a mans heart to God, without any outward manifeſtation of the ſame by word, *Neh.*2.4. *Exod.*14.15. 1 *Sam.*1.13.
2. Vocal, and is that which is uttered with words, 1 *Kings* 8.23.
3. Sudden, when upon ſome ſudden occaſion preſent, the heart is inſtantly lift up unto God, whether by ſighs or words; they are called Ejacu-

Ejaculations of the heart, and argue a holy familiarity with God, yea a heavenly minde.

4. Compoſed, when a Chriſtian ſetteth himſelf to make ſome ſolemn prayer unto God, whether it be in the Church, family, cloſet, field, or any other place, *Dan.*6.10. to this kinde of Prayer, preparation before-hand is very needful, *Eccl.*5.2.

5. Conceived, being that which he who uttereth the prayer, inventeth and conceiveth himſelf; which is very expedient and needful, for theſe Reaſons:
   1. It manifeſteth the gift and power of the Spirit, who can give both matter and maner, words and affections, who can ſuggeſt what to pray, and how to pray.
   2. Every day we have new wants, new aſſaults, new ſins, and our petitions muſt be made according to our preſent wants, our ſupplications according to our particular aſſaults, and our confeſſion according to our ſeveral ſins.
   3. As God daily continueth and reneweth old bleſſings, ſo alſo he addeth new to them.

6. Preſcribed, when a ſet conſtant form is laid down before-hand, and either conned by heart or read: This is a good help to weak Chriſtians, if they endeavor to pray with the Spirit and with underſtanding.

7. Publike, when an Aſſembly of Saints publikely with one joynt-conſent, call upon God by the mouth of the Miniſter, *Joel* 2.16,17. *Neh.*8.1,6.
   For the maner of which publike prayer, two things are very requiſite; *viz.*
   1. Unanimity, reſpecting the heart and affections, for which an audible and intelligible voyce is neceſſary.
   2. Uniformity, reſpecting the outward reverent carriage, and humble geſture in prayer.

8. Private, which is made by one alone, or by ſome few together, 2 *Kings* 4.33. *Luke* 9.28. *Acts* 10.30. This eſpecially belongeth to the Maſter of a Family.

9. Secret, which is made by one alone, none being preſent but God and he that prayeth: This may be in a cloſe chamber or cloſet, *Mat.*6.6. or on a deſolate Mountain, *Mark* 1.35. or in a ſecret field, *Gen.*24.63. or on any houſe top, *Acts* 10.9. or in any other place, 1 *Tim.*2.8.

10. Extraordinary, which after an extraordinary maner, even above our uſual cuſtom, is poured out before God, conſiſting partly in ardency of affection, as in Chriſt, *Luke* 22.44. *Heb.*5.7. in *Moſes*, *Exod.*32.32. and in the King of *Nineveh*, *Jonah* 3.8. and partly in continuance of time, as *Jacob* a whole night, *Gen.*32.24. ſo did *David*, 2 *Sam.*12.16. and Chriſt, *Luke* 6.12. *Moſes* a whole day, *Exod.*17.12. ſo did *Joſhua* and the Elders of *Iſrael*, *Joſh.*7.6.

We muſt pray
1. For the glory of God, always, and that without any limitation or condition.
2. For our own good:
   1. The ſalvation of Soul, and that without any condition.
   2. In this preſent life, but with this condition, ſo far forth as it may ſtand with Gods glory, and be for our own good.

The conditions and circumſtances of true prayer; *viz.*
1. A direction of it unto the true God, and him onely.
2. In the mediation of Chriſt; not without a Mediator, as Pagans, nor in the name of any other Mediator, as Papiſts.
3. The knowledge of Gods Commandment in requiring us to pray, elſe we doubt of being heard.
4. The knowledge of thoſe things which are to be asked, elſe we mock God.

5. A true ardent desire of those things which are to be asked, else we are hypocrites.
6. A thorough sense and feeling of our own wants, else we pray not at all.
7. Lowliness of minde, self-denyal, impartially weighing our own baseness: Humiliation; that is, true Repentance, {1. Because God oweth us nothing. 2. We are his enemies before our conversion.
8. A confidence and full perswasion of being heard for the Mediators sake, *Heb.*10.22. To this purpose meditate on the Promises.
9. In fear; before prayer meditating on the excellency and glory of God, in prayer holding our hearts close with God that they wander not.
10. With seemly words befitting the matter, not strained nor careless.
11. With reverent, submiss and humble gesture.
12. In holiness of life; for *the prayer of a righteous man availeth much, Jam.*5.6. yea the prayer of a faithful man is more forcible then the power of a whole Army; witness *Moses* against *Amalek*, Exo.17.11.
13. In sincerity of heart, and with fervency of Spirit, even an hungring, thirsting and longing desire.

Other conditions in an acceptable Prayer to be observed; *viz.*

1. We must ask while the time of Grace and Mercy remaineth; for if the day of Grace be once passed, we shall be excluded with the foolish Virgins, *Mat.*25.8,9. Now the time whilest God offers mercy to us in his Word, is the acceptable time, this is the day of Grace.
2. We must not ask as seemeth good unto our selves, but according to Gods will, and as his word alloweth, lest we be denyed with the sons of *Zebedee*, for asking we know not what, *Mat.*20.22.
3. We must not doubt of Gods granting us those things which we ask according to his will, for the wavering minded man shall receive nothing of God, *Jam.*1.5,6.
4. We must refer the time and maner of Gods accomplishing our requests to his good pleasure, lest with the Israelites we seem to limit the Holy One of *Israel*.

Rules to be observed, that we may conceive aright of God in Prayer:

1. We must not conceive him in the form of any earthly or heavenly, bodily or Spiritual creature whatsoever; for thus not to conceive him, is a degree of conceiving him aright: We must not frame in our mindes any Image of God at all, as that he should be like unto man, or any other creature; but we must conceive of him both in his works as our Creator, Governor and Preserver, and also in his properties as most wise, most just, most holy, merciful, *&c.* Thus we may better conceive of him by his Works and Attributes, then by his Nature.
2. We must conceive that God is one in Substance, and three in Persons: We must not confound the Persons, nor divide the Substance, but conceive of one God in three Persons, and three Persons in one and the same Godhead; so he must not be conceived absolutely, that is, out of the Trinity, but as he subsisteth in the Person of the Father, Son and Holy Ghost.
3. When we direct our prayers or any worship to any one Person of the Trinity, we must include the rest in the same worship; yea further, we must retain in minde the distinction and order of all the three Persons, without severing or sundring them.

The whole Trinity hath a work in this holy exercise of Prayer: For {The Holy Ghost frameth our Requests, *Rom.*8.26. The Son offereth them up unto the Father, *Rev.* 8.3. The Father accepteth them thus framed and offered, *Rom.*8.27.

The

The helps of preparation to Prayer, *viz.*

1. Meditation
   1. Of the Majesty of God to whom we pray.
   2. Of the matter of our prayers, which are for (Temporal, Spiritual, Eternal) things.
   3. Of our own corruption and want of Grace.
2. A stedfast belief to perswade our selves that there is a God, one in Essence, three in Persons, rewarding those that call upon him, and whereby we lay hold on Christ, assuring our selves of the power, goodness, mercy and bounty of God, *Heb.* 11.6.

Before Prayer these things are necessary:

1. Repentance, and after sins committed, a still renewed repentance.
2. Reconciliation, if need require, to our brother.
3. Preparation in heart and minde, as one that is to speak familiarly with God; in which preparation these things are required:
   1. The minde is to be emptied of all carnal and worldly thoughts.
   2. A consideration of the things to be asked.
   3. A lifting up of the heart to God.
   4. The heart must be touched with a reverence of the Majesty of God.

The impediments to be removed before we can pray:

1. Pride, for God abhors the proud, *Prov.* 16.5. he hears them not, *Job* 35.12.
2. An absenting our selves from the word, a careless and negligent hearing the same, a deriding, scorning and contempt of it, *Prov.* 28.9. *Zech.* 7.13.
3. Cruelty, oppression, and unmercifulness towards the poor, *Pro.* 21.13.
4. All corrupt affections, as anger, malice, hatred, discord, wrath, envy, 1 *Pet.* 3.5,6,7.
5. A delight in sin, taking pleasure in it, and making a sport of wickedness, *Psal.* 66.16.

Special Duties required in the act of Prayer:

1. Our prayer must be the speech of the soul and heart, not of the tongue onely, *Psal.* 25.1.
2. In the minde the right understanding of what we ask, *Mat.* 20.22.
3. In the heart, (1. Reverence, in regard of Gods Majesty, *Mal.* 1.6. 2. Humility, in regard of our own unworthines, *Ge.* 18.27. *Ps.* 51.17.
4. Every Petition must proceed from a lively sense of our poverty, specially in Spiritual matters, with an earnest desire to have them supplied, *Acts* 2 37.
5. Every Petition must proceed from a saving and a justifying faith, being fully perswaded in our hearts, that God both can and will grant our requests, *Jam.* 1.6,7.
6. Every Petition must be grounded on Gods word, and not framed to the carnal conceit and fancy of mans brain, and be onely for good things, 1 *Joh.* 5.14.
7. Our Prayer must in the name, merit and mediation of Christ alone, be presented to God alone, not to Saints, Angels, the Virgin *Mary*, or any other creature.
8. We must pray by the help of the Spirit, it must be the voyce of Gods Spirit speaking in our Spirit, *Rom.* 8.26.
9. We must pray for our brethren as well as for our selves, for our enemies as well as our friends, *Mat.* 5.44.
10. Our Prayers must be without vain repetitions, much babling, and wandring thoughts.
11. Every Petition must be made in obedience; that is, we must have a Commandment enjoyning us to ask the thing we pray for, and a Promise to assure us that it shall be granted; and yet here this Caveat must be remembred, That we leave both the time and the maner of accomplishing our requests to the good pleasure and wisdom of God.
12. There must be instancy in the act of Prayer, and perseverance till the thing asked be granted.
13. Every true Prayer must have in it some thanksgiving unto God for his benefits received.

It appears from what hath been said, That in Prayer these five things are necessarily to be looked into:

1. The affection of him that prayeth; *viz.* he must be sensible of his wants and sins.
2. The causes of Invocation, whereof Gods Command is the chiefest.
3. Who is to be prayed unto; *viz.* God onely, not Saints nor Angels.
4. In and through whose name and mediation we are to pray; that is, in the name and mediation of Christ onely.
5. What we are to pray for; *viz.* Blessings Temporal, Spiritual, Eternal.

To the affection of him that prayeth, is required,

1. That he divest himself of all vain thoughts of his own worth.
2. That by a stedfast faith his soul be inflamed, as it were all afire to pray.
3. That he be truly sensible of his own wants.
4. That he prostrate himself before the Lord in true penitence.
5. That his prayer be serious and persevering.

The causes of Invocation, are

1. The Command of God, who hath required this service from us.
2. The Promise of God, for the hearing of the prayers of such as cry unto him.
3. The sense of our own misery and wants, with the distress of the whole Church.
4. Our victory over temptations.
5. That our heart by the use of prayer may be inflamed after the true worship of God.
6. The example of Christ and all the Saints, whose greatest care was to call upon God.

God onely is the true object of prayer, and is alone to be prayed unto, for these Reasons:

1. He onely knoweth, *Jer.*17.10. whether our desires come from the heart, or onely from the teeth outward, and so knoweth whether it be true prayer or no.
2. He onely is every where present, *Jer.*23.23. in all places, to hear the suits of all persons.
3. He onely is Almighty, *Jer.*32.27. able to grant what suit soever we shall ask.

God onely, not Angel, Saint, nor any other Creature, is to be prayed unto, and that for these Reasons; *viz.*

1. We must pray to none but to whom we say, *Our Father*, Mat.6.9.
2. In whom alone we must believe, to him alone must we pray, *Rom.*10.14.
3. To whom alone and onely we can ascribe Omnipresence, Omnipotency, Omniscience, and the like, to him alone must we pray, *1 Tim.*2.8.
4. It is the Commandment of God himself, that we should serve and worship him alone, *Mat.*4.10.
5. No creature can be helpful to any other, further then God suffereth and enableth it.
6. It is no sufficient ground to move us to call upon a creature, because it may be helpful, for then any unreasonable creatures might be prayed unto, which is a most unreasonable thing for any reasonable man to do.
7. Difference must be made between Civil and Divine religious prayer, which is made to God alone, with assurance of faith, and perswasion of Divine Attributes in him, together with religious Adoration, which is proper to the Divine Majesty, *Rev.*19.10. and to be performed to no creature, neither Angel, *Rev.*22.9. nor Man, *Acts* 10.26. But Civil prayer is that which is made onely in civil respects, requesting that of man, which we are perswaded he is able to help us in. This is not properly Prayer.

Christ

Christ must be prayed unto in a double respect:
1. As God, the giver of all good things, together with the Father and the Holy Ghost.
2. As a Mediator and Intercessor, that in and through him we may be heard, that he would pray the Father for us, and that he would prefer unto him all our sighs and petitions; For he is a Priest for ever, *Psal.*110.

The things to be asked in Prayer, are
1. Spiritual, which we are to pray for without any exception or condition.
2. Temporal, with this condition, If it be Gods will and pleasure; so also in things Spiritual less necessary to Salvation, as Hope, Joy in the feeling of Gods mercy in distress, *&c.*

Though corporal and other things not simply necessary to Salvation, are not simply to be prayed for, yet conditionally, for these Reasons:
1. That the desire of corporal things may be an exercise of our faith, and confirm our trust and confidence of obtaining things Spiritual, and available to Salvation.
2. That we may consider and confess the providence of God, that nothing befals us by chance or fortune.

The Reasons why God would have us obtain by Prayer what he hath determined to give:
1. That we may be kept in some fear & reverence of him.
2. That he may the more declare his love by hearing our complaints.
3. That we may be the better acquainted with his excellent majesty.
4. That we may give him the acknowledgement of all good things.

God useth to grant our Prayers two ways:
1. By giving the very thing it self we ask.
2. By giving something answerable thereto, when not the thing it self.

God never grants some mens requests, for these Reasons; *viz.*
1. Because they make their prayers, but not according to his will, either failing in the time, as did the foolish virgins, *Mat.*25.11,12. or in the thing they ask, as did the sons of *Zebedee*, Mat.20.22.
2. Because they doubt and waver in prayer, for such shall receive nothing of the Lord, *Jam.*1.6,7.
3. Because they ask it for wrong ends, as not so much to promote Gods honor thereby, as to consume it on their own lusts, *Jam.*4.3.

So God sometimes defers his answer, for these Reasons:
1. When we ask amiss; which may be done though the heart be right, as out of mistake, or out of want of judgement, though it may be the intention be good.
2. When we are not fitted for mercies, yet God then tenders us in the case we are in.
3. To make us pray the more fervently, and to make us prize his blessings the higher.
4. When it crosseth some other secret passage of Gods providence.
5. To keep us in humility, and prevent Spiritual pride; thus *Paul* was denyed the removing of the buffeting of Satan.

Though God knows our wants before we pray, yet ought we to pray, for we pray not to inform the Lord of our wants, but for other causes; as,
1. To stir up our hearts to seek unto Gods presence and favor.
2. To exercise our faith in the meditation of Gods Promises.
3. To ease our woful hearts, by pouring them out unto the Lord.
4. To testifie our obedience unto Gods Commandments, and our trust in his Providence, for the receiving every good thing we desire.

Our reverence in prayer must shew it self
1. In the holy disposition of the heart and affections toward the Lord, when the minde is not carried away with by-thoughts, but applieth it self wholly and onely to the present service it hath in hand.
2. In the comely gesture of the body, beseeming so holy an action, done to so high a Majesty.
3. In the humble and reverent uttering of our requests, having beforehand well considered the things we are to utter before God.

It is necessary that the Spirit should pray, and so we pray in the Spirit, for these Reasons:
1. In regard of our natural estate we have no ability to pray, 2 *Cor.*3.5.
2. In our regenerate estate we are no longer able to do any good thing, then the Spirit helpeth and assisteth us; we have still need of the present, effectual and continual work of Gods holy Spirit, *Phil.*1.6.
3. Though we knew how to pray, yet would not our prayers be acceptable to God, except they came from his Spirit; for as God knoweth the meaning of the Spirit, so the Spirit knoweth the will of God, *Rom.*8.27.

The means to pray aright in the Spirit:
1. Labor for Gods sanctifying Spirit, which is gotten by the Ministery of the word, 2 *Cor.*3.8.
2. Having the Spirit, we must go along with him, and follow his good motions, pouring forth those desires which he suggesteth unto us, giving unto God that which is Gods, *Mat.*22.
3. We must take heed that at any time we grieve not the holy Spirit of God, which may be done two ways,
   1. By quenching the good motions thereof through carelesnes, 1 *Thess.*5.19.
   2. By resisting the Spirit through our rebellion, *Acts* 7.51.

Prayer must be alway accompanied with thanksgiving; the matter whereof may be thus distinguished; *viz.*

1. In regard of the nature and kinde of benefits, and they are either
   - Good things bestowed, or
   - Evil things removed.

2. In regard of the quality of them; *viz.*
   - 1. Spiritual blessings; which are
     - 1. Bestowed here on earth; in the rank whereof must be accounted these four:
       - 1. The ground of them, which is Election.
       - 2. The meritorious cause of them, that is, our Redemption; under which must be comprised,
         1. The price of our Redemption, which is Christs Blood.
         2. The special fruits thereof, as Reconciliation, Adoption, Remission, Imputation of Righteousnes, &c.
       - 3. The means of applying the benefits of our Election and Redemption, namely, the effectual operation of Gods Spirit, under which are comprised: Vocation, Regeneration, Sanctification, and such sanctifying Graces as we finde and feel in our selves wrought; as Knowledge, Faith, Hope, Love, Repentance, Patience, New-Obedience, &c. together with the blessed fruits of them, as Peace in Conscience, Joy in the Spirit, holy security, &c.
       - 4. The means which the Spirit useth to work & encrease all these Graces are to be remembred, as: The Ministery of the Word and Sacraments, and other holy Ordinances of God, together with liberty of the Sabbaths, of good and faithful Ministers, of publike Assemblies and the like.
     - 2. Reserved in heaven, such as eye hath not seen, nor ear heard, nor hath entred into the heart of man.
   - 2. Temporal, & therein such as concern
     1. Mankinde in generall.
     2. The whole Church
     3. The Commonwealth.
     4. Families.
     5. Our own persons.

3. In regard of the maner of bestowing them:
   1. Already given.
   2. Promised to be given.

4. In regard of the persons on whom they are bestowed; *viz.*
   - Our selves.
   - Others.

Evils

Evils removed, for which thanks is to be given, are { Publike, Private, } Both { Spiritual. Temporal.

In like maner thanksgiving is { Publike, Private, } For { Good things bestowed. Evil things removed.

Proofs of Scripture applied to particular occasions of thanksgiving; *viz.*

1. For all maner of Spiritual blessings in general, *Eph.* 1. 3, &c.
2. For the Author of them all, Christ Jesus, *Luke* 2. 13, 14.
3. For the outward means of working these Spiritual blessings, *Colos.* 1. 3, 4, *&c.*
4. For the inward efficacy of Gods Spirit, 1 *Thess.* 1. 2, 5.
5. For Temporal blessings; Christ gave thanks for food, *Joh.* 6. 11. *Hannah* for a childe, 1 *Sam.* 2. 1. *Jacob* for riches, *Gen.* 32. 10. and *Abrahams* servant for prospering his journey, *Gen.* 24. 48.
6. For blessings on others; thus the Queen of *Sheba* praised God for his blessings on *Israel*, 1 *Kings* 10. 9. and the Christian Jews for the Gospel revealed to the Gentiles, *Acts* 11. 18.
7. For publike blessings concerning the Church, *Col.* 1. 3, 6. *Acts* 2. 47. & 4. 24.
8. For the Commonwealth, 2 *Kings* 1. 40. & 8. 62, 66.
9. For general blessings on mankinde, *Psal.* 8. 1, 6.
10. For blessings on ones Family; thus is *Jacob* thankful, *Gen.* 35. 7.
11. For private blessings; *Leah* praised God for a son, *Gen.* 29. 3. and *Hezekiah* for his health, *Isa.* 38. 19.
12. For evils removed, *Exod.* 15. 1, &c. *Psal.* 124. 6.
13. For publike Spiritual evils removed, as Idolatry in *Hezekiahs* time, 2 *Chron.* 29. 30.
14. For private Spiritual evils prevented, 1 *Sam.* 25. 32.
15. For adversity *Job* blessed God; and the Apostles rejoyce for suffering, *Acts* 5. 41.
16. For good things promised and not enjoyed, *Heb.* 11. 13.

General directions for thanksgiving; *viz.*

1. That we lift up our eyes unto the Author of all blessings, being perswaded that they are brought unto us by Gods good guiding Providence, and not by chance or fortune.
2. That we be well instructed in the ground or cause which moveth God to do the good which he doth, even his own Free-grace, *Ezek.* 33. 19. A gift, the more free it is, the more praise-worthy.
3. That we take particular distinct notice of Gods blessings, and so particularly acknowledge them, and accordingly give thanks unto the Lord for them.
4. That we accept Gods blessings as tokens of his love and favor, and accordingly rejoyce in them, *Psal.* 138. 2.
5. That we observe what God hath bestowed on us above others, and what others want that we have, *Psal.* 147. 19, 20.
6. That we duly weigh how unworthy we are of the very least of Gods favors, even the least crumb we eat, or drop we drink: Thus did *Jacob*, *Gen.* 32. 10.

Particular directions for extraordinary and solemn thanksgiving; *viz.*

1. A day must be set apart and sanctified thereto: Thus was it in *Esthers* time, *Esth.* 9. 17, &c.
2. Assemblies must meet together: Thus *Jehoshaphat* assembled the people on a day set apart to praise God solemnly, 2 *Chron.* 20. 26.
3. The solemn worship must on that day be performed to God.
4. The sanctification of that day must be helped by preaching the Word; which help the people of God desired and obtained in *Ezra's* time, *Neh.* 8. 1, &c.

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5. A ſolemn Vow and Covenant muſt then be made with God, to binde us more carefully and more conſcionably to teſtifie the truth of our thankfulneſs, by our conſtant and faithful ſubjection to his will, 2 *Chron.* 15. 12, &c.
6. Pſalms of praiſe muſt then be ſung: This help the Pſalmiſt doth much preſs, *Pſal.* 81. 1, 2, &c.
7. It is meet that feaſts be then made; in time of Rejoycing, the creatures may be more liberally uſed then at other times, but with reſpect to ſobriety and charity.

By prayer is love wrought four ways,
1. It obtaineth it, for when we cry earneſtly, God will not deny us.
2. It brings us to communion with God, to converſe and be familiar with him, which breeds love.
3. In prayer God ſhews himſelf; when we are much in calling upon, and praiſing God, he delights to ſhew himſelf to ſuch a man, yea at ſuch a time for the moſt part.
4. It exerciſeth love; if thou wouldſt be abundant in love, be fervent and frequent in prayer.

The properties of right confeſſion of ſins in prayer to God:
1. We muſt impartially confeſs to God, to the beſt of our knowledge and remembrance, our ſpecial and particular ſins.
2. We muſt ſet out our ſins in their right colours, making them appear vile and heinous as they are.
3. It muſt proceed from the heart, *Jer.* 31. 18. hypocritical confeſſion is no confeſſion.
4. We muſt confeſs our ſins with an hatred of them; for many hypocrites confeſs (like *Judas*) their particular ſins, but it is of cuſtom, without conſcience, or of paſſion, without remorſe, or of fear, without change; whereas the ſins that are in us ſhould more grieve us, then the Judgements that are upon us.
5. Our confeſſion muſt not be extorted or enforced, but freely and willingly performed, otherwiſe it is not true confeſſion.
6. In our confeſſion this muſt be obſerved, That we ought not ſo far to dwell upon the meditation of our ſins, that we forget the mercies of God, and faith in his Promiſes, and forgiveneſs of our ſins.
7. It belongeth to us and our confeſſion, ever to joyn prayer to God for the pardon of our ſins, without which all is vain.
8. We ought ſo to confeſs our ſins, as that we have alſo a full purpoſe to leave and forſake them; we may not think to finde mercy, ſo long as we continue in that for which we crave it.

The vain repetitions in prayer, condemned by our Savior Chriſt, *Mat.* 6. 7. comprehend many abuſes in the maner of prayer; *viz.*
1. Meer babling, when words are uſed for prayer, which contain neither requeſts unto God, nor giving of thanks, nor confeſſion: Such is the uſe of the *Ave-Maria*, or the Angel *Gabriels* Salutation to the Virgin *Mary*; yea, the rehearſal of the Ten Commandments and of the Creed for Prayers, is but meer babling.
2. Ignorance in prayer, as prayer in an unknown tongue; and thus many ſin, that uſe the Lords Prayer, without underſtanding of the words.
3. Cold and dull praying, when the lips draw near unto God, but the heart not affected therewith.
4. Superſtitious prayers, when as Gods worſhip is meaſured out by ſet numbers: This opinion takes place with our common people, for they think that God is ſerved by the work done, if the words be ſaid they think all is well.
5. Raſh praying, without due preparation, when men pray onely on the ſudden, by the motion of the Spirit, as they call it; too many

are

are of this minde, as allowing no ſet form of prayer to any ſort of people: but however conceived prayer be moſt comfortable, yet without due preparation of the heart, it is moſt ſubject to vain repetitions.

6. All vain and ſuperfluous ſpeech in any manner of Invocation, wherein the heart is not affected according to the will of God.

Perſeverence in prayer is grounded on Gods wiſe diſpoſing Providence, and is neceſſary to all faithful Chriſtians, for theſe Reaſons:

1. Becauſe the Sacrifice of true prayer, is a ſweet and delightſom Sacrifice to God, *Heb.*13.15,16.
2. God thus tryeth the faith and patience of his Saints, whether they can and will continue to wait upon him.
3. By perſeverance, prayers move more earneſt and fervent, but as for cold prayers, God will ſpew them out, *Rev.*3.16.
4. God thus moveth his children to ſearch their hearts, to ſee if they can finde any cauſe in them why God heareth them not, *Jer.*7.6, &c.
5. God doth thus commend his bleſſings ſo much the more unto us; for good things much deſired, oft craved, long expected, are the more welcome when they are obtained, and we moved to be the more thankful for them, *Prov.*13.12.

The Signs of extraordinary ardency in prayer are ſuch as theſe; *viz.*

1. Extraordinary diſtemper of the body; thus was it with Chriſt, *Luke* 22.44. and *Nehemiah*, Neh.2.2.
2. Unuſual motion of the parts of the body, as in *Hannah*, 1 Sam.1.13. in *Solomon*, 1 Kings 8.22. in the Publican, *Luke* 18.13. and in Chriſt himſelf, *Mark* 14.35.
3. Deep ſighing and groans, as in *David*, Pſal.38.9. The ſighs of the Spirit are inexpreſſible, *Rom.*8.26.
4. Loud crying; *David* roared all the day, *Pſal.*32.3. Chriſt cryed with a loud voyce, *Mat.*27.46.
5. Often inculcating and repeating the ſame petition: Thus did Chriſt, *Mat.*26.39,42,44. So did *Daniel*, Dan.9.18,19. This is far from babling or vain repetitions.
6. Tears; theſe Chriſt poured forth, *Heb.*5.7. So did the ſinful woman, *Luke* 7.38. yet tears ſimply in themſelves are not acceptable to God, but onely as they are Signs of true Prayer, when they proceed from a broken heart and a contrite Spirit.

The faults or abuſes in our prayers; *viz.*

1. When we make our prayers unto any other then God, or unto him in any other name then in Chriſt.
2. When the power or grace of God is tyed to ſome certain prayers, to a certain number or ſet form.
3. When God is prayed to onely with the mouth, without the heart.
4. When any prays unto God with a vain opinion of his own righteouſneſs.
5. When any impenitent perſon, or that laboreth not to amend his life, prayeth.
6. When a man prayeth without faith.

The duties required after Prayer *viz.*

1. A particular faith, whereby he that prayeth muſt be aſſured that his particular requeſt ſhall be granted.
2. We muſt with patience and hope expect the fulfilling of our requeſts.
3. We muſt uſe all good means, whereby we may ſhun thoſe things we pray againſt, or attain to theſe bleſſings and graces we pray for: we muſt do and practice that which we pray for, and uſe all lawful means that we can to obtain it.
4. We muſt take heed of fainting or growing weary, but labor to perſevere and hold out; which implieth theſe three things; *viz.*
   1. When we cleave to Chriſt conſtantly.
   2. When we will take no denyal.
   3. When we are content to wait in prayer, and not give over.

We

We are bound to desire the prayers of others, for these Reasons:
1. For the testification of the earnestness of our desire.
2. To shew that we acknowledge a Communion of Saints, which perform mutual duties one to another.
3. We manifest a sense of our own weakness, yea much humility.
4. We maintain mutual love, which consisteth not onely in offering and doing kindenesses, but also in craving and accepting the like.

We are also bound to pray for others as well as our selves; Because
1. Therein we acknowledge God to be not onely our own Father, but also the common Father of others, in which Christ taught us to say, *Our Father.*
2. Hereby we perform a duty of Love, one of the most principal duties that be; it is an act both of Charity and Justice, they which neglect it, sin, 1 *Sam.*12.13.
3. There is no one thing wherein and whereby we can be more beneficial, and do more good to any, then in and by faithful and fervent prayer.

They are justly to be reproved who pray not for others: and they are of three sorts; *viz.*
1. Such as will take no notice of others necessities; of such complained the Church of the Jews in her captivity, *Lam.*1.12. These bewray too much self-love.
2. Such, as who though they take notice, yet are not at all moved to any compassion; of such the Prophet *Amos* complaineth, *Amos* 6.6. These discover too great senslesness and plain inhumanity.
3. Such, who though they be moved, yet perform not this duty, because they think it an idle frivolous thing, nothing available and profitable; of such *Job* speaks, *Job* 21.15. These manifest too much distrust in God, and plain Atheism.

They are not to be prayed for whom we know our prayers cannot help: These are
1. All such as are dead, for their estate is unchangeable.
2. They which sin against the Holy Ghost.
3. They concerning whom God hath given an express command and charge to the contrary, and who are expressly and apparently rejected of God; for who pray for such, gainsay the revealed will of God: Thus we read not that *Samuel* prayed for *Saul*, after the Lord expressly forbade him, 2 *Sam.*16.1. and thus the Lord forbade *Jeremiah* to pray for the people, *Jer.*7.16.

Motives to publike prayer.
1. The more publike prayer is, the more honorable and acceptable it is to God, because it is an honor to him, even when one faithfully prays unto him; and that it is the more acceptable, his promise shews, *Matth.* 18.28.
2. It is more powerful; thus to prevent a Judgement, or rather to remove it, the Prophet assembles all the people together to pray, *Joel* 2.16,17. So did the King of *Niniveh*, Jonah 3.8.
3. It is a sign of communion, an outward sign whereby we manifest our selves to be of the chosen and called flock of Christ.
4. It is an especial means of mutual edification, for thereby we mutually stir up the zeal, and enflame the affection of one another.
5. The neglect of it is a note of prophaneness; from which blame Seperatists and Schismaticks, though they would seem very Religious, cannot well acquit themselves; they are not of *Davids* minde, who mourned when he could not come into the house of Prayer, *Psal.*48. 1,&c. These would too untimely seperate the Tares from the Wheat before the Harvest.

Prayer

Prayer in a Family is very neceſſary, becauſe

1. A Family hath need of peculiar bleſſings, beſide the common which in the Church are prayed for; yea, and hath received many, for which peculiar thanks is to be given.
2. A true Chriſtians houſe (if Gods worſhip, a principal part whereof is Prayer, be there from time to time performed) is made Gods Church, which is a great honor unto a Family, *Rom.*16.5. *Phil.*4.
3. By prayer a Chriſtian brings Gods bleſſing into his houſe; for where God is called upon, there is he preſent to beſtow his bleſſings, as he bleſſed *Obed-Edom* and all his houſhold, while the Ark was in his houſe, 2 *Sam.*6.11.

It is very needful that ſecret prayer be added both to publike prayer at Church, and private prayer in a Family, and that for theſe Reaſons:

1. Hereby we may more freely pour out our whole hearts to God, and make known our minde.
2. This kinde of prayer affordeth the trueſt tryal of the uprightneſs of a mans heart; for a man may a long time continue to pray in the Church and in a Family, and his prayer be meer formal, even onely for companies ſake.
3. This argueth great familiarity with God.
4. It bringeth greateſt comfort to a mans heart; and they which content themſelves with Church and Family-prayers, have very juſt cauſe to ſuſpect themſelves.
5. Such Wives, Children, Servants, and other inferiors, as live in any houſe under prophane Governors, that will not have prayers in their Families, may by this kinde of prayer make ſupply thereof unto their own ſouls, for none can hinder ſecret prayer.

The difference betwixt praying & wiſhing; *viz.*

1. Wiſhes are ſudden and inconſiderate, ſtraightway ceaſing; Prayer is with deliberation, and giveth not over without ſpeeding of the thing deſired.
2. Wiſhes are without reſpect of the means and care of right or wrong in attaining the thing wiſhed for; Prayer is with ſubmiſſion to the lawful uſe of the means, and care of prevailing by right onely.
3. Wiſhes are for the moſt part of things worldly; Prayer is chiefly for things Spiritual and heavenly, one onely Petition of ſix in the Lords Prayer being for things Temporal.
4. Wiſhes are ſometimes for things Spiritual and heavenly, but very unconſtant, as *Balaams* wiſh, *Let me dye the death of the righteous*; but Prayer perſevereth, like *Jacob* wreſtling with God.

Reaſons to enforce us to the practice of this duty of prayer:

1. Prayer is one of the moſt principal parts of Gods worſhip, for herein we acknowledge him to be the Giver of all good things, the Searcher and knower of all hearts; and hereby we teſtifie the Faith, Hope and Confidence we have in God: it is called, *The calves of our lips*, Hoſea 14.2. becauſe it is a Sacrifice well-pleaſing to God.
2. By prayer we do obtain, and alſo continue and preſerve unto our ſelves every good grace and bleſſing of God, ſpecially ſuch as concern eternal life; for God promiſeth his Spirit to them that ask it by prayer, *Luke* 11.13.
3. The true gift and Spirit of prayer is a pledge of the Spirit of Adoption, and therefore the Spirit of prayer is called the Spirit of Grace, *Zech.*12.3.
4. By prayer we have Spiritual communion and familiarity with God; for in preaching of the word God ſpeaks to us, and in prayer we ſpeak to God, and the more we pray, the nearer and greater fellowſhip we have with him.
5. It is ſpecially commanded of God as a ſpecial means to obtain all bleſſings, 1 *Theſſ.*5.17.
6. The gracious Promiſes God hath made unto effectual prayer, may allure us to pray, *Mat.*7.7.

7. Conſider the efficacy, power and force of prayer, *Jam.*5.16.
8. The excellency thereof, and the priviledge we have by it, to have free liberty to come to God.
9. The profit of prayer, for it hath the promiſe of this life, and of the life to come, *Rom.*10.12.
10. The neceſſity thereof, for without it we ſhew our ſelves deſtitute of Grace, and ſo in the ſtate of condemnation, *Jam.*4.2.

Motives to prayer repeated:

1. Gods expreſs charge and command; *David* obeyed it, *Pſal.*27.8. and indeed this of it ſelf were fully ſufficient without any other motives.
2. Gods worſhip, Prayer being the moſt principal, eſpecial and proper part thereof.
3. The honor of God, for he is not by any thing more honored then by Prayer, by which we do acknowledge him to be
   1. Every where preſent, and in every place to hear his children.
   2. To be the Fountain of all Bleſſings, therefore we give the praiſe thereof to God.
   3. To be a God full of pity and compaſſion, which maketh us to lay open our griefs & diſtreſſes to him.
   4. To be an Almighty God, able to give whatſoever we deſire.
   5. To be a bountiful God, who giveth to all liberally, and upbraideth not.
   6. To be a God true of his Promiſes, therefore we crave the accompliſhing of them.
4. The neceſſity of prayer, for it is the means which God hath appointed to obtain every good thing, *Mat.*7.7. *Jam.*4.7.
5. The utility or profit we receive by this duty of Prayer, which is exceeding much, and very beneficial to us many ways; as
   1. To obtain every good thing; Chriſt hath paſſed his moſt certain and general Promiſe for it, *Joh.*16.23.
   2. To prevent Judgements threatned, *Jer.*26.19. and remove them being inflicted, *Jam.*5.18.
   3. To preſerve, nouriſh and ſtrengthen in us all Spiritual graces, *Col.*1.9,&c.
   4. To obtain pardon and remiſſion of ſins, *Acts* 8.22.
   5. To ſubdue in us the power of ſin, *Pſal.*19.13. experience can well witneſs this to thoſe that uſe prayer.
   6. To ſanctifie all Gods creatures to our uſe, and whatever we do, 1 *Tim.*4.5. uſurpers are they that uſe them otherwiſe.
6. The efficacy thereof, for it prevaileth over all Creatures reaſonable or unreaſonable, and of reaſonable, both viſible, as Man, and inviſible, as Angels, whether evil or good; yea it prevaileth with God himſelf: Examples of all which may be theſe;
   Daniel by prayer ſtopped the mouthes of the Lyons, *Dan.*6.22.
   Davids prayer turned *Achitophels* counſel into fooliſhneſs, 2 *Sam.*15.31.
   Thereby the Devil, even when he is ſureſt poſſeſſed, is caſt out, *Mat.*17.21.
   At *Eliſha's* prayer a mountain was full of horſes, and chariots of fire round about him, 2 *Kings* 6.17.
   By prayer *Jacob* had power over the Angel (which was called, The Angel of the Covenant, Chriſt Jeſus, true God, *Hoſ.*12.4.) who therefore was called *Iſrael*, becauſe he prevailed with God, *Gen.*32.28.
7. The great honor thereof, whereby the Saints have a free acceſs to the glorious Throne of Grace.

The

The Romiſh Church doth neither know, nor teach, nor practice the duty of prayer aright, and that for theſe Reaſons:

1. They pray not in knowledge, but in a ſtrange tongue, and allow of Ignorance as the Mother of Devotion.
2. They commend doubting, and ſpeak againſt Aſſurance, and ſo pray not in faith nor obedience.
3. They pray not in humility for mercy for their ſins, for they think to merit by their prayers.
4. They direct not their prayers to God onely in the name of Chriſt, but to God and his Saints, making the Virgin *Mary* their Mediatreſs.

In the cloſe of all, take this ſeaſonable direction with thee touching praying for or againſt our Enemies; We may lawfully pray againſt the evil cauſe that an evil man maintaineth, but not againſt the perſon of that evil man: Now if any extraordinary man hath truly and indeed the Spirit of diſcerning, to judge whether Gods and his enemies be incurable, and hath a pure zeal to Gods honor therein, he may lawfully pray againſt ſuch their very perſons, as *David* did in the 109 Pſalm.

Prayer, the Souls Incenſe, ſent by faith to God,
Attracts his Bleſſings, and diverts his Rod:
It does acquaint us with the Lord, and makes
A trembling Terror ceaſe th'Infernal Snakes:
It makes the weak victorious, yea, the Sun
Stand ſtill, Go back: It ſtays a Plague begun.
When th'Earth had in a Burning-Feaver layen
Full three years ſpace, it cauſ'd a gracious Rain;
It wings the Soul for that Celeſtial good,
Which eye, ear, heart ne're ſaw, heard, underſtood.

§.2. *The Lords Prayer.*

WE muſt imitate and follow the matter and form of the Lords Prayer in all our prayers, but are not ſo tyed to the very words of this Prayer, but that we may freely uſe them or other words at our pleaſure; for our Savior himſelf oft-times prayed in other words, and ſo did the Apoſtles; neither is there ſuch vertue, as that by the bare repetition of them, we can binde God to grant our requeſts, or that we ſhould never pray in other words. But as the Ten Commandments contain all things to be done of us, the Creed all things to be believed by us, ſo the Lords Prayer doth comprehend all things to be asked by us of Almighty God.

Some think it is to be uſed onely as a Direction, by which we may learn how and what to pray, and that the words themſelves are not to be uſed; others think it the onely Prayer to be uſed at all times, and upon all occaſions: The former opinion grounds it ſelf on *Mat.6.9.* the latter on *Luke* 11.2. The truth is, the uſe of this Prayer is not onely to direct for matter, or for words, but for both; but in praying the very words, take heed leſt the tongue run without the heart, as it muſt needs do in thoſe that ceremoniouſly rehearſe them, making haſte to have done, before they ever truly began. Wherefore to pray theſe words rightly, he that prayeth muſt in ſome convenient meaſure underſtand them, and have his minde taken up with them, in the uttering, the heart ſtill conveying it ſelf into the meaning of every petition; and if thus this Prayer be ſaid, it is well uſed alone, or added to other prayer. Now we muſt know, That other prayers, though differing from this in order, yet if conſonant thereto in matter, may alſo be uſed by us; for otherwiſe *Paul* in his Epiſtles would not have uſed ſuch variety of order and maner in thankſgivings, requeſts and deprecations for his Spiritual children, for himſelf, and for the whole Church: So that though this order be generally to be followed, yet neither is it always neceſſary, nor

yet is it a swerving from this Direction, though some of these petitions onely be asked in some of our prayers, and others be omitted. But the error is, when we go beyond the Rules here given us, doting too much upon worldly things, or having proud, unfaithful or malicious hearts, we make our prayers the labor of polluted lips.

In the Lords Prayer are contained:

1. A preface, and therein a compellation (*Our Father*) wherein seven things are to be considered:
   1. Who is to be called upon; that is God, whom we are to call by the Name of Father: wherein we must observe, That Father here is not the Name of one Person onely, but of the whole Essence.
   2. That God will hear such as call upon him, because he is their Father.
   3. That he is able to grant and answer their requests, for he is in heaven.
   4. Who ought and also are able to pray aright, and they are the Sons of God.
   5. That Faith is here required, for by Faith we become the Sons of God.
   6. Through whom we must pray; that is, in the Name of the onely begotten Son of God.
   7. The difference betwixt the prayers of Christians, and of Turks or Jews, for ours are made by faith in Christ.
2. Six requests; *viz.*
   1. *Hallowed be*, &c. which is then done, when the true knowledge and glory of God is celebrated by men.
   2. *Thy Kingdom*, &c. that is, let thy Church be extended, multiplied, preserved, enlarged and guided by thy Spirit.
   3. *Thy will be*, &c. which is then done, when we obeying the will of God, do what he commandeth us.
   4. *Give us*, &c. that is, all things which pertain to our sustentation in this life.
   5. *Forgive us*, &c. that is, our sins and infirmities; and here note, That our forgiving others is not the cause, but the consequence or effect of Gods forgiving us, and the sign of our remission.
   6. *Lead us not into Temptation*; that is,
      1. That God would not suffer us to be invaded or set upon by the wicked suggestions of Satan.
      2. Nor be drowned in the pleasures of sin.
      3. Nor by consent fall into the snares of Temptation: *But deliver us from evil*; that is, generally all things hurtful to our selves, the Church or State.
3. The Conclusion, *For thine is the Kingdom*, &c. which is added as a Reason of all the Petitions, to strengthen our faith, and therefore we adde a note of confidence, and say, *Amen*: which particle is not as a part of the Prayer, but as a note of our desire, wherewith we wish we may be heard; and of our faith, whereby we believe we shall be heard.

The Lord used this kinde of Proeme, because he will be called upon with due honor, which consisteth
1. In the true knowledge of God.
2. In true confidence in him.
3. In obedience to him; which compriseth
   1. True love.
   2. True fear.
   3. Hope.
   4. Humiliation.
   5. Patience.

Again,

Again, of the six Petitions in the Lords Prayer,

1. The three former concern Gods glory:
   1. *Hallowed be thy Name*; that is, that the Name of God may be glorified in his Titles, words and works.
   2. *Thy Kingdom come*; that is, that the number of true Believers may be daily enreased, that Gods Kingdom of Grace being enlarged, his Kingdom of Glory may be hastned.
   3. *Thy will be done*; that is, that all the people of God may upon earth as readily obey Gods will, as the Angels and Saints in heaven.
2. The three latter concern our selves:
   1. *Give us*, &c. that is, all temporal things necessary for this life.
   2. *Forgive us*, &c. that is, that God would freely forgive us all our sins, as we do from our hearts forgive the offences of men against us.
   3. *Lead us not*, &c. that is, that the Lord would not suffer us to be carried away by the Temptations of the World, the Flesh or the Devil.

The excellency of the Lords prayer stands in these things

1. In the pithy shortness of it, for in few words it comprehendeth endless matter.
2. In the perfection of it, for it containeth in it whatsoever is to be asked in prayer; in which respect it is properly called the Abridgement of the whole Gospel.
3. In the order thereof, which is most exquisite.
4. In the acceptation it hath with God the Father; for it containeth the words of Christ his Son, in whom the Father is well pleased.

The excellency of this Prayer sheweth,

1. That if any set form of prayer may be used, then this may, being indicted by the Mediator of the Church; therefore let such as deny the use of it, better consider hereof, when as for the space of One thousand five hundred years after Christ, there were never any that disallowed it.
2. That the practice of such who conclude their prayers with this, is commendable; for hereby, as by a most perfect and excellent prayer, the wants and imperfections of our prayers are supplyed.
3. That such who gather from the perfection and excellency of this prayer, that it alone is to be used, are deceived, for Christs intent was rather to commend this prayer unto us for matter and maner, then for the words.
4. That though it be a most perfect prayer, yet is it onely general; but every true Believer needs particular prayers, whereby in special form and maner his particular state and condition may be sent up unto the Lord; yet so, as they be always suitable unto this form here prescribed.

Two extremes are here to be taken heed of:

1. Too much confidence in the words of this Prayer often repeated, as some Popes of *Rome* have granted great Pardons to seven *Paternosters*, and as many *Ave-Maries*, said over every day, or on some days, and in some places, which is gross and superstitious.
2. Too much detracting from this Prayer, by accounting it no better, or not so worthy as a mans own conceived prayer, which is derogatory and arrogant.

Our Savior Christ having forbidden his Disciples all carnal and superstitious kinde of praying, prescribed them this holy form, *Matth.* 6. 9, &c. The use whereof is a form of Direction, learning thereby what to ask, what first and chiefly, with what affections

affections and assurance; for if we were left unto our selves, we should greatly erre in praying, asking oft-times those things that are not good for us, and against the will of God, out of a fleshly minde; therefore hath the Lord reduced all things, which we may ask, into these few short Petitions, and out of any carnal presumption to transgress these bounds, is not to offer a pleasing Sacrifice, but as it were with strange fire to provoke him, as did *Nadab* and *Abihu*, Lev.10.

Some, in a superstitious notion;
Suppose this Patern of Devotion
Stands chiefly in the Words, and can expell
Poyson, and Counter-charm the Powers of Hell.
Blinde Idolist! unless th'heart language shall
The Words, the Words are ineffectual.
Since thou hast giv'n us (Lord) compatibly choyce
Words and matter both, give us too thy voyce,
Thy Spirits voyce in ours, that so we may
With Faith, Love, Zeal, as thou hast taught us, Pray.

§.3. *Our Father.*

CHrist Jesus onely is the Son of God by Nature, for which cause he is called the onely begotten Son of the Father, *Joh.*1.18. And we are Sons onely by Adoption and Grace; and therefore when we call God Father, we must not think any thing singularly of our selves, as if he were our Father specially, but the common Father of us all that believe: And we say, *Our Father*, not *My Father*, because we ought to pray for all the children of God, as well as for our selves. And here observe, That here and always the Name of Father, as also the Name of God, when it is opposed to the Creatures, is taken essentially, not personally; but when it is put with another person of the Godhead, it is taken personally. *Our Father*] that is, O Lord God, thou art the Father of our Lord Jesus Christ, and in him our most merciful Father, by Adoption and Grace; yet here again observe, That we do not here pray to the Father onely, but to the whole Trinity: yet as the first Person is the eternal Fountain of the Deity, we pray to the Father, by the Son, through the Holy Ghost; nor may it seem strange, that Christ, who as he is Man is our Brother, and is not ashamed to call us his Brethren, *Heb.*2.11. is called our Father; for as he is God, he is our Father, and therefore called, The Father of Eternity, *Isa.*9.6.

Christ by this word [*Our*] in the very Proeme of his prayer, doth admonish us of mutual love;
1. Because there is no true praying without the true love of our Neighbor, neither can we be perswaded that God heareth us.
2. Because without the love of our Neighbor there is no true faith, and without faith there is no true prayer.

Christ willeth us to say [*Our Father*] not [*My Father*] for these Reasons:
1. Thereby to raise in us a confidence and full perswasion that we shall be heard; for because the whole Church doth with one consent pray unto him, he doth not reject her for his Promise sake.
2. To teach us that we hold each member of the Church as our brother, *Gen.*13.8.
3. That in prayer we must consider Christ and his Church as one body, and make him our Father, who is the Father of Christ our elder brother; his by generation, ours by regeneration; his by Nature, ours by Grace.
4. That

4. That we must pray as well in charity for others, as for our selves, *James* 5.16. Now they whom we are to pray for, may be distinguished into this rank or order:
   1. All such as are effectually called by the preaching of the word.
   2. For all such as God in his eternal secret Counsel hath appointed unto life, but are not yet called from their wandrings to be of one sheepfold under one Shepherd, *Joh.*17.20.
   3. For particular persons, of whom we have received benefit, under whose Government we live, or which be more dear or near unto us in the flesh, 2 *Cor.*9.12.
   4. For such as whose necessity is more specially made known unto us, as of danger or distress, *Jam.*5.14.
   5. For men generally of all estates and conditions, 1 *Tim.* 2.3. as Jews, Turks, Heathen, and seduced Papists.
   6. For our Enemies, and those that hate us, *Matth.* 5.41.

God the Father is the Father
- 1. Of Christ
  1. By Nature, begetting him as he is the Son, of his own Substance, before all worlds, by communicating unto him his whole Essence or Godhead.
  2. By the Grace of personal Union, as Christ is Man; for the Manhood of Christ doth wholly subsist in the Godhead of the second Person: and therefore Christ, as he is Man (not his Manhood, which is a Nature, not a Person) may well be called the Son of God.
- 2. Of us, not by Nature, or in regard of personal Union, but by the Grace of Adoption in Christ, *Gal.*4.4,5. And this Grace we receive when we truly believe in his Name, *Joh.*3.12. *Gal.*3.26.

The Name of Father in this place is taken Essentially, for these Reasons; *viz.*
1. Because the Name of Father is not here put with another person of the Godhead, but with the Creature of whom he is invocated.
2. The invocating of one person doth not exclude the others, when mention is made of their eternal and outward works.
3. We cannot consider God the Father, but in the Son the Mediator.
4. Christ hath taught us to invocate him also, and he giveth the Holy Ghost; *For we have received, not the spirit of bondage to fear again, but the Spirit of Adoption, whereby we cry, Abba, Father; And the same Spirit beareth witness with our spirits, that we are the children of God,* Rom.8.15,16.

Again, God is called *Our Father,*
1. In respect of our Creation, *Luke* 3.38.
2. In respect of our Redemption, and receiving into favor by his Son our Mediator, for whose sake we are adopted.
3. In respect of our Sanctification, or Regeneration by the Holy Ghost in Christ.

The Instructions arising from this Title *Father* here given to God:
1. We must hence learn whom to direct our prayers unto, not to Saints, Angels, or any other creature, but to God alone, for these Reasons:
   1. Because this is a perfect patern of true prayer, wanting no direction for the right performance of this part of God worship.
   2. Because God onely is the Author and giver of all good things, *Jam.*1.16. therefore we must ask them of him alone.
   3. Because the Lord onely, who is Infinite and Omnipotent, can hear all mens prayers at all times, and in all places.
2. We may hereby see in what order we must direct our prayers unto God the Father, in the Mediation of the Son, by the Assistance of the

the Holy Ghoſt; neither ſevering the perſons from the Godhead, nor the Godhead from the Perſons, whereof the Father is firſt, the Son is the ſecond, the Holy Ghoſt the third in order, though not in time or greatneſs. Thus muſt we worſhip him, even one God in three Perſons, and three Perſons in one God.

3. In this Title *Father*, we ſee the true ground of that boldneſs wherewith Gods children come before God in prayer; namely, that intereſt in the Covenant of Grace in Chriſt, in whom God is become their Father.

4. We are hereby taught how to diſpoſe our ſelves towards God when we come before him in prayer, namely, as children; and this ſtands eſpecially in four things:
   1. In due reverence both of heart and geſture.
   2. In true humility, from our hearts renouncing our own merit, and our own wills, and relying wholly on Chriſts Righteouſneſs, and on the will of God in him.
   3. In true contrition and ſorrow of heart for our own ſins, whereby we have offended God, who hath been ſo gracious and merciful a Father unto us in Chriſt.
   4. In a ſound purpoſe of heart to break off the courſe of all ſin, and to walk before God in new obedience to all his Commandments.

The Inſtructions ariſing from the words *Our Father.*
1. We muſt apply to our ſelves all the Promiſes of God in Chriſt touching Righteouſneſs and life everlaſting; for he that makes them is our Father, therefore they belong to us that be his children.
2. This teacheth us when we pray, to be mindeful of Gods whole Militant Church and People.
3. Hence we learn how we muſt come affected towards our Brethren, when we pray to God, namely, lovingly and peaceably, as to children of the ſame Father.
4. Here we ſee that all true Believers, whether high or low, poor or rich, are in equal condition in regard of God, for here Chriſt teacheth every one to ſay, *Our Father.*

Hence it followeth, That wicked men living in ſin cannot pray, all their ſuppoſed praying is but a vain beating of the Air with a ſound of words; neither ſhall they ſpeed otherwiſe then *Eſau* did, though they cry aloud with ſtrong and bitter cryes; yet pray they ought, it being a common duty required of all men; but pray they cannot, yea they ſin if they pray, ſuch a maze or labyrinth doth ſin bring them into; but true Believers with confidence approach the Throne of Grace, and in an holy boldneſs ſay, *Our Father.*

Father, *a Word of Faith doth ſeem to be,*
And [Our] *no leſs importing Charity:*
The one proclaims, If thou wilt live, Do this;
The other ſays, Believe, and thou haſt bliſs.
The Law and Goſpel both compriſed be
In this moſt happy ſhort Epitomy.
Bleſs'd Savior, in two Words thou haſt taught us all
We can thy Love, or our Salvation call.
This doth with mutual tenderneſs combine,
As thou art Ours, ſo grant we may be Thine.

§.4. *Which*

§.4. *Which art in Heaven.*

HEaven here ſignifieth the habitation of God, of the holy Angels, and of bleſſed men; and God is ſaid to dwell there, not that he is there onely (for he is every where) but becauſe his Majeſty, power and glory is more apparent in heaven then in earth, and doth alſo there immediately ſhew and manifeſt himſelf: whence we learn with reverence to pray unto him, being our Father moſt glorious and moſt powerful; for to be in heaven, what is it but to be above all things, and to have them in ſubjection? *Pſal.*115.3. So that we ſay (*Which art in heaven*) becauſe there he ſheweth himſelf chiefly to the Saints, *Eccleſ.*21.24. and from thence he manifeſtth himſelf to man, *Pſal.*57.3.

There is mention made of three Heavens in Scripture:
1. The Air, in which we breath, *Gen.*1.26.
2. The Sky, in which are the Stars, *Deut.*1.10.
3. The Heaven of Heavens, in which Chriſt, the Angels, and Saints departed are, 1 *Kings* 8.27. called by Chriſt, *His Fathers houſe*, Joh.14.2. by *Paul*, *Paradice*, 2 Cor.12.4. by *Matthew*, *The Throne of God*, and *The City of the great King*, Mat.5.34. This is the heaven here ſpecially underſtood, being as it were Gods Manſion-houſe.

God by an excellency is ſaid to be in heaven, and that in three eſpecial reſpects:
1. To ſhew that there is no proportion betwixt him and Earthly Potentates, for he is infinitely more excellent then any under heaven, *Pſal.*113.5.
2. To ſhew that he hath his eyes continually on all his ſervants; he ſeeth every thing that they do, as one placed above and over them, *Pſal.*102.19. & 33.19. *Prov.*15.3.
3. To ſhew that he is Almighty, able both to recompence his faithful ſervants, *Pſal.*123.1. and alſo to execute vengeance on thoſe that are unfaithful to God, and cruel to his ſervants, *Eccleſ.*5.8.

The Lord commandeth us to ſay (*Our Father which art in heaven*) for theſe Reaſons:
1. Thereby to ſhew the oppoſition and contrariety of earthly fathers and this Father.
2. To raiſe up in us a confidence that God heareth us.
3. To raiſe a reverence of him in us.
4. That we call on him in fervency of Spirit.
5. That the minde of him that worſhippeth be lifted up to heavenly things.
6. That heavenly things be deſired.
7. That the error of *Ethnicks* might be met withal, who think that they may worſhip God in Creatures; as alſo of the blinde Papiſts, who ſuppoſe they may worſhip the God of heaven in an Image of Earth.
8. To admoniſh us, that we are not to direct our prayers to a certain place, as in the Old Teſtament.

God is ſaid to be in heaven,
1. For his glory, which doth moſt ſhine in the third heaven, it being there moſt manifeſted to the holy Angels and bleſſed Saints by an immediate viſion and fruition.
2. There there is not onely a natural, but alſo a ſupernatural and extraordinary demonſtration of his glorious Attributes, of Juſtice, Mercy, Power, Wiſdom, *&c.*
3. From his purity and holineſs, even as heaven is pure, and not obnoxious to corruption, in ſuch maner as the inferior bodies are.
4. For his excellent, majeſtical and inacceſſible brightneſs, even as the moſt ſhining heavenly Creatures, the Sun and Stars, which are but dim Creatures in reſpect of his glorious brightneſs; and all this ſerveth to breed in us humility and reverence in coming before the Lord.

This Prayer begins not with a Preface of Gods Soveraignty, Omnipotency, Justice, &c. but with this of Paternity, and that in Heaven, for these Reasons; *viz.*

1. His Soveraignty would terrifie us, because we have rebelled.
2. His Omnipotency would amaze us, being dust and ashes.
3. His Justice would affright us, being guilty of our sins.
4. His Paternity doth allure us, as prodigal sons, coming to a liberal and merciful Father, *Luke* 1.15,18. yet so as he is in heaven, whereby we are held back from unreverently presuming on this paternal stile; he is so graciously pleased to vouchsafe us that filial honor to entitle him by.

From this place of God the Father (*in heaven*) we may draw these necessary Observations:

1. That the eye of Faith is needful to behold him withal, for heaven is too high for any bodily eye to pierce into; but *by faith Moses saw him who was invisible.*
2. Though Potentates have none on earth above them, yet in heaven there is one higher then the highest of them.
3. That they who cannot be heard on earth, have yet one to Appeal unto.
4. That the command under which earthly Princes are, is far greater then that which themselves have: Their Commander is in heaven.
5. That the poorest and meanest that be, may have as free access to God, as the wealthiest and greatest, and their suit shall be as soon received, *Job* 34.19.
6. That the great ones on earth have as great cause to fear the revenging hand of God for any sin, as mean ones.

These words (*Which art in heaven*) instruct us,

1. Towards what place we are to address our selves in prayer.
2. When we pray, to come before God with reverence, godly fear, and filial trembling; Remember therefore to use all reverence in prayer.
3. To ask of God in prayer heavenly things especially, *Luke* 11.13. other things as helps onely to them.
4. To make it our principal care how we may come to heaven, for there our Father is; and though our bodies be on earth, yet in affection and desire our souls should mount to heaven.
5. That God is therefore able to grant our requests, 1 *Kings* 8.30.
6. That we may pray with confidence unto him, *Psal.*123.1.
7. That in prayer our heart must be in heaven, 1 *Kings* 8.48. *Psal.*25.1. This is the true worship, *Joh.*4.23.
8. That we are here as Pilgrims, and that our conversation must be in heaven, *Phil.*3.21. *Heb.*13.14.
9. That we must look for all graces and helps from heaven, *Jer.*1.17.
10. That by Pilgrimages we need not seek to God, *Psal.*145.18.
11. That he differs far from earthly parents, who would help, but cannot oftentimes.
12. That no creature can hurt us, *Psal.*2.4,5. & 118.6. *Rom.*8.30.
13. That we must prefer him before earthly parents, *Mat.*8.22.
14. That we also shall be with him in heaven.

God is said to be in heaven, not as though he were included in the Circle of the Heavens; for the Heavens, and the Heaven of Heavens is not able to contain him, 1 *Kings* 8.27. and indeed he is neither included nor excluded, being Infinite, and so every where: but because his Majesty and glory is most eminent in the highest Heavens to his Saints and Angels; and thence doth he manifest himself unto us in his Power, Wisdom, Justice and Mercy, while we are on earth, for *Heaven is his throne and Earth is his footstool*, Isa.66.1. Thus the words [*Which art in Heaven*] are not spoken

ſpoken circumſcriptively, as though God were contained in the Heaven, or as though, if the Heavens were not, God could not be, as the Inhabitants of the Earth cannot be when the Earth ceaſeth, for God was before all Heavens, and Earth and Creatures; but becauſe his glorious Preſence and Attributes are moſt eminently viſible in Heaven, and alſo to ſet forth his moſt mighty power, *Pſal.*115.3. he is by an excellency ſaid to be in Heaven.

Heav'n is thy Throne, Great God, how then dare We,
Who but the Creatures of thy Footſtool be,
Look Heaven-wards, and caſt an eye aloft,
Or lift hands to, 'gainſt which We have ſo oft?
This Charter thou haſt ſeal'd us by thy Son,
The Priviledge of our Adoption.
Heav'n thy Throne! Vaniſh diſtruſt, carnal fear,
Thou canſt our Prayers grant as ſoon as hear:
But teach us by thy Spirit this holy skill,
To ask in Faith What anſwers to thy will.

§.5. *Hallowed be thy Name.*

BY the Name of God, is meant the whole worſhip of God; or Gods Name is any thing that may be referred unto God, in which he may be conſidered; as his Word, his Sacraments, his Servants and his Works: So that by the Name of the Lord we are to underſtand That, whatſoever it is, whereby the Lord is made known unto us, according to his moſt glorious Attributes, as Wiſdom, Power, Juſtice, Mercy, *&c.* and this may be either by his Titles, his Word or his Works. Now we muſt know, That Gods Name cannot be more ſanctified in it ſelf, then it is; but the ſanctifying of it that we here pray for, is, That it may be ſanctified in us, which may be when it heareth well by our walking worthy of this holy Name, which is amongſt us called upon and profeſſed; for contrariwiſe it is ſaid to be blaſphemed, *Rom.*2.24. And whereas thy Name, O Lord, is uſed as unholy by prophane worldlings, vindicate and deliver it from ſuch abuſes, and make us to ſtand for thine honor againſt ſuch; and provide for the preſervation of the ſame, from being uſed as a common thing, working in all thy people an holy conſent to hallow it together, abſtaining from all common unworthy uſage thereof: And open our eyes, that we may know thee aright, and may diſcern thy Power, Wiſdom, Juſtice and Mercy, and enlarge our hearts, that we may ſanctifie thee in them, by making thee our Fear, Love, Joy and Confidence; and open our lips, that we may bleſs thee for thy goodneſs; yea, open our eyes, that we may ſee thee in thy Works, and ſtrike our hearts with reverence of thy Name appearing in them; and grant, that when we uſe any one of them, we may honor thee in our ſober and ſanctified uſe thereof.

This Petition comes in the firſt place, becauſe it is the end and ſcope of all the other, for the end of all things muſt be Gods glory; and it is placed before [*Thy Kingdom come*] to teach us, That no man can be a true Subject of Gods Kingdom, unleſs that in his heart he maketh principal account of Gods glory. Thus the firſt of the three firſt Petitions in the Lords Prayer concerning God immediately, concerns Gods glory it ſelf; The other two, the means whereby Gods glory is manifeſted and enlarged amongſt men: For Gods glory is then manifeſted, and his Name hallowed among men, when his Kingdom doth come, and his Will is done. And this order of the Petitions (that the firſt three concern Gods glory, the other three our ſelves) teacheth us how gracious the Lord is towards us ſinful men, allowing us if we come with one requeſt for the advancement of his glory, to come with another for our own benefit; if with three for him, with three for our ſelves alſo:

but first in order are his three; for if we seek our selves first and chiefly, we ask in vain.

The order of placing the Petitions concerning Gods glory first, and then those concerning our selves, teacheth,
1. That God is absolutely to be respected, and for himself, but Man for Gods cause.
2. That the first and main thing by the Lord intended in Creating all, is his own glory; and whatsoever is good for man, is subordinate to this, and onely so far forth to be sought after, as it maketh for Gods glory.
3. That the glory of the Lords Name is so dear unto him, as that he did not onely make it his Mark in the Creation, but in every particular duty done by man, he setteth it still as his Mark; as here in Prayer, in giving the Law, in the Gospel: at the very Nativity of the Blessed One, the Angels are heard lauding and glorifying God.

The Name of God signifieth,
1. God himself, *Psal.*116.13.
2. Gods Commandment and Charge, his Divine Will and Authority, *Mat.*28.19.
3. The Divine Attributes, Properties and Works of God; in which signification it is here principally understood.

Holy signifieth
1. All the Properties of God; for all the vertues of God are holiness.
2. That holiness which is in his Creatures; that is, their conformity with God, which is begun in the godly, and is perfect in the Angels.
3. The ordaining and appointing of things to holy uses: The word of Hallowing, is here taken in all these three senses.

To hallow or sanctifie, is in Scripture used three ways; *viz.*
1. Of us,
   1. When we hallow or sanctifie our selves and others; that is, when as touching external and outward things, we prepare our selves and others to glorifie God.
   2. When we hallow and sanctifie God; that is,
      1. When we acknowledge God to be holy, or to be such as he hath declared himself in his word and works.
      2. When we profess God to be holy, and so magnifie him according to his will, both in minde and word, as also in deed and works.
      3. When we refer the true Doctrine, knowledge and profession of Gods holiness, and likewise our Prayers and actions, and even our whole life unto that end whereunto we ought, and whether God hath commanded it to be referred, that is, to the glory and worship of God himself.
2. Of God, when he doth sanctifie others
   1. Inwardly, by his holy Spirit.
   2. Outwardly, by his word, which he effectuateth
      1. By seperating them from their sins.
      2. By reviving and quickning them by his holy Spirit.
      3. By the continuing of both.
3. Of Christ
   1. Passively, because
      1. The word was ordained and consecrated by the Father to the Office of the Mediatorship.
      2. The humane Nature of Christ was consecrated out of that whole lump or mass; that is, was selected from among all Creatures to the union with the Word.
      3. His humane Nature was preserved from sin, for the performance of the Mediatorship.
      4. Because Christ is hallowed and sanctified of us.
   2. Actively,

- 2. Actively, because he sanctifieth
  - 1. Himself,
    - 1. As he is the Word; the Word did sanctifie with his Father that flesh which he took, by preserving the same from sin, and by endowing it with all gifts.
    - 2. As he is Mediator he sanctified himself, by his voluntary obedience towards his Father, in offering himself a Sacrifice for us.
  - 2. Us,
    - 1. By imputing his own Righteousness.
    - 2. By a real communicating of his holiness, which is wrought by the Holy Ghost.

When we desire that the Name of God may be sanctified or hallowed, we desire

1. That God would enlighten us with the knowledge of his holiness.
2. That he would give us a minde to profess the same in words and deeds; or that he would give us Faith and Repentance, whereby we may glorifie him, and sever him from Idols or prophane things; or that he would new frame and regenerate us
   - By Knowledge.
   - By Profession.
   - By Conformity.
3. That he would give us a minde to profess that holiness of his Divine Name to his own praise and glory.

Again, to hallow or sanctifie, signifies

1. The purifying of a thing which before was corrupt and unholy: Thus mystically it was shewed to *Peter*, that God had sanctified the Gentiles, *Acts* 10.15.
2. The seperating of any thing common to an holy use: Thus *Aaron* and his sons are said to be sanctified, and their vestments, and the vessels of the Temple.
3. The acknowledging of a thing to be holy, and declaring it by giving all due observance and respect thereunto, so that the holiness thereof may be made more famous and notable among all men. And thus in this sense we do pray, *Hallowed be thy Name*, whether we do speak of thy Titles, behold thy Creatures and works of Providence, receive thy blessings, or be conversant in the exercises of thy Word and Sacraments, or of any other Divine Ordinances.

Gods Name is generally sanctified or hallowed by us these five ways:

1. That we sing his praises, read his word, and speak reverently of him.
2. That in adversity he be praised of us both in heart and mouth.
3. That so oft as need shall require, we make a free confession of his Truth, and lead a life agreeable to the same confession.
4. That we pray unto him, and from our heart give him thanks.
5. That when it shall be necessary, we lawfully swear by his Name.

More specially thus, Gods Name is hallowed by us

- 1. In himself, and that by three actions:
  1. When we conceive of God in our mindes, and acknowledge him as he hath revealed himself in his Word.
  2. When we love the Lord above all, fear him above all, and put our whole trust in him in all estates.
  3. When we praise and laud the Name of God for his infinite goodness to us.
- 2. In his word, and that three ways:
  1. When we acknowledge the Wisdom, Mercy and Power of God in it.
  2. When we have a reverent estimation of the Word in regard of Gods Image therein.
  3. When we use it in a sanctified and holy maner, giving our selves to be ruled and guided thereby.

3. In

3. In his Creatures, by three special actions:
   1. When we acknowledge the wisdom of God, and his powerful hand in every Creature.
   2. When we have a reverent estimation of the Creatures, and use them in Christian sobriety, in regard of the stamp of Gods power and wisdom which appeareth in them.
   3. When we sanctifie the moderate use of them by the Word and Prayer, 1 *Tim.*4.5.

This Petition in the Lords Prayer (as every one of the other) containeth
1. A Supplication, That we and all the people of God may glorifie the holy Name of God in our affections, loving him with all our hearts, with all our souls, and with all our might, fearing him above all, and putting our whole trust in him; in our Devotion, with pure mindes lifted up to him onely, to pray; and in our speeches, swearing rightly and reverently by his Name, when we are required thereto; and never making mention of him but with high reverence, and in all our natural and civil actions.
2. A Deprecation against the sins contrary to the said Duties, as Self-love, and of the world, Fear of men, Trust in the Arm of Flesh, Corrupt worshipping of God, Neglect of his worship, Errors in speech to the dishonor of his Name, Cursings, Swearings, Perjuries, Neglect of Vows, Giving Gods honor to Creatures, Swearing by them, also Errors in action, and lastly, all thinking or speaking unworthily of the Works of God, by murmuring, cavilling, objecting against them, or slighting them, as things falling out by Chance or Fortune; and for strength to overcome all these Corruptions, we pray, *Hallowed be thy Name.*
3. A Thanksgiving, which is for these Corruptions mortified and purged, and for the contrary revived and setled to the praise of Gods Name, when in deed and in truth we finde them to our comfort in some measure in our hearts; and for his grace in other men, by whom his Name hath also glory, whilest they consent together with us in things tending to the honoring of God.

All which in this first petition may be abbreviated thus:
1. The Supplication; we pray thee, Let thy Name be hallowed.
2. The Deprecation; we pray thee, Let not thy Name be unhallowed.
3. The Thanksgiving; we thank thee for disposing us to the manifying and giving glory to thy grace and goodness, and so, Let thy Name be hallowed; that is, Suffer not Sin, Satan or the World to raign in us, but by thy Word and Spirit rule in our hearts, giving us grace to be guided thereby in all our ways.

The wants which we bewail in this Petition:
1. Our own and others pride of heart, that we labor more for our own credit then Gods glory, *Luke* 18.11.
2. Our hardness of heart, that we cannot as we ought see Gods glory in his Creatures, *Mark* 6.52.
3. Our unthankfulness for his many favors to mankinde above all creatures, *Psal.*51.15.
4. Our impiety, that in our lives we dishonor God, *Psal.*119.136.

In this Petition we are taught, earnestly to desire of God those Spiritual Graces which enable us to glorifie his Name in our selves and others; which are these especially:
1. The true knowledge of God as he hath revealed himself in his Word and Works.
2. To sanctifie God in our hearts, by loving, fearing and trusting in him above all.
3. The Calves of our lips, which is a Sacrifice of praise to God for all his mercies, *Psal.*50.23.
4. To see Gods hand in all his Works, how mighty, wise, just and gracious the Lord is.

5. To

5. To reverence the works of God, for his Mercy, Justice, Power, *&c.* appearing in them.
6. To use all his Creatures reverently, sanctifying the same unto our selves by the word and prayer.

As we pray that Gods Name may be hallowed, so we must be careful to sanctifie the same in our Conversation: For which end we must have regard to these three things:

1. That our lives be unblameable, not tainted with any sin: Away therefore with Idolatry, blasphemous Oathes, cursed Speeches, with Sabbath-breaking, and all other sins against the second Table.
2. We must propound the right end of our life every day in our Calling and Conversation; *viz.* Gods glory, and not our own praise, profit, pleasure or honor.
3. When God offers occasion by any work of his Providence, we must endeavor to glorifie and magnifie his Name therein, whether they be acts of his Mercy or of his Justice.

We must thus labor to hallow Gods Name, for these Reasons:

1. Because it is an honor even due unto him, *Rev.*4.11.
2. It is a credit to us also.
3. We thereby testifie how we esteem of God.
4. The contrary argues impiety, *Exod.*5.2. *Isa.*36.20.
5. He hath severely punished the prophanation of his Name, *Exod.*14.28. 2 *Kings* 19.37. *Isa.*37.36,37. *Acts* 12.23.
6. He created us for this purpose, *Prov.*16.3.
7. As all men account of their Names, *Eccl.*7.1. so God doth highly of his.
8. It is not onely holy in it self, but gives holiness to all other things that are holy.
9. *Moses* and *Aaron* entred not into *Canaan*, because they did not sanctifie the Word amongst the children of Israel, *Deut.*32.51. *Num.*20.12.
10. The Lord himself proclaims, That he will be sanctified in them that come near him, and that before all the people he will be glorified, *Lev.*10.3.

If we say, *Hallowed be thy Name*, with our mouthes, and prophane it in our lives, we bewray a false heart, and discover the rotten profession of most damnable hypocrisie; by this unchristian contradiction rendring our selves more odious in the sight of God, then base dissemblers are in our own estimation: Let therefore the practice of our lives demonstrate the sincerity of our hearts; keep tune with the Musick of our lips when we sing, Glory to God on high; and in an holy sympathy eccho forth the Devotion of our souls, when we pray, *Hallowed be thy Name.*

May all our Thoughts, Words, Actions sanctifie
Thee, Holy Father; May this Prayer be
In all our Thoughts, in all our Words still pray'd,
In all our Actions still devoutly said:
And may our Hearts to this Petition be
Joyn'd, to make up this holy Harmony.
Touch thou the strings thereof, and then no fear
Of jarring discord to ascend thine ear:
Thy Servants with thy holy Spirit inflame,
Thy Church shall practice, Hallowed be thy Name.

§.6. *Thy*

§.6. *Thy Kingdom come.*

GOds Kingdom is the Rule that he doth exerciſe over his Creatures; generally over all, the whole world, ſpecially over his Elect, over his Church, howſoever now diſperſed into many places, yet making but one Kingdom, which is partly in Heaven Triumphant, partly upon Earth Militant, till the laſt great Day, when in Heaven onely it ſhall be everlaſtingly glorious. Now beſides this, there is a Spiritual Kingdom, an inward Spiritual Kingdom of God, which is over all thoſe in whoſe hearts his Laws are written to do them, and the holy Spirit ruleth and beareth ſway; and happy is that man who is thus of his Kingdom. *Let thy Kingdom come*; that is, Let it by continual encreaſe be augmented, and always by a new enlargement and acceſſion be extended and multiplied, which thou, O Lord, in thy Church doſt hold and poſſeſs: wherein we deſire, That the number of true Believers may be daily encreaſed, that Gods Kingdom of Grace may be enlarged, and his Kingdom of Glory haſtned. Thus let thy Kingdom come, outwardly thy Power and Providence being exerciſed, and inwardly Grace being encreaſed, and Glory haſtned. Let nothing hinder the coming of thy Kingdom, neither the Devil nor wicked men, neither in the Magiſtracy, Miniſtery nor People, neither infidelity, impenitency, any raigning ſin, or negligence; but let thy Kingdom come to us that be pilgrims and ſtrangers here on earth, prepare us for it, and enter us into it that be yet without; renew us by thy Spirit, that we may be ſubject to thy Will; confirm us alſo in this eſtate, that our ſouls after this life, and both ſouls and bodies at the Day of Judgement may be fully glorified; yea, Lord, haſten this glory to us, and to all thine Elect. And here alſo implicitely we acknowledge our oppoſite diſpoſition to Gods Kingdom, and bewail it: For this imports, That there is another Kingdom, even the Kingdom of Satan, which is a Kingdom of darkneſs, full of diſorder and confuſion through ſins, which greatly hindreth and annoyeth Gods Kingdom of Grace eſpecially: This is that Tyrannical Regency, by which as the Prince of Darkneſs, he (by Gods juſt permiſſion) ruleth in the children of darkneſs, and rageth againſt the children of light, 2 *Cor.*4.4. *Rev.*12.3. erecting up two other Kingdoms, the one of Sin, *Rom.*6.12. 5.21. the other of Death, *Rom.*5.14. all which are Enemies to this Kingdom we pray for.

This Petition doth in order next follow, *Hallowed be thy Name*, becauſe it is the firſt means by which Gods Name is hallowed; and next to the hallowing of his Name, we ought chiefly to pray, That Gods Kingdom may come, *Mat.*6.31. And it is alſo placed before *Thy will be done*, to teach us, That no man can rightly do the will of God and pleaſe him, unleſs he be of his Kingdom, and delivered out of the Kingdom of Darkneſs by faith in Chriſt, and the Spirit of Sanctification; he ſhall do his will indeed as a veſſel of wrath, being over-ruled by his Almighty power, but not as a veſſel of mercy, out of a good heart to be accepted. Thus no man can ever do Gods will in any thing, till ſuch time as Gods Kingdom be erected in his heart, becauſe no man can do Gods will that is not Gods Subject, *Joh.*1.24. neither can any man keep Gods Law, but by Gods grace, *Pſal.*119.32. Conclude we therefore, That Gods Kingdom is that Spiritual Rule, which God through Chriſt doth by grace begin in us in this life, and by glory will accompliſh in the life to come, *Dan.*2.37. *Mat.* 25.37. 6.31. *Rom.*14.17.

The kingdom of God is threefold; *viz.*

1. The Kingdom of Power, *Pſal.*99.1. By this he ruleth Satan and all his enemies, *Pſa.*2.9.145.13. commands all creatures, and preſerveth his own people. This Kingdom is external, and is a government of all.
2. The Kingdom of Grace, *Mat.*3.2. By this he ruleth the godly, and raigns in their hearts by his Word and Spirit, *Luke* 17.20. This Kingdom is internal, and a government of the Elect.
3. The Kingdom of Glory, *Luke* 23.42. By this he crowneth the godly with Celeſtial happineſs. This Kingdom is eternal, and a government of the departed out of this life into heaven.

The

The kingdom of God signifies these particulars; *viz.*

1. The sending of the Son our Mediator.
2. The ordaining and maintaining of the Ministery of Christ.
3. The gathering of the Church by Christ out of mankinde by the voyce of the Gospel, and the efficacy of the holy Ghost, beginning in us true Faith and Repentance.
4. The perpetual Government of the Church.
5. The preservation thereof in this life, and protection against her enemies.
6. The casting away of her enemies into eternal pains.
7. The raising of the Church unto eternal life.
8. The glorifying of the Church in eternal life, when God shall be all in all.

We therefore, when we pray, *Thy Kingdom come*, desire that God will by his Son our Mediator

1. Preserve the Ministery which he hath ordained.
2. Gather his Church by the Ministery of his Word, and the working of the Holy Ghost.
3. Rule his Church gathered, and us the members thereof, with his Holy Spirit.
4. Defend us and his whole Church against our Enemies and Tyrants.
5. Cast away his and our enemies into eternal pains.
6. At length deliver his Church, and glorifie us in the world to come.

Again, The Kingdom of God is twofold; *viz.*

1. General, which is his absolute Power and Soveraignty, whereby he ruleth all things, in Heaven, in Earth, and in Hell, even the Devils themselves, *Psa.* 103. 19. This we acknowledge in the conclusion of the Lords Prayer, but pray not for it in this Petition, because nothing can hinder it.

2. Special, wch is that whereby he Ruleth his Elect and chosen people working his will in them by his Holy Spirit: And called special, because it is not exercised over all the World, but only over all the elect, who he hath ordained unto eternal life: This special Kingdom of God is twofold; *viz.*

1. Of Grace, which is a Spiritual estate, because
   1. It is principally exercised in the Conscience.
   2. This Regiment in the Conscience is by the Spirit of God.

Wherein God makes men willingly subject to the written word of his Spirit, which is a voluntary subjection of the whole man in soul & body and Spirit, to the Will of God reveal'd in his Word. This subjection (which indeed is perfect freedom) stands in these 3 things especially, *Rom.* 14. 17, 18.

1. In Righteousnes; that is,
   1. In Christs Righteousnes imputed.
   2. In the Righteousnes of a good Conscience, the ground whereof is Sanctification by the Spirit, which Christ gives to whom he justifies.
2. In Peace; that is, Peace of Conscience towards God, and peace with Gods Church, yea with all Creatures, so far forth as is needful for them: Under which is comprehended love; for as Righteousnes concerns the person in soul and body, so Peace respects all duties and actions of the life: Righteousnes is the Root whence springeth this Peace; for when the heart is sanctified, the life is reformed.
3. In Joy in the Holy Ghost; which is a fruit of both the former, respecting especially the state of affliction: for when a man is justified and sanctified, and hath peace towards God, then ariseth in his heart a Spiritual delight in God in all estates. Now whosoever hath these three branches of this Spiritual subjection, is a good Subject in the Kingdom of Grace.

2. Of Glory; which is the bleſſed eſtate of Gods Elect in Heaven, whereby God in Chriſt becomes all things unto them immediately, all things needful to the perfection of felicity: The ſtate of grace in this life, is the beginning and entrance to the ſtate of glory; the ſtate of glory in the life to come, is the perfection of the ſtate of grace: And this ſpecial Kingdom of God in both theſe eſtates, do we in this Petition pray for.

Underſtand therefore this Petition of the ſpecial Kingdom; the coming whereof is in four degrees; *viz.*

1. Let it be erected where it is not.
2. Let it be confirmed and continued where it is; Let it not be aboliſhed by Perſecution, corrupted by Hereſie, vaniſh by Hypocriſie, or degenerate and grow into the contrary by Prophaneneſs.
3. Let it be reſtored where it is decayed or corrupted in doctrine or maners; Reſtore ſuch as are faln by weakneſs, and purge the Errors of ſuch as are ſeduced.
4. Let it be perfected and made compleat, by haſtning the Marriage-day, the eternal Jubile of Joy, unconceiveable, much more unutterable, ſuch as neither eye hath ſeen, nor ear heard, nor heart conceived; and by finally deſtroying Sin, Death, the Devil, and every enemy.

Thy Kingdom come] that is, to us men in the world: & then it cometh, when God doth erect and eſtabliſh the ſame in their hearts. Now unto perfection it comes by five degrees; *viz.*

1. When God gives unto men the outward means of Salvation, wherein he doth reveal his grace and favor in Chriſt. Thus the Goſpel preached, is called, *The word of the Kingdom*, Mat.13.19. and *The Kingdom of God*, Luke 11.20. & 17.21.
2. When the word preached enlightens the minde, ſo as a man knows and underſtands the myſtery of the Goſpel, which is the Law of this Kingdom.
3. When a man is thereby regenerate, and ſo brought into this Kingdom, for by Regeneration we have effectual entrance into the ſtate of grace, whereby Chriſt rules in us by his word and Spirit, and we yield ſubjection unto him.
4. At the end of this life, when the body goeth to the earth, but the ſoul to God that gave it, being tranſlated to the joys of heaven, in the glory of this Kingdom.
5. At the laſt Judgement, when body and ſoul being reunited, are both made partakers of this Kingdoms glory: And this is the full and perfect coming of it.

In this kingdom are obſervable theſe things eſpecially:

1. That Chriſt is King, *Mat.* 2.2.
2. That the Subjects are true Chriſtians, *Pſal.*2.8. Angels and Saints.
3. That the Laws are the Word, *Pſal.*119.105. and the efficacy of the Holy Ghoſt.
4. The enemies are Satan, Sin, Death, Hell, Damnation, the Fleſh, the World, and the Wicked, *Eph.*6.12. *Rom.*6.12. & 8.1. 1 *Cor.*15.51. *Gal.*5.17. *Gen.*3.15.
5. The Rewards are the good things of this life, and eternal happineſs in that to come, *Mark* 10.30.
6. The Chaſtiſements are afflictions, *Heb.*12.6.
7. The Weapons are Faith, Hope, Love, the Word and Prayer, *Eph.*6.16.
8. The Time of it is to the worlds end, *Mat.*28.20.
9. The place is this world and the world to come, *Rev.*5.10. *Mat.*25.34.
10. The Officers are Preachers, 2 *Cor.*5.20.
11. The Vice-gerents are Governors, *Iſa.*49.25.
12. It is exerciſed upon the Conſcience of man, *Rom.*14.17.

Again,

Again the Head or King of this Kingdom, is God the Father, the Son, and the Holy Ghost: There is but one King, because there is but one God.

1. The Father is King, and Ruleth by the Son and the Holy Ghost.
2. The Son is King, because
   1. He sitteth God at the right hand of God, and Ruleth with equal power with the Father.
   2. He is Mediator, by whom God worketh immediately, and giveth the Holy Ghost.

The enemies of this Kingdom are
1. Partly in the Church; as Hypocrites, who challenge to themselves the Name and Title of the Kingdom, when as they are nothing less.
2. Partly without the Church; as Turks, Jews, and all such as defend Errors against the ground and foundation of the true Religion.

It appears from what hath been said, That the Kingdom of God cometh to us four ways; *viz.*
1. By the Preaching of the Gospel, whereby is revealed the light of the true and heavenly Doctrine.
2. By Conversion; when some are converted, and are endued with Faith and Repentance.
3. By making progress or encrease; when the godly receive encrease, or when the proper gifts or blessings of the faithful are augmented, with perpetual encrease in the godly or converted, *Rev.*22.11.
4. By Consummation, or full accomplishment, when the godly shall be glorified at the second coming of our Lord.

We ought to desire that the Kingdom of God may come, for these Reasons specially:
1. For the glory of God, or in respect of the first Petion; because that we may sanctifie and hallow his Name, it is required that he Rule us by his Word and Spirit.
2. Because God will give his Kingdom onely to those that ask it.

The wants we are to bewail, taught us in this Petition, concern either our selves or others:
1. We must lament and mourn for our own miserable estate by Nature, whereby we are the servants of Sin, and so in bondage and thraldom thereto, *Joh.*8.34. And the best of us do but weakly yield to Christs Scepter, and where Sin raigneth, there the Devil hath dominion.
2. We must bewail the sins of all the world, in the transgression of Gods Law, whereby God is dishonored, his Kingdom hindred, and the Kingdom of Darkness furthered: We must therefore bewail that there be so many hinderers of Gods Kingdom, as namely, the Flesh to infect, the World to allure, the Devil to seduce, Antichrist to withdraw, the Turk to withstand, and the Wicked to trouble men that should be Subjects of this Kingdom. Pray therefore, *Thy Kingdom come.*

The helps which further Gods kingdom and are to be desired of us; *viz.*
1. The Preaching of the Gospel, and all other divine Ordinances, whereby Gods Kingdom is erected and maintained; that they may be where they are not, and may be blessed where they are vouchsafed: and herein for godly Magistrates and faithful Ministers.
2. That God would enlighten the eyes of our mindes, that we may see the wonders of his Law, that so the Lords ordinances may be blessed unto us.
3. That we may be wholly subject unto Christ, and that of Conscience, not onely in our outward behavior, but in minde, heart, will, and in all our affections, that we may grow in grace, and in the saving knowledge of Christ Jesus.
4. We must desire to be dissolved, and to be with Christ in the Kingdom of glory; for this end, that we may make an end of sinning, and become more obedient Subjects unto Christ, yea wholly ruled by him; though for the good of others we must be content to live.

5. That both by the hour of death, and by the coming of Christ to Judgement, this Kingdom in us and all Gods chosen, may be accomplished; that Satan being trodden under our feet, and the power of death destroyed, God may be all in all, 1 *Cor.*15.28.
6. That Christ would come in Judgement, when all things shall be subdued unto God, and all his obedient Subjects shall be fully glorified: This we may desire in heart, though we must leave the time to Gods good will and pleasure, still waiting for it by faith in his Promise.
7. That God would enlarge his Sanctuary here on earth, gather his elect more and more, and still defend and maintain his Church in every place in the world: when these desires affect our souls, then do we truly say, *Thy Kingdom come.*

The duties to be practised by us, that Gods kingdom may come; *viz.*

1. We must labor for true humiliation and conversion, else we cannot enter into the Kingdom, *Matth.*8.3. *Joh.*3.5. nay otherwise we do but mock God, by saying well and doing nothing.
2. We must be careful to bring forth the fruits of Gods Kingdom, which are Righteousness, Peace, and Joy in the Holy Ghost, *Rom.*14.17.
3. We must hence learn to be contented in all estates of this life whatsoever; the hope of this Kingdom which we here pray for, must swallow up all the sorrows that earthly calamities can bring upon us, *Luke* 12.32.
4. We must all labor in our places and callings to bring one another into this kingdom; one neighbor another, and one friend another, *Eze.*18.30.
5. Hence we must learn every day to prepare our selves to dye, for by death our souls enter into the glory of this Kingdom which we pray may come unto us: whence appears the monstrous hypocrisie of the world, whose practice flatly contradicts their prayer.

Of this Petition,

1. The Supplication is for the continuance of Gods gracious Providence over his general kingdom, and of all good means and furtherances of his special kingdom, his Church.
2. The Deprecation is against all impediments and lets of Gods general kingdom, as Anarchy, Tyranny, wicked Laws, *&c.* and against all hinderances of his special kingdom, as Toleration of Idolatry, Heresie, Ignorance, Idleness, Infidelity, Impenitency, Hardness of heart, *&c.*
3. The Thanksgiving is for the Lords exercising his kingdom, in the right ordering of the world, punishing the wicked, rewarding the godly, spreading the glorious beams of his Word, enlarging his kingdom; for worthy Magistrates, and faithful Ministers; for Faith, and all Spiritual graces.

In this glass we read the superstitious vanity of ignorant souls, The rotten hypocrisie of formal Professors, The cursed Rebellion of prophane worldlings, The Antichristian Tyranny of Idolatrous Papists: All which, as we tender the Soveraign Power of Christs Scepter, the Prerogative of his Royalty, and the eternal happiness of our own Souls, let us carefully avoid, as by making it the language of our hearts, so the loyalty of our whole lives, to practice *Thy Kingdom come.*

A new-hatch'd old-laid Heresie appears,
That here on Earth yet full One thousand years
Christs Kingdom is to come, and triumph shall
with all his Saints in Pomp Majestical.
Fond Dreamers! Call ye this Terrestrial?
Which figures that which is Spiritual.
Raign in our hearts, O Lord; Protect, augment
Thy Church; This is thy proper Regiment:
Cast down thine Enemies; Compleat the sum
Of thine Elect: So let Thy Kingdom come.

§.7. *Thy*

§. 7. *Thy Will be done in Earth as it is in Heaven.*

THis Petition in order followeth *Thy Kingdom come*, to ſhew, That where Gods kingdom is ſet up, his will is endeavored after, and preferred always, and not our own will: It depends indeed on both the former Petitions, for Gods Name is hallowed when his will is done, and his kingdom comes, when by doing his will we teſtifie our ſelves his obedient Subjects. Wherein we deſire, that we and all the people of God upon earth may as readily obey Gods will, as the Angels and Saints in heaven: So that this Petition is propounded in a Compariſon, the former part whereof reſpects the grace of Obedience which we pray for, the other the right maner of performing it; wherein we muſt note, That this particle (*As*) doth not betoken the degree, but the kinde of doing Gods will, which is the beginning of performing Gods will with continuance and encreaſe thereof, not the Conſummation, perfection and full accompliſhment thereof, which yet we are to deſire here, that at length we may obtain it; which though it be impoſſible in this life, yet are we to pray for it as children raviſhed with the deſire of Gods glory. Thus, we pray not here to perform obedience equal in meaſure and degree of perfection, to the obedience of the bleſſed Angels and glorified Saints in heaven, but ſuch as is like unto it; for this note of Compariſon here imports a likeneſs and reſemblance, not equality, in doing the will of God chearfully, without murmuring; ſpeedily, without delaying; generally, without omitting; ſincerely, without diſſembling; conſtantly, without forbearing; and perfectly, without halting, even as the Saints and Angels in heaven. Now as many as truly be in Gods Kingdom, cannot but thus immediately do Gods will; for obedience to Gods will is an effectual ſign that the kingdom of God is in us, 1 *Joh.* 1.3. into which, *not every one that ſaith, Lord, Lord, ſhall enter*; but ſuch alone whoſe actions ſay, *Thy will be done*, Matth. 7.21.

Gods will is either Secret or Revealed, according to that of *Moſes*, *The ſecret things of the Lord belong unto the Lord; but thoſe revealed to us and to our children*. Yet we muſt know, That Gods will is onely not conſidered in it ſelf, as God is one; but for our underſtanding it may be thus diſtinguiſhed:

1. His abſolute or ſecret will, which is the will of his good pleaſure, whereby, according to his eternal Counſel, he determines all things, what ſhall be done, or what ſhall not be done, and in what maner; and is touching the number of thoſe that ſhall be ſaved, The Day of Judgement, The time of the Jews Converſion, The final confuſion of Antichriſt, And particular eſtates of other men, The particular afflictions and croſſes appointed for us, The day of our death, and ſuch like. This abſolute will extendeth over all Creatures, and over all their actions, *Eph.* 1.11. *Mat.* 10.26. and is hidden from us till he reveal it by the event; which being his ſecret will, becauſe unknown, and therefore uncertain to us, we may not raſhly preſume on; for in theſe things we here pray, That we may reſt contented in the Lords good pleaſure.

2. His revealed will, being whatſoever is manifeſted in his word and works to be his will, concerning both faith and practice. This we are preciſely to follow, for here we pray that it may be anſwerably done as it is required. *Thy will*, that is, not my will; thy will onely, not thine and mine alſo, betwixt which two there is no proportion; thy will both for matter and maner; and thy will, though contrary unto, or againſt my will. *As it is in Heaven*; as by the Inhabitants of heaven, that are free from all temptations and diſcouragements.

When

When we say, *Thy will be done*, it is not meant of the absolute or secret will, but of the revealed will of God; and that for these Reasons:

1. Because the Absolute will of God is alway done, and cannot be resisted, *Isa.*46.10. *Rom.*9.19. but his Revealed will is generally transgressed by men, who do that which seemeth good in their own eyes, notwithstanding Gods revealed will to the contrary.
2. Because a man may dissent from the absolute and secret will of God without sinning, so be it he still submit himself to the will of God, resting therein when it is revealed. Thus *Abraham* prayed for the safety of *Sodom* (yet submissively) which God willed and decreed to destroy, *Gen.*18.23,27. and *David* for the life of his childe, which God would have to dye, 2 *Sam.*12.16,24. and our Savior Christ for the removal of that Cup which God had absolutely decreed that he should drink of, *Mat.*26.39. yet submitting his will unto his Fathers, with all chearfulness of obedience.

The special Branches of Gods revealed Will:

1. The Conversion of a sinner, *Ezek.*33.11. and obedience to his Commandments.
2. That we deny our selves, and relye wholly on our Savior Christ for salvation, *Joh.*6.40.
3. Our Sanctification in Soul, in Body and in Spirit, 1 *Thess.*4.3.
4. That every one that lives in the Church of God, beside his general calling of a Christian, should have a particular Calling to live in, wherein he must seek the glory of God in the good of others, 1 *Cor.*7.20,24. and love our Brethren, *Joh.*13.14,15.
5. To subject our selves unto the hand of God in all crosses and afflictions whatsoever, *Acts* 21.14. to labor for the knowledge of Gods will, *Joh.*17.3. and for holiness of life, *Eph.*1.4.

Hence it appears what the will of God signifies; *viz.*
1. The Commandment of God, *Psal.*103.21.
2. Events, or rather Gods Decree concerning Events, *Mat.*26.39. *Isa.*46.10.

Be done] There be two degrees of doing Gods will:

1. Evangelical obedience prescribed in the Gospel; that is, a sincere endeavor according to all the power of grace that God hath given us, to do the will of God, and this especially is here meant.
2. Legal, commanded in the Law; that is, a perfect fulfilling of the Law, and of Gods will, but this is not attained to in this life: Of perfections there are three kindes; *viz.*
   1. A perfection of Sincerity, which was in *Hezekiahs* obedience, *Isa.*38.3.
   2. A perfection of Parts, which was in *Zachary* and *Elizabeths* obedience, *Luke* 1.6.
   3. A perfection of Degrees, which was onely in the first and second *Adam*, and is now onely in the holy Angels.

In earth as it is in heaven] which in this Petition our Savior Christ addeth,

1. To prescribe and draw us a pattern of obedience, and example of perfection, to imitate in likeness and resemblance, though we cannot in equality; which likeness stands in these four things especially:
   1. In chearfulness and willingness, for the Angels readily obey Gods commands.
   2. In priority; the Angels prefer to do the will of God before all other things.
   3. In speed and quickness, without delay or slackness.
   4. In faithfulness and sincerity.
2. That by this desire of perfection we may be assured, that God will give us here the beginning, and the perfection in the life to come.

That

That Gods wil may be done, in this Petition we desire

1. That we may have grace to deny our selves, our own wills and affections; which Self-denyal consisteth of two parts; *viz.*
   1. That we may be ready to renounce all our affections, which are disagreeing from the Law of God.
   2. That we may be ready to execute the will of God, willingly submitting our selves thereto in all things.
2. That Gods word may be Preached diligently and faithfully, because his will is revealed therein; and that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods revealed will, *Psal.*119.17,36.
3. That Magistrates in a Commonwealth, and Masters in a Family, see to the practice of doing Gods will, in the performance of the duty and calling both of all in general, and of each in several, that we may rightly and duly perform the duty committed unto us, whether common or proper.
4. That every one for himself may walk in the obedience of God; without pride in prosperity, and without murmuring in adversity, because it cometh unto us by the will of God.
5. That God would turn the hearts of all men from sin, and bring them every where to the obedience of his will.
6. That Events, such as are not contrary to Gods will, that is, that such things may come to pass which so please him.
7. That God would bless and prosper our actions and counsels, that no other Events may follow them, but such as himself knoweth may most serve for his glory and our salvation.
8. That God would hasten that time and state unto us, wherein we shall perfectly do the will of God, that is, our state of glory.

Rules of obeying Gods will:

1. Obey Gods will absolutely and for himself; obey man onely in God, and for God.
2. Obey God in the manner, as well as in the matter which he commandeth.
3. In doing the works of piety, let them give place if unfaigned necessity require, and calleth to a work of Charity.
4. Let the works of thy private Calling give place to works of the publike calling and general; as if thou be laboring on the six days, the Lord calling to his House by his worship there, thou must attend it, *Lev.*23.
5. The works of a general common calling must give place to the works of a special undoubted calling, being contrary, if a man at any time hath such.

That all our obedience to Gods will may be the better accepted of him, it must have these three properties:

1. Chearfulness and readiness; God loveth the chearful giver.
2. Sincerity, which is heartily and from the Spirit approving our selves to God, and not affecting the applause and praise of men.
3. Universality, which is in all and every particular thing; thus *Job* is approved, obediently professing his subjection to God, though he should aggravate his misery and kill him.

The way how to become chearful doers of the will of God; or the duties required by this petition to be practised by us, that Gods will may be done:

1. We must prove what is the good and acceptable will of God, *Rom.*12.2. that is, we must by often tryal of our actions by the Word of God, become expert in Gods will, and esteem highly of it, be it never so contrary to carnal Reason: Thus *Abraham* did, *Gen.*22.3.
2. We must lay aside our own wills, and be possessed with a base conceit thereof, not leaning thereon.
3. We must labor for a true perswasion of Gods mercy in the pardon of our sins, and for the salvation of our souls, whereby we may shew our selves thankful to God for so great a mercy.

4. We

4. We muſt conſider that we are the Temples of the Holy Ghoſt, which is a wonderful dignity to ſinful men; and in regard hereof we muſt ſtir up our ſelves ſo to live, that we make not ſad the Spirit of God which dwelleth in us.
5. We muſt conſider the bleſſings of God beſtowed on us both in ſoul and body one by one, and this will move us to love God; which love we ſhall ſhew in doing his will, 1 *Joh.*5.3.
6. Let us conſider the threatnings of God againſt ſin, and his Judgements upon them that live in ſin, and theſe will help to reſtrain our corruptions that they break not forth into action.
7. We muſt be ſtrict in the matter of ſin, making conſcience of every evil way; yea, even of the firſt motions unto ſin, that never come to conſent: for this Petition for obedience, reſpects not onely our words and deeds, but alſo our ſecret thoughts, for even they muſt be brought to obedience unto God, 2 *Cor.*10.5.
8. We muſt ſeek to cut off all things that hinder us from doing Gods will; we muſt uſe Spiritual means, and pray for the Spirit to mortifie and crucifie the luſts of the fleſh, *Rom.*8.13. which makes us rebels againſt God in tranſgreſſing his will. Now the ground of this work is the death of our Savior Chriſt, applyed by true Faith to our corrupt hearts.
9. We muſt not live inordinately, but in that ſort which God hath enjoyned Chriſtians in his word; every one godly in the general calling of a Chriſtian, and faithfully and conſcionably in his particular calling, whether of Church, State or Family.
10. We muſt endeavor to ſubject our ſelves patiently to the will of God in all afflictions whatſoever, for it is the will of God, that through manifold afflictions we ſhould enter into his Kingdom.

This Petition teacheth us to bewail
1. Our natural diſpoſition, whereby we are prone to rebel againſt the will of God.
2. Our natural hypocriſie, even that which remaineth in us after grace received.
3. Though we have never ſo much grace, yet to lament and bewail our want of obedience in all good duties, becauſe the beſt of us all fail in the maner of doing them.
4. Our impatience, that when God layeth any croſſes upon us, we cannot as we ought endure them patiently and thankfully.
5. Our ſlack and imperfect obedience, yea privy pride, proud preſumption, deadneſs of Spirit, ſecret hypocriſie, and other weakneſſes incident to us even in our beſt ſervices.
6. The ſins of others, whereby they diſobey the will of God, and ſo rebel againſt him, whereby he is diſhonored; and therefore muſt we be paſſionately grieved for the ſins of others, and labor to reclaim them.

In the ſupplication of this petition we pray,
1. For grace to deny our own wills and ways.
2. For underſtanding of the will of God, which without it we cannot perform.
3. For faith, whereby to believe that the will of God revealed unto us, is the will of God.
4. For power to obey the holy whole will of God, which is both active in doing, and paſſive in ſuffering.

In the deprecation of this Petition we pray againſt
1. Rebellion, or an obſtinate offending againſt the known will of God.
2. Prophaneneſs, which is an undervaluing eſtimation of holy duties.
3. Hypocriſie, which is a drawing near to God with the lips, but eſtranging the heart from him.

4. Na-

4. Natural Corruption, which draweth away to disobedience, enticing to evil.
5. Wearinesse in well-doing, a refusing to go forward, and a turning back again.
6. Impatience, murmuring at crosses, and discontent at Gods Providence.

The thanksgiving of this Petition is
1. For disobedience and sin in any measure mortified.
2. For the knowledge of Gods will, for faith and desires in truth to obey the will of God in all things all the days of our life.

In this Petition we are taught to frame our lives to an holy imitation of the blessed Angels; which will not stand with their humor, who account zeal in Religion affected preciseness: But such as call God Father in sincerity, must set before them the obedience of the holy Angels, as a patern for their imitation to a like resemblance, although not to a like equality of perfection. Now in them we may observe these things for us to follow:

1. They desired before Christs Incarnation to look into the mystery of our Redemption wrought by Christ, 1 *Pet.* 1.12. much more doth it concern us to be diligent searchers out of this mystery in the Gospel.
2. The Angels are maintainers of true Religion, and of the worship of God, for the Law was given by Angels, *Gal.*3.19. they brought the Apostles out of prison to preach the Gospel, they are enemies to Idolatry, *Rev.* 19.10. Herein also let us be their followers.
3. The Angels were always nigh unto Christ at his Nativity, *Luke* 2.9,10. in his temptation, *Mat.*4.11. in his Agony, *Luke* 22.43. in his Resurrection, *Mat.*28.2. and Ascension, *Acts* 1.10. And so should we perform unto Christ all the service we can.
4. They are alway praising and lauding the Name of God; so should we labor to have our hearts enlarged for his glory, and our mouthes filled with his praises.
5. They be serviceable for our good, if we be Gods children, though they be far better then we are, *Heb.*1.14. So must we imploy our selves in soul, body, calling, credit, and all we have, for the good of men.
6. They are joyful when sinners are converted from sin unto God, *Luke* 15.10. and are grieved when men by sin dishonor God; the like affections should be in us: for in the world to come we shall be like the Angels in heaven in glory, *Mat.*22.30.

This patern of Angelical obedience here propounded for our imitation, must teach us,

1. To acknowledge and bewail the natural hardnes, deadnes, and untowardnes of our hearts in yielding obedience to the will of God.
2. To bewail the want of sincerity and faithfulnes in doing Gods will; our maimed and defective obedience shews how far we come short of this Angelical example: Many content themselves with the outward service of the body, and never regard the inward worship of the heart; and others have respect to outward duties of piety, that concern God, but for uprightnes, and mercy towards men, they little regard. This the Angels do not.

This Angelical example informs our judgement what honor we are to give to the blessed Angels, namely, the honor of imitation, and not of any divine worship: for when *John* would have worshipped the Angel, he forbade him, saying, *See thou do it not, worship God*, Rev. 19.10. From all which let us be perswaded to begin our heaven upon earth, by resembling, though not equalling, the Angels

in obedience; that ſo with them and all the Hoſt of Heaven we may ſincerely ſay, *Thy will be done in Earth as it is in Heaven.*

How many ſay, Gods will be done; *and yet*
The Idol of their own Will-worſhip ſet
In ſtead thereof? How many vainly ſay
In Prayer, what they practice to unpray?
Or with the Words conclude the Work, as though
The will of God were done by ſaying ſo.
Help, Lord, for of our ſelves we proudly draw
Back from thy Will, and make our own a Law:
Aſſiſt us by the Spirit of thy Son
To keep thy Law; then ſhall Thy will be done.

§.8. *Give us this day our daily bread.*

UNder the name of Bread, by that uſual figure *Synecdoche*, our Savior Chriſt compriſeth not onely all corporal bleſſings, and ſuch as are neceſſary for this life, but alſo the profitable uſe of them. *Give us*;] that is, Beſtow, bleſs and ſanctifie all temporal neceſſary good things unto us; Sanctifie all outward comforts unto us, which by reaſon of ſin ſtand accurſed, that they may not be a deſtruction to us in the uſe of them, as we deſerve: Beſtow, uphold, continue and maintain that which thou haſt given us; Bleſs, make proſperous and wholeſom our meats and drinks, for the ſtrengthning of our bodies, and refreſhing our Spirits, ſo as we may be enabled in the ſtrength of thy bleſſing, to ſerve thee in our Callings as thou haſt commanded. *This day*] that is, we deſire not ſuch abundance for ſo long a time, as whereby our dependance upon thee ſhould be cut off, but to be content with things neceſſary for the preſent, and to wait upon thee for the future from day to day. *Daily bread*] that is, Bread for our ſubſtance, ſuch as Nature doth require to uphold it; no dainties or coſtly feaſtings, but onely neceſſary food and cloathing, whereby the ſubſtance of our bodies may be continued, and not pine away. *Our daily bread*] that is, not the bread, the clothes, the ſubſtance of another, but ſuch things honeſtly gotten by our labor, through Gods bleſſing upon us, according to the Apoſtle, 2 *Theſſ.*3.2. And the wealthieſt in the world may not think himſelf too rich to beg this daily bread, for he knows not ere the day paſs, to what extremity, with *Job*, he may be brought.

This Petition followeth immediately *Thy will be done*, becauſe to have things neceſſary for our maintenance, is a ſtay and help unto us, the more chearfully to do the will of God, and keeps us from unlawful enterprizes; and becauſe the Rule of ſeeking things temporal muſt not be our own, but the will of God. So likewiſe this Petition in order is placed before this (*Forgive us our Treſpaſſes*) not for that the things of this life are to be ſought before thoſe that concern the life to come, for this is forbidden, *Joh.*6.27. but to provide againſt our infirmities, whereby we diſtruſt God for food, raiment, and worldly deliverances, when we profeſs that we believe in him for the remiſſion of ſin, and deliverance from damnation; and to provide for the ſtrengthning of our faith touching things eternal, by aſcending from theſe his gifts below, wherein we taſte of his goodneſs daily. By which order we are taught to conſider the corruption of mans Nature, which ought in the firſt place to ſeek things Spiritual; but becauſe we live rather by Senſe then by Faith, we do principally deſire things corporal. Again, hereby appears Chriſts mercy unto man, in that by this order he deſcendeth to our infirmity, who rather depend on him for the pardon of our ſins, then truſt him for our proviſion in this life; which argues we are but of little faith, (*Matth.*9.5. Laſtly, by this order we are taught to depend upon him

him for the forgiveneſs of our ſins: for when we ſee that he is here ſo careful for our bodies, he will doubtleſs be more careful to provide for the good of our ſouls, *Rom.*8.32.

The Reaſons why in this Petition Chriſt addeth (*This day*)
1. To meet with our diſtruſtfulneſs and covetouſneſs, and to reclaim us from both theſe vices.
2. That we ſhould depend on him onely; as yeſterday, ſo this day; as this day, ſo to morrow and for ever.
3. That the exercife of faith and prayer may be always continued in us.

The Reaſons why Chriſt calleth it, *Daily bread.*
1. Becauſe he will have us daily to deſire as much as may for every day ſuffice us.
2. Becauſe he will bridle our raging and endleſs luſts and deſires; for we are not to be inordinately careful for any thing, but to depend upon Gods Providence.
3. Becauſe he will have us to know, That as we expect daily our ſupportance from God, ſo are we daily to praiſe him for it.

From this circumſtance of time (*This day*) we are taught,
1. To acknowledge Gods particular providence upon us from day to day, whereon we muſt depend continually for all things needful, though we ſee no reaſon thereof.
2. To bewail our diſtruſtfulneſs of Gods providence for temporal bleſſings.
3. To moderate our care in ſeeking for the bleſſings of this life; yet we muſt exerciſe our ſelves in the uſe of lawful means to provide things honeſt and neceſſary, otherwiſe we ſhall tempt God: but this care muſt not over-ballance our dependance on him.
4. To ſanctifie the Creatures by prayer and thankſgiving when we uſe them; for as we pray for them, ſo we ſhould glorifie God for his bleſſing upon them daily as we uſe them.
5. To make it our practice every day to pray unto God for his bleſſings.

For what Reaſons Chriſt willeth us to deſire *our bread*, not mine, thine or another mans bread,
1. That we ſhould deſire thoſe things which God giveth us; for the bread is made ours by Gods aſſignment and appointment.
2. To admoniſh us to abſtain from that which is other mens, and to eat our own bread in the labor of our hands, by an honeſt and lawful Calling, 2 *Theſſ.*3.10.
3. That we may uſe them with a good Conſcience.
4. Becauſe the children of God onely have a propriety in theſe outward good things through the gift of God (being all forfeited by *Adams* fall) ſo that the wicked be but uſurpers of them.

The Reaſons why in this Petition we deſire corporal bleſſings,
1. In reſpect of Gods Commandment, both general, *Mat.*7.7. and ſpecial, *Mat.*6.9.
2. In reſpect of Gods Promiſe; and he hath promiſed them, That we ſhould thereby have a Spiritual, not a fleſhly ſecurity, *Mat.*6.32.
3. In reſpect of Gods glory, that we may aſcribe them to his Providence, and not think they come by chance unto us.
4. Becauſe the deſiring and expecting of theſe bleſſings, is the exerciſe of our confidence in the Promiſe of Grace, or the exerciſe of our Invocation, Faith and Hope.
5. That we may do the will of God here on earth, which without it we cannot, *Pſal.*115.18.
6. That the deſire of theſe bleſſings may be a confirmation in our mindes, and a profeſſion before the world, that God is he who giveth even the leaſt benefits as well as the greateſt.
7. For our comfort, that we may know that the Church ſhall ever be preſerved, when God heareth us according to his Promiſe.

The maner how corporal blessings are to be desired:

1. With a confidence and full perswasion of Gods favor; because otherwise God might answer, We are not of them unto whom he hath promised these things.
2. With a condition of Gods will and pleasure, with a submission of our will to Gods will.
3. With faith and belief of Gods hearing us, that he will give us so much as sufficeth.
4. To this end, as thereby to serve God and our Neighbor.

The bread in this Petition cannot (as some would have it) be understood of Spiritual food, for these Reasons:

1. Because this prayer is a perfect patern for our direction in all things, the temporal not excluded, whereby we acknowledge Gods Providence to be extended even to the smallest things of this life; to make profession whereof to his great glory, is not unworthy this most divine Prayer.
2. Because our Spiritual food is asked in the second Petition, the coming of Gods Kingdom being the bestowing of his Grace, and specially of Christ the Fountain of all Grace upon us; and we are bound to pray that God will ever give us this bread, *Joh.6.* 34. but we are taught that this bread is not here meant.
3. Because the bread here asked is but for *This day*; which doth imply a fading or wasting away, so as that we still have need of new bread every day, which cannot be so properly said of our Spiritual food: Understand it then of all things necessary for our sustenance.

How the bread is made good and saving unto us:

1. If we receive it with faith, with that minde, after that maner, and to that end which God requireth; that is, if we stick not in the Creatures, but pierce with our mindes unto God himself, the Creator of all things, and Fountain of all benefits.
2. If we desire that he will give to the bread obtained and received from him, a force and vertue of nourishing and sustaining our bodies.

That God may *Give us this day our daily bread*, let us remember every morning

1. To give him hearty thanks for all his mercies, bodily and Spiritual, and his late preservation of us.
2. To make an humble confession of our sins, with an earnest desire of pardon, joyn'd with contrition of soul and amendment of life.
3. To ask such necessaries as are requisite for our soul and body, with fervency craving his blessing upon the labor of our Callings the day to come.

The Reasons why we ask all corporal blessings under this name of Bread:

1. Because bread is absolutely necessary for mans life, *Psal.* 104. 15.
2. To teach us frugality in using Gods Creatures, *Joh.6.*12.
3. To make us content with whatsoever God sendeth, [illegible] 11.
4. To make us thankful if God give more then bread, *Psal.*23.5.
5. Because in ancient times bread was mans most ordinary food, as appeareth, *Gen.*18. *Psal.*104.15. *Mark* 8.4.

How God doth give bread:

1. By blessing the earth with encrease by seasonable weather, *Hos.*2.21.
2. By placing us in some honest Calling, *Psal.*28.2.
3. By giving us the staff of bread, *Lev.*26. that is, power to his Creatures to nourish us.
4. By making this bread not onely wholesom, but also holy unto us, that by it we may the better serve him.

The

The Reasons wherefore we call that bread ours, which is Gods gift:

1. To magnifie Gods gracious bounty, who maketh that ours which is not due unto us, 1 *Tim.*6.7. *Job* 1.21.
2. Because God hath ordained it for our use.
3. As Christ is ours for the good of our souls, 1 *Cor.*1.30. so Gods Creatures are ours for the good of our bodies.
4. It is ours, because we get it by our honest labor, *Gen.*3.19. *Eccl.*11.6.
5. It is sanctified unto us by the word and prayer, 1 *Tim.*4.

In this Petition we are taught,

1. To beware of Covetousness, whereby we are discontent with our estate, and with the Israelites, murmure that we have no more but Manna.
2. To practice Sobriety, and moderation in dyet, apparel, and all other things appertaining to this life.
3. To ask of God every bit of bread we eat. Away then with all Chance and Fortune, and let us learn to acknowledge Gods providence in all things.
4. Like obedient children to ask of God our daily food, and to receive it as a gift of mercy from the hand of our Father. Away then with Merit by mans works, for if bread be of Mercy, Life everlasting cannot be of Merit on mans part.
5. To beware of distrustful care; for that which Christ bids us ask, God undoubtedly will give, because it is according to his will, if we ask in faith, and make a sober use of the means that be lawful; and look, if temporal blessings fail, for a good supply in Spiritual Graces.
6. To learn to receive our bread from God, or any other temporal blessing we enjoy, as a fruit of Christs Passion, which is the Foundation of every good gift and blessing of God.
7. That every one should have a lawful Calling, and therein so imploy himself, that he may eat his own bread, 2 *Thess.*3.12.
8. That all fraud, injustice and cruelty in the getting of temporal things, is condemned; for we pray for our own bread, gotten by honest labor, that we eat not the bread of violence. *Prov.*14.17. & 20.17.
9. That we must labor to be in Christ, 2 *Cor.*13.5. endeavor to maintain our estate, *Gen.*30.30. and impart our goods to the poor, *Prov.*19.17.
10. That community of goods is an Anabaptistical fancy, *Jos.*13.7. and not commanded in the word; for what need of a Law against Theft, if all things were *common?*

In the Supplication of this Petition we pray for all things needful for us in this present life not being measured by our own will, but by the will of the Lord: These things are

1. General, concerning us all; as
   1. Peace and tranquility, through which small things become great; whereas by discord great things decay and come to nothing, 1 *Tim.*2.2.
   2. Seasonable weather, that the heavens may answer the earth, the earth may answer the Corn, the Corn may answer us, as is promised of God to such as he favoreth.
   3. Worthy and vertuous Governors of the Commonwealth, by whose care Peace may be maintained.
   4. Healthfulness, strength and ability of the people, and the encrease of them to our mutual comfort, and the dismaying of our enemies, *Psal.*144.12.
   5. Victory [illegible] that rise up against us.
2. Special; *viz.*
   1. An honest disposition to labor in our particular Callings, to get and preserve such things as are for our maintenance; he must not eat that will not work, 2 *Thess.*3.10. no man is priviledged to be idle.
   2. Good success through Gods blessing on our labor.
   3. A charitable disposition in us to relieve the impotent poor, for we pray for our, not my daily bread.
   4. The Sanctification of the Creatures, which is, when we are

are ſanctified that receive them, for without this there cannot be a comfortable uſe of them.

5. The bleſſing of God to make the Creatures nouriſhable unto us; for neither they in themſelves, nor we in our ſelves, have wherewithal to convert them to nouriſhment.

6. Contentation and reſting upon Gods Providence in our greateſt wants and dangers.

7. Humility and lowlineſs of minde, becauſe we are all beggars; it is of Alms that we have any thing, we have nothing of our own, and without the Lords liberality we cannot be ſuſtained.

In the Deprecation of this Petition, we pray with ſubmiſſion to the will of God,

1. Againſt unſeaſonable weather, peſtilent influences and vapours, plague and all contagious diſeaſes, unhealthful conſtitutions, and extreme poverty.

2. Againſt idleneſs, improvident Magiſtrates, Invaſion of Enemies, and Civil War.

3. Againſt diſcontent, murmuring, truſt in the Arm of Fleſh, covetouſneſs, and worldly cares, hard-heartedneſs, prodigality, unjuſt and unrighteous dealing, and againſt all things that defile man, and make the creatures unclean and accurſed unto him; as pride in abundance, diſcontent in want, negligence in mens callings, unfaithfulneſs in dealing, improvidence in getting, Parſimony in hoording, ingratitude in prodigally ſpending, unmercifulneſs in not giving to the poor, unthankfulneſs for Gods Creatures, all abuſe of the gifts of God, and the like.

The Thankſgiving of this Petition, is, For all and every the benefits of this life, both general and ſpecial, even for all ſuch things as before we prayed for, and for freeing us from any evils wherewith we have been bodily oppreſſed; yea, we thank God that he hath hitherto ſo bountifully provided for us and others; that we have a ſufficiency for our preſent eſtate, and do ſee his bleſſing in the getting, having and uſing of all his Creatures: for had we the Royalty of the whole world, yet without the bleſſing of Almighty God, miſerable were our condition; ſo that had we the fowls of the Air at command, all the fiſh in the Sea in a net, all the beaſts of the Field at our ſhambles, all Creatures in the world at our command and ſervice, yet had we need in all humility to addreſs our ſelves to the Throne of Grace, and ſay, *Give us this day our daily bread.*

What have we that we have not, Lord, from thee?
Save our own Natural impurity;
Which poyſons all the ſuſtenance we take,
Unleſs thou bleſs it for our Saviors ſake.
Vouchſafe us, Lord, this day our daily bread;
Without which Staff of life Mankinde is dead:
One Crum for Jeſus ſake; the Crums are all
We crave; the Crums that from thy Table fall.
Such Alms are precious, when thou doſt diſpence
Thy Bleſſing with theſe gifts of Providence.

S.9. *And*

§.9. *And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.*

IN this Petition we pray, That God would freely forgive us all our ſins and treſpaſſes againſt his Laws, as we do from the heart forgive the offences by men committed againſt us. The word *Treſpaſſes* in this Petition, is by *Matthew* called *Debts*, and by *Luke*, *Sins*; for ſins are debts, becauſe we owe obedience, of which we fail by ſin: and becauſe as by debt a man is in danger of impriſonment, ſo by ſin, of being caſt into the priſon of Hell, whence Chriſt hath ranſomed all Believers by paying the debt. Thus the word *Debt* is a figurative kinde of ſpeech, taken from bargaining, wherein God is reſembled to the Creditor; man is the Debtor, the Law is the Bond or Obligation, and Sin is that Debt of ours, for which we ſtand bound to God by the Law: which appears by this, That in the Evangeliſts the words *Sin* and *Debt* are uſed promiſcuouſly; as *Luke* 11.4. compared with *Mat.*6.12. Now ſin makes us debtors unto God, not that we owe it him, for we are bound by the Law to the contrary obedience; but becauſe upon defaults of obedience unto God, whereto we are bound by the Law, we are bound for our ſins unto puniſhment, which is as it were a ſecond debt. Thus Chriſt calleth all our ſins *Debts*, Matth.6. both Original and Actual, both of Fact and of Omiſſion, becauſe they make us debtors to God, either of obedience or puniſhment, which we are to pay.

Forgive us] that is, Seeing we are not able to pay the debts occaſioned by our ſins, accept of the ſatisfaction made by the All-ſufficient Lord Jeſus, and for his ſake, Let not our debts be required at our hands, or any of them, for the leaſt of which we are never able to anſwer: So that this Forgiveneſs here asked, is a free and full diſcharge from ſin and the puniſhment thereof, without any ſatisfaction on our part; and this God doth, when he is content for Chriſts ſake not to impute ſin unto us, but to account it as not committed, and the puniſhment as not due unto us, being fully and freely contented with the All-ſufficient ſatisfaction made by Chriſt in his Death and Paſſion.

Us] who are grievous ſinners, and are for ever forlorn without this mercy. *Us*, that by faith do believe our ſins are pardoned, helping us againſt doubting, and confirming our faith. *Us*, who believe, continuing to us this thy grace unto the end, whereby we may daily have ſin expiated and done away, as by our weakneſs we are daily prone to ſin.

Our Treſpaſſes] that is, The infinite ſins which proceed properly and naturally from us, as from a moſt corrupt fountain, and are no way to be imputed to thy Majeſty as the Author thereof, or to Fate or Conſtellation, or to the Devil onely, though he ſeeketh to bring us thereto; for every man is drawn away by his own concupiſcence, *Jam.* 1.14.

As we forgive, &c.] This is the condition upon which we deſire mercy at the Lords hands, which chiefly conſiſts in the reconciliation of the minde; for though we demand ſatisfaction where there is ability, yet remitting the malice, the Lord requireth no more of our hands, unleſs in the caſe of extreme poverty: ſo that a Treſpaſſer may be forgiven, and yet lawful ſatisfaction required; and a Debt may be forgiven, and yet the Condition here ſet down not performed; *viz.* if the minde be not reconciled, but continueth ſtill offended. Now though a treſpaſs be forgiven by man, yet may it be retained before God; and though not forgiven by man, yet may it be by God, upon the unfained humiliation and repentance of the Treſpaſſer. And although this forgiving of others is ſet as a condition required, that we may be forgiven, yet it is not for our forgiving of others, that God will forgive us; but this condition is put to teach us, That when we come to God in prayer, we ſhould not come in wrath, or hatred againſt other men, or with a deſire

of

of revenge, for this is contrary to the good Spirit of Prayer. So then, we must here observe, That our forgiving of others, is not a cause of our forgiveness, but one effect of our Justification, and a token of the Image of God in us: For this condition imports, That we must exercise mercy towards our brethren, and so break off the course of our sins, if we look for mercy at Gods hands; for the words in this Petition are comparative, betokening a likeness and similitude between Gods forgiving and ours, which must be rightly understood, because our forgiveness is mingled with much corruption through want of mercy; and therefore we must not understand it of the measure of forgiveness, nor yet of the maner simply, but especially of the very act of forgiving: And the force of the Reason stands thus, If we who have but a drop of mercy forgive others, then do thou who art the Fountain of Mercy forgive us. Understand further, That a man forgives a trespass onely as it is a damage unto man; but as it is a sin against God in the transgression of the Moral Law, so God onely pardons it.

These words thus understood, must be conceived as a Reason drawn, not from the cause or like example, but from the sign or pledge of Gods forgiveness; for God hath made a Promise to forgive us, if we forgive our brethren their trespasses, *Mat.*11.25. Lastly, the order of this Petition followeth, That wherein we crave the needful good things of this life, teaching that the main hindrance thereof is sin, which till it be removed, hindreth that we cannot enjoy the good we desire, nor be freed from the evil we decline; and that by having our daily bread, we should lift up our mindes for Spiritual blessings unto God, *Luke* 11.13. and that it is nothing at all to have our daily bread, unless God give us also the pardon of our sins.

In this Petition we pray,
1. That God would forgive us all our sins, in thought, word and deed, both Actual and Original.
2. That he would remit unto us the punishment that is due unto us for sin both here and hereafter.

In this Petition Christ willeth
1. That we acknowledge our sins.
2. That we thirst earnestly after the remission of our sins.
3. That our faith be exercised, because this Petition confirmeth our faith, yea and floweth from faith.

For what Reasons we are to pray for remission of sins; *viz.*
1. That we may be saved, because without remission of sins we cannot be saved; for it is the very nature of sin, to hinder us from all good things here, *Lev.*26. and of Gods Kingdom hereafter, *Psal.*15.2,3. *Rev.*22.
2. That we may be put in remembrance of the remnants of sin, which are even in the holiest men; and that to this end, that Repentance may evermore encrease.
3. That we may desire and receive the blessings prayed for in the former Petitions.
4. That Gods goodness may be manifested, and we moved to meditate of his infinite mercy to man, when even the Angels that sinned he spared not, 2 *Pet.*2. and also assured, that though we sin forget to perform the obedience of Sons, yet God, still retains the compassion of a Father.

How sins are said to be discharged:
1. When they are discharged by the person which committed them; so the devils and damned discharge their debts by suffering, *Mat.*18.34. & 25.41.
2. When they are paid by another, and so are our sins discharg'd by Christ, *Gal.*3.14. which satisfaction may be called forgiveness in a threefold respect:
   1. In respect of us, who neither do nor can confer any thing to this satisfaction, *Luk.*17.10.
   2. In regard of Christ, who alone doth forgive them, *Col.*3.13. and we no way are able to requite him, *Psal.*103.1.
   3. In respect of God the Father, who in love giveth his Son, and accepteth his obedience as our satisfaction, *Joh.*3.16.

From

From these words [*Forgive us*] we may learn,

1. That as we sue for our own pardon, so must we with the like sue for others, *Exod.*38.32.
2. That we must be sorry when men do sin, *Psal.*119.136.
3. That we may not uncharitably discover mens sins, *Gal.*6.1.
4. That we must not cause any man to sin, *Prov.*7.18. *Gen.*39.8.
5. That we must not delight in any sin, *Psal.*119.104.
6. That we must forgive our brethren, *Gen.*50.21.

There are three kindes of debts in sin; *viz.*

1. A debt of Obedience, which we owe to God, but have not paid it, through our transgression of the Law, *Gen.*2.17. & 3.6.
2. A debt of Punishment, because we have transgressed, *Rom.*6.23.
3. A debt of Purity, which we owe by reason of our corruption after our transgression, *Rom.*8.12. And against all these debts we must seek that we may get our discharge in this life, that we be not tormented in the life to come.

The Reasons why sin is called a Debt to man:

1. Because we owe love, which is thereby broken, *Rom.*13.8.
2. Because we owe punishment for doing wrong, *Judg.*1.8.
3. Because we owe satisfaction for the wrong done, *Lev.*6.4.

These words (*As we forgive our debtors*) are added for these Reasons:

1. That we may rightly desire remission of sins; that is, with faith and repentance, a sign and token whereof is the love of our Neighbor.
2. That when we finde in our selves true faith and repentance, we may so have a certain argument and comfort in us, that we are of the number of them to whom remission of sins is promised, and that therefore we shall doubtless obtain the same.

All offences that are done to us of others, may be reduced to these three Heads:

1. Such as do onely displease us, but bring no loss or hurt to us.
2. Small injuries, such as do not onely displease us, but withal bring some little hurt to us, either in our life, goods or good-name.
3. Greater injuries, such as are not onely offensive to our persons, but withal do prejudice our life, and bring a ruine upon our estates, both in goods and good-name.

The forgivenesse between man and man, is fourfold; *viz.*

1. Of Revenge; that is, when we requite not evil for evil, either by thought, word or deed: This belongeth to all men.
2. Of private Punishments, when men return not punishments for injuries done, by way of requital; though we cannot forgive wholly and perfectly, yet we may truly and sincerely.
3. Of Judgement, when we judge not an injury done to be an injury.
4. Of Satisfaction, when it is due for some hurt done: Now man is said to forgive man, when he doth pardon either the wrong done, *Gen.*50.21. or the punishment appointed for the wrong, 2 *Sam.*19.23. or the satisfaction which the offender is bound to make, *Luke* 7.4. or all of them as occasion is offered, *Mat.*18.32.

The conditional words of this Petition are useful to us many ways; *viz.*

1. To inform us, that asking of pardon and testimony of Repentance go together; he that receives the one, must expect the other, for where God gives pardon, there also he gives grace to repent, and mercy is not granted but on condition of repentance, *Act.*2.37.38.
2. To teach us to forgive our brethren, every day to renew our repentance, and to humble our selves; and to let us know, That we are bound to forgive all persons, *Col.*3.12. all sins, *Prov.*10. and at all times, *Mat.*17.22. when men offend us; and that fully.
3. To afford us a notable sign of pardon of sin; namely, our forgiving of, and mercy to our brethren.

4. To admonish us to beware of the common sin of this Age, which is, desire of revenge, spite and grudging; for if we forgive not, we pray in effect that God would not forgive us, yea we curse our selves.
5. To discover unto us the gross hypocrisie of our Nature, for so oft as we make this Petition, we make profession of reformation of life in new obedience; for this one branch of brotherly Reconciliation here profest, doth presuppose our Conversion from all sin, since true Repentance for one sin, cannot stand with a purpose to live in any other.
6. To stir us up to hunger after love, mercy, gentleness, meekness, and to endeavor to practice the same continually; living in peace, 2 *Cor.* 13. 11. laboring to make peace, *Mat.* 5. 9. and shewing all tokens of love to our adversaries, that they may assure themselves we have wholly forgiven them.
7. To shew us the way how to keep true peace of conscience for ever; for when we are at one with God and man, we have a blessed peace: and this is by calling upon God for the pardon of our sins every day, and by following after peace with ours in the practice of forgiveness and reconciliation, which is never sincere without repentance.
8. To acquaint us, That no man living in malice can say the Lords Prayer as he ought to do, *Mat.* 5. 24. and that is a sign of grace to forgive, *Mat.* 17. 32.
9. To exclude from pardon all such as persecute the Saints of God, till they repent, and practice as they pray in this Petition.

By this Petition we are taught,

1. To bewail our carnal security, going on from day to day in sin, without thought of the debt thereby.
2. To relye and settle our hearts in all estates, in affliction, temptation and death it self, on the meer mercy of God in Christ, by faith in his Blood for the pardon of our sins.
3. Not to lie down in the sins we daily commit, but renew our estate by true humiliation and repentance; which consists in daily examination, confession, contrition, supplication and conversion.
4. To use this Petition as a remedy against despair, which must not embolden any to sin presumptuously, for the Lord hath said he will not be merciful to that man, *Deut.* 29. 19.
5. That no man possibly can fulfil the Law, for the Apostles themselves were commanded to ask pardon for sin every day; whereby it is plain they could not fulfil the Law, much less can we.
6. In all godly maner to endeavor after what we pray for; for it is gross also; hypocrisie daily to ask the pardon of sin, and still to continue in the daily practice thereof.
7. Not onely to pray for the pardon of our own sins, but of our brethrens also; whereby we are taught, that the good estate of their souls should be dear and precious to us.

In the Supplication of this Petition we pray for whatsoever tendeth to the forgiveness of our sins; as

1. The knowledge of our sins, without which the tongue may pray for pardon, but the heart cannot. Thus many poor and miserable souls ignorantly deceive themselves.
2. Grace to acknowledge our sins, for he that hides them shall not prosper, *Prov.* 28. 13. and all that know them do not confess them, or else some way justifie themselves.
3. Grace to be truly humbled for sin, and that in the sense of Gods curse due for it; else we are still in our sins, and cannot pray to speed.
4. Justification through the death and blood-shedding of Christ, *Rom.* 4. 25. That Christs righteousness may be made ours, and our sins laid upon him, for his mercies sake.
5. Love and charity towards our brethren; that God would give us a heart to be reconciled to them, pardoning their offences against us.

The

The Deprecation of this Petition is against all things that may shut up Gods mercy and goodness from us; as

1. Blindeness of minde, and ignorance of our inward estate, which is through ignorance of the Law.
2. Hardness of heart, which keepeth from repentance.
3. Despair of Gods mercy and goodness, which driveth from God to the Devil.
4. Presumption, which is the promising of happiness to ones self on false ground.
5. Continuance in sin, and the least opinion of our own Righteousness.
6. Malice and thirsting after revenge, when injury hath been offered us: To prevent and avoid which, we must consider
   1. How much the Lord hath forgiven us for Christs sake.
   2. That both the Lord Jesus and all holy men have forgiven and prayed for their enemies; the Devil alone is an implacable enemy.
   3. That the way of grace is thus stopped up, and consequently the way of glory.

The Thanksgiving of this Petition, is, For illumination to see our sins, for a sight and sense of our sins, and for blindeness Spiritual expelled; for Sanctification to turn us from sin, for hard hearts mollified, and for the extremes and bars of Grace, Despair and Presumption, removed; for Justification to deliver us by the death of Christ from all sin; for Love abounding, where offences against us abound, and for Malice banished and purged out of us; that howsoever we sustain many grievous wrongs at the hands of men, yet are we contented, yea chearfully willing to forgive them all, even as God for Christs sake hath forgiven us.

The Moral Law doth to Obedience binde
The Universal Race of all Mankinde:
Which not perform'd by us, we must endure
The penal Statute of the Forfeiture;
'Less he, Who as our blessed Surety stood,
Cancel the Obligation with his Blood.
This for the Faithful's done; 'tis now our part
To Cancel, to remit with all our heart
Others their Debts; that We for ours ne're may
Be call'd t'Account at the Grand Audit-Day.

§. 10. *And lead us not into Temptation, but deliver us from evil.*

THis Petition in order is immediately subjoyned after the other, craving the pardon of sin, to teach us, That this is not the onely care of Christians to seek to have sins pardoned, but for the time to come earnestly to strive against and resist it; the Christian mans life being a continual warfare: So that there be two Petitions for the soul, but one for the body; teaching us, That our care for the estate Spiritual, ought to be double to our care for things Temporal.

Lead us not into Temptation, but, &c.] that is, Suffer us not to be tempted above our power, or so that either we sin, or wholly revolt from thee; but strengthen us in our Temptations by thy holy Spirit, and deliver us from evil as the cause thereof: wherein we pray, That the Lord would not suffer us to be carried away by the Temptations of the World, the Flesh, or the Devil, to the committing of sin, but that he would deliver us from the evil of all Temptations, both of sin and damnation. *Lead us not into Temptation* which we cannot bear; so *Augustine*: Redeem us

from evil, that we be not carried by Temptations; so *Calvin*. And we pray thus, not that we may always be free, which cannot be, but that we may not be overwhelmed, overcome, and made subject to Temptations, when we are by them assaulted.

But deliver us from evil] that is, Withdraw not thy Grace from us, leave us not to our own lusts, neither deliver us over to Satan to be hardned, but in all assaults stand thou by us, that our faith may not fail, and deliver us from the evil both of sin and punishment: So that the meaning hereof may be this, O Lord, we are every way subject to Temptations, and by our sins we deserve to be left therein to the malice of Satan, and to the power of our own Corruptions; yet we beseech thee not to forsake us in any Temptation, but give an happy issue thereto, still upholding us by thy Grace. Now here we must observe, That God is said to lead a man into Temptation, onely as Temptation is a punishment of sin, and onely by permission, leaving the party to himself and Satans malice, for some former transgression: For, God tempteth no man to destroy him, or to cause him to sin, but to try and exercise his Graces in him; wherefore this Petition which Christ taught us, speaketh not simply of all tryal and manifestation of our faith and godliness, unto which *David* offered himself of his own accord, *Psal.*26. For, God tempteth not to evil, but man when he is tempted, is tempted by his own evil concupiscence, *Jam.*1.13,14.

The words themselves contain one onely Petition (though some have thought otherwise) consisting of two parts:
1. The Petition it self, *Lead us not into Temptation*; or a Petition of delivery from a particular future evil.
2. The Exposition thereof, more general for delivery from all, as well present as future evil.

There be two causes of temptations, and consequently two sorts thereof:
1. From God, for the tryal of our faith, godliness, hope, patience, constancy, and obedience by the Cross: So God is said to have tempted *Abraham*, *Joseph*, *Job* and *David*. This is good and holy, when as God tempts a man, which is an action of God, whereby he proveth and tryeth man, to make manifest unto man himself, and unto others, what is in his heart, for God knoweth well enough before he tryeth him. This is called Good, both in respect of the Author, which is God, and in respect of the end, which is the good of his servants: And this we here pray not against.
2. By the Devil, our Flesh, and wicked men, which is every soliciting to sin, which soliciting it self is also sin. This is evil, being a wicked motion, allurement, or perswasion, arising partly from our own corruption, and partly from the suggestion of the Devil, whereby man is provoked to sin against God in the transgression of some Commandment. Now by Nature man is prone to be tempted, *Gen.*31. Sin is a deceitful tempter, *Heb.*3.13. and Satan is a subtile, cruel and diligent tempter, 1 *Pet.*5.8. And this is that we pray against in this Petition.

Temptations are of divers sorts; *viz.*
1. Whereby God tryeth man, 1 *Kings* 10.11. searching into his heart, whether by affliction or otherwise, for Reasons best known unto himself.
2. Whereby man tempteth God, as by murmuring and refusing to believe, and to rest on his Providence, without seeing evident present Signs of his goodness; seeking after new miracles, trusting in outward means, prescribing God a time or maner of deliverance, impatient at his corrections, adventuring upon needless apparent dangers without warrant, or burthening the faithful with vain and needless Traditions.
3. Whereby man tempteth man, seeking to circumvent him, by trying him with politick devices. Thus the Pharisees are said to have tempted Christ, *Mat.*22.18.
4. Whereby man tempteth himself, his corrupt heart alluring and drawing him to sin, *Jam.*1.14.

5. Whereby

5. Whereby the Devil tempteth man, and provoketh him to ſin: From theſe two laſt Temptations, of the Fleſh and the Devil, that is, corrupt and evil motions of the minde, we deſire here to be delivered; from the third we pray to be kept in the fourth Petition; from the ſecond in the ſecond Petition: From the firſt we pray not to be kept, but rather that the Lord would try us, and uſe all means he ſeeth beſt to further our Sanctification.

The four degrees of Temptation, by which it proceedeth till it brings a man to deſtruction, unleſs it be cut off, *Jam.* 1. 14,15.

1. Suggeſtion; when the minde conceiveth a wicked thought, put in by Satan, or ariſing from natural corruption.
2. Delight; when the evil thought conceived, and for a time retained in the minde, deſcendeth to the heart, and there pleaſeth the will, and delighteth the affections.
3. Conſent; when the will yields to the evil motion, and the heart reſolves to practice it.
4. Perfection; when a Sin is often committed, and by cuſtom becomes as it were ripe, whereupon follows deſtruction: Now a man is led into temptation, when he is left of God to an evil motion, ſuggeſted into his minde, ſo as he gives conſent unto it, and goes on to the practice of it.

To be led into Temptation, is to be poſſeſſed and held by the Temptation, after it hath aſſaulted us: For in every Temptation there be two actions; viz.

1. One of God, whereby in his juſt Judgement he leaves a man to himſelf, or to the malice of Satan.
2. Another of man himſelf, whereby being left of God, he enters into the midſt of the Temptation, as it were plunging himſelf into it.

How the Lord is ſaid to lead into Temptation:

1. By withdrawing his Grace, without which every man falleth, and is not able to ſtand in the day of Temptation, *Pſal.* 119.8.
2. By leaving a man to his own luſts, by which as by a violent Torrent he is carried quite away, *Rom.* 1.24.
3. By delivering over unto Satan, for the puniſhment of former notorious Sins, to be hardned; as in *Pharaoh* and *Saul*.

The Reaſons for which the godly may be led into temptation,

1. To keep them under, that they be not proud of Gods Grace, 2 *Cor.* 12.7.
2. To winnow the chaff of Sin from Gods Corn, *Luke* 22.31.
3. That Gods power may appear in mans weakneſs, 2 *Cor.* 12.9.
4. That his mercy may be ſeen in keeping them from a final fall, *Luke* 22. 32.
5. That they may be like Chriſt their Head, *Rom.* 8.17.
6. That they may acknowledge that all ſtrength is from God, 2 *Cor.* 3.5.
7. That by this they may know themſelves to be Gods children, who alone are ſo tempted, that they recover in Temptation, *Pſal.* 37.24.

How many ways God is ſaid to tempt man:

1. By afflictions, as he did the Iſraelites, *Deut.* 9.3.
2. By Commandment, as he did *Abraham*, Gen. 22.1.
3. By proſperity, as he did *David*, 2 Sam. 12.
4. By offering objects, as he did *Eve*, Gen. 3.

The Graces to be deſired of God, which are helpful againſt Temptation; *viz.*

1. Spiritual heed and watchfulneſs to prevent Temptations, and to avoid the occaſions thereof.
2. Grace to pray in the time of Temptation, that God would leſſen and moderate the violence and force thereof.
3. That in Temptation God would be ſo far from withdrawing his Grace from us, that he would then adde Grace to Grace, even new Grace unto the former.

4. That

4. That in continuance of Temptation when it abideth long upon us, God would ſtrengthen us to hold out.
5. That he would give us patience to bear the irkſomneſs & the trouble of it.
6. That in the end of it God would give a comfortable iſſue for his glory and our own good.

The Chriſtian Armor againſt Temptation:

1. Truth or verity, whereby a man profeſſeth true Religion, and endeavoreth himſelf in the practice of all the duties of Religion in ſincerity; his ſpeeches and his actions are ſuitable, proceeding from an honeſt heart, that truly meaneth whatſoever the tongue uttereth or himſelf practiſeth.
2. Juſtice or Righteouſneſs, when a man leads his life unblameably and uprightly.
3. The preparation of the Goſpel of Peace; that is, when we finde our affections ſo cleave unto Chriſt, that by way of thankfulneſs for the glad tidings of Salvation by Chriſt revealed in the Goſpel, which promiſeth pardon of Sin and life everlaſting by Chriſt, we can deny our ſelves, take up our Croſs, and follow him.
4. The ſhield of Faith, by which a man lays hold on the Mercy of God in Chriſt for his ſalvation, and under it ſhrowds himſelf againſt the fiery darts of Satan.
5. Hope, by which we wait for that ſalvation which we apprehend by Faith.

Remedies againſt Temptation to Covetouſneſs:

1. We muſt meditate, That God hath taken upon him to be our careful Protector, *Pſal.*23.1.
2. That this Sin is the root of all Evil; and that every covetous man is an Idolater, *Col.*3.5.
3. That our life ſtands not in abundance, *Luke* 12.16. and that Chriſt and his Diſciples were poor, *Mat.*8.2.
4. That we ſhall carry nothing with us, *Job* 1.21. and that we muſt give account of our getting, *Luke* 16.2.
5. That it will hinder us in the ſervice of God, *Luke* 14.18,19. and make us unwilling to dye, *Eccles.*41.1.
6. That our riches may ſuddenly be taken away from us, *Prov.*23.5. or we from them.
7. That rich men come hardly to heaven, *Luke* 18.24. and many woes denounced againſt them, *Amos* 6.1.

Remedies againſt Temptations to Pride:

1. We muſt meditate, That we muſt not be proud, becauſe we have all things of gift, 1 *Cor.*4.7.
2. That God reſiſteth the proud, 1 *Pet.*5.5. and that we are but duſt and aſhes, *Gen.*18.27.
3. That pride hindreth a greater largeſs of Grace, *Luke* 18.24. and that it caſt Angels out of Heaven into Hell, 2 *Pet.*2.4.
4. That if it be in Apparel, I have more need to be humbled for my ſhameful nakedneſs, *Gen.*2.25.
5. That Chriſt left me an example of humility, *Mat.*11.29. but pride argues me a Son of the Devil, for it is *Signum Reproborum.* Hieron.
6. That pride is the cauſer of contentions, *Prov.*13.10. and that by it we make others to contemn us, *Eſth.*3.2.

Remedies againſt Temptations to Adultery:

1. We muſt meditate, That God ſees us, *Prov.*5.21. and will puniſh us, *Gen.*20.3.
2. That we are members of Chriſt, 1 *Cor.*6.15. and our bodies the Temples of the Holy Ghoſt.
3. That Adulterers ſhall not inherit heaven, 1 *Cor.*6.9. they ſeldom repent, *Prov.*7.26,27.

4. That

4. That for the wheriish woman a man is brought to a morsel of bread, *Prov.* 6.26.

5. That we wrong the Church and Commonwealth, by obtruding on both a bastardly generation; for neither, without evidence, know their true children.

6. That as thereby we endanger our souls, so we decay our bodies, and when we are dead, our memory is more rotten above ground, then our carcases under it, leaving behinde an inexpungeable blot, *Prov.* 6.32,33.

Remedies against Temptations to Gluttony and Drunkenness.

1. We must meditate, That *Solomon* commands us at great Tables to put our knives to our throats, *Prov.* 23.1. That we thereby abuse our own bodies, *Luke* 21.34. The good creatures of God, *Eph.* 5.18. and that which might do good to the poor, *Mat.* 14.45.

2. That by them we are made unfit for Gods service, 1 *Cor.* 10.7. and that these sins are the main instruments of other sins, *Prov.* 23.33.

3. That all civil Nations have detested these sins; that we are unfit to keep any secret, and become a scorn to the sober, *Gen.* 9.22.

4. That since Christ tasted gall and vinegar for us, why should not we abstain from surfetting and drunkenness for him?

Remedies against Temptations to Despair of *Gods* mercy; *viz.*

1. We must meditate, That we were by Baptism received into the Church, and it hath been to us the laver of Regeneration, *Tit.* 3.5.

2. That we once heard and believed the word, and therefore we shall stand ever by this faith, 2 *Cor.* 1.24.

3. That our Election is in Gods keeping, and therefore Satan can never steal it away, *Eph.* 1.4. for that the calling of God is without Repentance, and *whom he loveth, he loveth to the end,* Rom. 11.29. Joh. 13.1.

4. That we know by our love of the brethren, that we are translated from death to life, 1 *Joh.* 3.14. That we desire to believe in Christ, and to run the ways of his Commandments, *Mark* 9.24.

5. That we hate sin with an unfeigned hatred, 1 *Joh.* 3.9. and that we are sorry that we can be no more sorry for our sins, which to us is an argument of faith, 2 *Cor.* 7.10.

6. That Christs Merits are far greater then our sins, and he is the propitiation for our sins, *Joh.* 1.29.

7. That though the righteous fall, yet he shall rise again, for God supporteth him with his hand, *Psal.* 37.24.

8. That the Spirit doth, though very weakly, witness to my Spirit, that I am the childe of God, *Rom.* 8.16.

Remedies against Temptations to presume of Gods mercy:

1. We must meditate, That God bids us not be high-minded, *Rom.* 11. 20. and that Security destroyeth more then any Sin, *Luke* 17.26.

2. That he is blessed who feareth always, *Prov.* 28.14. and that we must work out our Salvation with fear and trembling, *Phil.* 2.12.

3. That as God is a God of Mercy, so is he also a God of Justice, *Deut.* 9.20.

4. That the more I presume, the more subject I am to fall, *Luke* 22. 33,34. and Satans main weapon to vanquish me, is this, That God is merciful, *Rom.* 6.15.

5. That the longer we continue in sins, the more hardly may we leave them, 2 *Sam.* 3.16.

6. That even *David* prayed to be kept from Sins of presumption, *Psal.* 19.13.

In

In praying that God will deliver us from evil, we desire,

1. That he would send no evil on us, but deliver us from all evils present and to come, both of crime and pain.
2. That if he send on us any evils, that he would mitigate them in this life, and turn them to our salvation, that they may be good and profitable unto us.
3. That he will at length in the life to come, fully and perfectly deliver us, and wipe away every tear from our eyes.

By Evil is not meant Satan onely, for it comprehendeth all our Spiritual Enemies, and that for these Reasons:

1. The Title, *Evil*, is not onely given to Satan, but to Sin also, *Rom.*12.9. and to the World, 1 *Joh.*5.19. and to the Flesh, that is, the corruption of our Nature, for that is the evil treasure of the heart, *Mat.*12.35.
2. That advantage which the Devil hath against us, is by the World, the Flesh, and Sin, as his Agents and Instruments in Temptation against us; and therefore with that evil one the Devil, Sin, the World and the Flesh must be understood.

That which we pray for we must endeavor to practice; and therefore our special care must be

1. To resist the Devil, and to keep our selves from the assaults of Satan unto Sin.
2. To beware of all Satanical practices, by using Charms, seeking to Witches, or the like, as means of help in any distress. This is gross hypocrisie, to pray against the evils of Satan, and to give our selves to the practice of them.
3. Not voluntarily to thrust our selves into such a place as is haunted by the Devil, nor to meddle with it or him, without a warrant and calling from God, to whom we must betake our selves by humble and earnest prayer.
4. We must avoid the company of evil persons, *Prov.*1.10. *Gen.*39.10.
5. Not live in places where evil is practised, though we might gain much by it, 2 *Cor.*6.17.
6. We must take heed of evil speeches, which may corrupt our selves and others, *Eph.*4.29.
7. We must hide Gods word in our heart, that we do not sin against him, *Psal.*119.11.

In these words of this Petition, we pray against Satans slights & policies, which he exerciseth against all men, but especially against Gods children, for their ruine & destruction. They are many, but these six are most dangerous policies of Satan, which we are as well to watch as pray against:

1. When men have many good things in them, as knowledge in the mystery of Salvation, beside Moral vertues, then the Devil labors that concupiscence may still raign in their hearts, by their living in some sin or other, whereto they are naturally enclined.
2. When Satan cannot procure some strong Corruption to raign in the childe of God, then he labors to get him to commit some offence or sin, whereby the Name of God may be dishonored, his Profession disgraced, his Conscience wounded, and Gods children offended.
3. When the childe of God is faln into any sin, then the Devil labors to to cast him asleep therein, that he may lye in it without remorse, and so never repent.
4. When the Lord vouchsafeth to men the means of Salvation, then Satan labors to make the same void and of no effect, that so they may not onely miss of Salvation, but be condemned the more deeply for the neglect and contempt of the means.
5. When he cannot work his will inwardly in their souls as he desires, then he essays to do them mischief by some outward Satanical operations. Thus he plagued *Job.*

6. Satan

6. Satan labors to bring Gods children to some fearful and miserable end, not so much for the bodily death, as in regard of the inward horror and terror of Conscience; for the extremity of his power and malice at a mans last gasp, he hopes will be most powerful; and if he be not restrained, he will endeavor to make him dye in presumption or despair.

How many ways God is said to deliver us from evil, *viz.*

1. By preserving us from committing sin, *Gen.*20.6. and by freeing us from Judgements due unto sin, 2 *Sam.*12.13.
2. By keeping us from the hurt of sin and afflictions, *Psal.*91.13. and by turning all those sins which we commit, and the afflictions which we sustain, to our good, *Psal.*51.1. & 119.67,71.
3. By bridling Satan that he cannot subdue us, *Rom.*16,20.
4. By giving us his holy Spirit, that by a lively faith we overcome all evil, *Rom.*8.2.
5. By no means, *Mat.*4.2. by small means, 2 *Kings* 4.3. by ordinary means, *Josh.*5.12. by extraordinary means, 2 *Kings* 6.16. contrary to all means, *Dan.*3.25.
6. By Christ Jesus, who overcame the World, by obeying; the Flesh, by suffering; and the Devil, by triumphing over him in his Cross, *Joh.*16.33. 1 *Pet.*4.1. *Col.*2.15.

The wants we bewail in this Petition; *viz.*

1. The Rebellion of our wicked Nature, by which we resist the Spirit of God, *Rom.*7.14, &c.
2. Our readiness in each little Temptation to yield up our selves to the committing of sin, *Luke* 22.45,46.
3. That we cannot enough mourn for the remnants of our bondage, whereby we are kept in the power of Satan.
4. That so many fall by Satans Temptations, *Psal.*119.136.
5. That we cannot here get mastery over our own Corruptions, 2 *Cor.*12.8.
6. That we love so this Spiritual *Sodom*, in which we are subject to, and fall by Temptation, *Gen.*19.16.
7. The Tyranny of Satan our Adversary, going about each way to subdue us, *Mat.*9.12.

This Petition being negative, the Deprecation thereof is first to be considered, which is

1. Against Temptation, as it may be a means to draw men from God to sin, 2 *Cor.*12.7,8.
2. Against Afflictions, as they are punishments of sin, Curses from God, motives to impatience, or means to make us take Gods Name in vain, *Prov.*30.9. Against grievous afflictions long continuing, to make us despair of Gods Mercy, or hearing our prayers.
3. Against Spiritual desertion, or forsaking of Gods Spirit; which if gone, all power to stand, and all Spiritual comfort is gone also: for it is in us the new life, the Spirit of the soul.
4. Against Solicitations to sin, either by the Devil, the World or the Flesh.
5. Against Sin, even when we are most solicited and tempted, because we shall meet with temptations, yet that we may not be overcome and made slaves unto Sin.
6. Against future relapse into Sin; blindeness of minde, hardness of heart through custom in sinning, or through some notorious sins committed.
7. Against backsliding from the Truth, either in part or in whole; all sorts of Judgements, temporal or eternal; and what hurt soever may befal, either by prosperity or adversity.
8. Against sudden death, that we may not be prevented of Repentance for renewed trespasses and eternal death, the greatest evil of punishment.

The Supplication of this Petition, is for such things as are best for us, preserving us from Sin & damnation; as

1. The Spirit of Grace, which is threefold:
   1 Light of understanding of the holy Scriptures, whereby we are able to use them.
   2. Stedfastness of faith, whereby, as by a shield, the fiery darts of the Devil are repressed; which also is of vertue to purifie the heart.
   3. Patience in bearing any cross or affliction, whereby we are tempted at any time, that in stead of sin, the issue thereof may be hope, *Rom.* 5. 3.
2. The helping hand of the Lord to turn evil into good unto us; and this he doth
   1. By Humiliation, and casting us down under and for these things; as *Nebuchadnezzar* the proudest, and *Saul* the bloodiest Persecutor.
   2. By alienating and estranging our affections from the world and worldly things by affliction.
   3. By framing us by the Cross to a more careful obedience for the time to come, *Psal.* 119. 71.
   4. By prevention, the Lord punishing us in this world, that we may escape in the world to come, 1 *Cor.* 11. 32.
3. Everlasting life; that God for his mercies sake in and through the meritorious satisfaction of our Savior Jesus Christ, would bestow this infinite good upon us.

The Thanksgiving of this Petition, is, For that in the former things which we pray for, God hath so enabled us to resist, as that neither the corruption of Nature, enticements of the World, the policies of Satan, nor present Affliction, hath so subdued us, but that we are able to rise again; as also for good arising to us by Temptations, and deliverance from the punishments by our sins deserved.

Since first the proud aspiring Angels fell,
There was no want of Policy in Hell:
The Devil knows by Observation,
The pulse of each mans Inclination,
The tide of all our Actions; yea, he knows
How low our Graces ebbe, how high Sin flows;
How the least spark of any Lusts desire
Kindles the Heart, and sets the Will on fire.
Help, Lord; let not the World, the Flesh or Devil
Prevail, but still Deliver us from evil.

§. 11. *For thine is the Kingdom, the Power and the Glory, for ever. Amen.*

THis Conclusion is added as a Reason of all the Petitions, to strengthen our Faith, that God being both able and willing, doth grant all our Requests made unto him in the Name of Christ, and therefore in the end we post-adde a note of Confidence, and say, *Amen*; which is originally an Hebrew word, yet used in all Languages: It signifieth Truth or Faith; the uttering of it after a Prayer, implieth an Assent unto the Prayer, together with earnestness of desire, and Faith for the obtaining that which is prayed for. Thus the people were commanded to say, *Amen*, Deut. 27. 15, *&c.* and accordingly was it practised, *Neh.* 8. 6.

For thine is the kingdom] that is, both general over the World, and special over thy Church and Chosen; both thy Kingdom of Providence and of Grace: And in this faith do we pray unto thee, submitting our selves as thy Liege-people.

The

The Power] that is, The Almighty power, whereby thou art able to do all things whatsoever thy people ask and beg of thee; there is nothing out of thy power, but we are without all power and might in our selves to help our selves, therefore our eyes of Faith wait upon thy power.

And the Glory] that is, Thou shalt make thy glory shine more and more in being beneficial unto us, thy Faith and Religion shall be the more esteemed and reverenced, the end of all that thou dost for us shall be thine eternal praise; thine is the excellency and majesty, which Property rightly and onely belongs to thee, thou alone having an absolute Soveraignty over all things, and Power answerable to dispose and govern them at thy pleasure; yea, we give thee all glory in confidence of thy goodness, and say, *Amen*, in token that we verily believe it shall be so with us as we crave, and do with all fervency beg, O Lord, let it be so, do thou subscribe to our desires, and say, *So be it.*

These words are a Reason of the former, touching which we must observe two things in general:
1. That they are not a Reason to move God, whose will is unchangeable, but to perswade the childe of God who prayeth thus, that God will grant his requests.
2. That this Reason is not peculiar to the last Petition, but general, belonging to them all.

The Reasons for the propping of our faith and assurance in our prayers, contained in this conclusion, are taken
1. From the Kingdom of God; a good King delights in the welfare of his Subjects, how much more doth the King of kings, who is Goodness it self, in the happiness of his? He will hear, defend and preserve his Subjects.
2. From the Power of God, being mightier then all our Enemies, which joyned with his Soveraignty and Goodness, we need not fear though we were in the paws of Lyons, or the mouth of the Grave.
3. From his Glory, which is the end or final cause of our Requests, for we desire these things for his glory, therefore will he grant whatsoever in our prayers may redound to his honor and glory.
4. From the eternity of his Kingdom, Power and Glory, being for ever and ever; therefore he cannot be weary of our prayers, no time can period his goodness.
5. From our confidence expressed in the last word, *Amen*; for the Lord will grant unto us whatsoever we believe shall be granted, when we ask.

The Kingdom of God is twofold:
1. The Kingdom of his Providence, whereby he rules and governs all things in heaven and earth, even the Devil, and all his Angels and Instruments.
2. The Kingdom of Grace, whereby he governs his Church by his Word and Spirit, and both these are here to be understood.

Further, Gods kingdom in this place imports,
1. That he is All-sufficient of himself to do all things whatsoever, needing no help or instrument beside his Soveraign will, *Gen.* 17. 1.
2. That he hath an absolute Soveraign Right, Title and Interest, to and in all things in heaven and earth.
3. That he hath Soveraign Rule and Authority over all things in heaven and earth; yea, over Hell it self, and all the powers and principalities thereof, governing all things whatsoever as he pleaseth, and bringing them into an absolute subjection.

The kingdom is here called God's, and appropriated to him alone, for these Reasons:
1. To shew that God hath his Kingdom of himself and from himself alone; thus the Kingdom of Grace and Providence are both his.
2. To distinguish God from earthly Kings; for though they have a Kingdom, Power and Glory, yet they have all these from God, not of themselves, and onely for a certain limited time; but God hath them all of himself alone, not from any other, and that for ever and ever.

Thine is the Power] that is, Gods Power is his own, of himself alone, not received from any other, to distinguish the true God from all Creatures, who have it not of themselves, but from God. By power is meant an ability in God, whereby he can do whatsoever he will: For the better conceiving whereof, observe these two things:

1. That God is not onely powerful, but even Power it self in regard of his Nature, as he is Goodness, Wisdom, &c. Angels and men are called powerful, as receiving power from God; but God onely is Power it self, because his Nature is Infinite in power, as in all his other Properties.
2. That Power and Will in God are one and the same: for our better conceiving of them, they may be distinguished, but in themselves they differ not; for *Gods* willing of a thing is the effecting & doing of it: It is not so in us, for we will many things that we cannot do, but whatsoever God willeth, that he doth.

By appropriating glory to God is here meant,
1. That God hath made all things for his own glory, *Prov.*16.4.
2. That whatsoever we ask, are means of his glory, *Joh.*12.28.
3. That the things we ask, shall be referred to his glory, 1 *Cor.* 10.31.

The Reasons why Gods Kingdom, Power and Glory is said to be for ever and ever:
1. Because in themselves they are everlasting, *Psal.*45.6. & 102.28. & 145.13.
2. Because of us they should never be forgotten, *Psal.*145.2,3.
3. To distinguish it from earthly Dominions; all which have their periods, both in Government and Governors, *Psal.*119.96. *Isa.*40.6.
4. To shew forth the dignity of Gods Church and his Children, who have a Father whose Kingdom is everlasting, and everlastingly shall raign with their Father in his Kingdom of Power, Glory and Eternity.

Of this word *Amen*, there is a double use:
1. To express our desire and wish, that we may be heard.
2. To testifie our faith in the assurance of receiving those things that we crave; both which are to be practised in prayer, and are expressed by Christ, *Mat.*11.24.

From the union of the word *Amen*, with our Petitions, we learn
1. That every childe of God may believe particularly and certainly the pardon of his own sins, and endeavor to attain thereunto, if as yet he cannot.
2. That all prayer ought to be made in a known tongue, for else the Assent and Affiance of the heart cannot be given together.

This Conclusion of the Lords Prayer, thus conceived and understood, is useful to us many ways:
1. For a ground of trust and confidence in God in all distresses; for as the Kingdom is his, we are his Subjects, and he is willing to help; as the Power is his, we are assured he is able to help us; and as the Glory is his, he will shew mercy to his people, and hear their prayers, *Psal.*50.15.
2. To teach us, that Prayer and Thanksgiving must alway go together.
3. To shew us a way how to obtain our requests in prayer; we must confess our own unworthiness, and give all Praise, Glory and Honor to God.
4. To let the proudest of us know, that God is to be feared above all Creatures.
5. To move us to love God, and to yield all chearful obedience to him.

The

The Reason why there is here mention made onely of these three Properties of God, is (as some think) to point out the three Persons: For the Kingdom is Christs, 1 *Cor.*15.25. Power, the Holy Ghosts, *Rom.*15.13.19. and Glory, the Fathers, *Rom.*6.4. though indeed we may not limit our conceit of them, but understand them in prayer, as of the Trinity of Persons in the Unity of the Godhead, so of the Unity of the Godhead in the Trinity of Persons.

Our Father which in Heav'n art, Thy Name still
Be hallowed; Thy Kingdom come; Thy Will
Be done in Earth as 'tis in Heaven: Give us
This day our daily Bread; And forgive us
Our Trespasses, as those forgive do we
That Trespass against us: And let's not be
Into Temptation led; but deliver
Us from all evil: For thine for ever
The Kingdom, Power and Glory is. Amen.
The Kingdom, Power and Glory is. Amen.

CHAP. IV.

§. 1. *The Creed.*

THe sum of those things which are to be believed, are comprised in the Creed, commonly called, *The Symbole of the Apostles*, because it is a token or profession, whereby the Church, with her Members, is discerned from all her Enemies, and from all other Sects. This Symbole is a brief and summary form of Christian Doctrine; or a brief sum or Confession of the Points of Christian Religion, or Evangelical Doctrine; the Articles whereof are the Square or Rule, whereunto the Faith and Doctrine of all Orthodox and right believing Christians ought to agree. This self-same Symbole is called also *Catholick*, because there is but one Faith of all Christians; and though there were new Symboles made, as that of *Athanasius*, of *Nice*, of *Ephesus*, of *Calcedon*, yet is there not a diversity of Faiths: for these are not other from this Apostolique Symbole, but certain words are added as an Explication of this, by reason of Hereticks, by whom because of the shortness thereof, this was depraved. There is no change either of the Matter or of the Doctrine, but onely of the form of declaring it, as easily may appear by comparing them together.

This Creed is called Apostolique, or the Creed of the Apostles, for these Reasons:
1. Because it containeth the sum of the Apostolique Doctrine.
2. Because the Apostles delivered that sum of Doctrine to their Schollars and Disciples; which the Church afterwards held as received from them: not that the Apostles composed the form of this Creed, but believed and preached the subject matter of it.

The ends why the Creed was penn'd by the Apostles, & left unto the Church, were these:
1. To be a Rule of faith, and preservation from Heresie.
2. That it might be a meam of distinguishing betwixt true Christians and Hereticks.
3. That every man entring the profession of Christianity, might continually have before his eyes that Faith for which he should suffer persecution, and to the defence whereof he should stand unto the death.
4. That every one of the *Catechumeni* (which were new converted Christians) might have in a readiness what to answer and believe, at their initiation thereinto.

The

The principal parts of the Apoſtolick Creed are three:
1. Of the Father, and our Creation.
2. Of the Son, and our Redemption.
3. Of the Holy Ghoſt, and our Sanctification.

Though our Creation, Redemption and Sanctification are each appropriated to ſome one perſon of the Trinity, yet have all three Perſons their joynt-working in them: For the Creation is given to the Father, Redemption to the Son, and Sanctification to the Holy Ghoſt, not as they are ſimply an operation or work (for ſo ſhould the other perſons be excluded from it) but in reſpect, for the order and maner of working, which is peculiar and proper to every of them, in producing and bringing forth the ſame external work: Or thus, The works of our Creation, Redemption and Sanctification, are the operations of the Godhead outwardly; that is, external operations, which God worketh on his Creatures; and they are undivided, that is, common to the three Perſons, which they by common will and power work in the Creatures, by reaſon of that one and the ſame Eſſence and Nature of the Godhead which they have; but in reſpect of that order of working which is between them, it is otherwiſe: For the Father Createth, but mediately, by the Son and the Holy Ghoſt; the Son from the Father, and the Holy Ghoſt from the Father and the Son: The Father and the Holy Ghoſt Redeem us, but mediately, by the Son; but the Son immediately, from the Father by the Holy Ghoſt: So the Father and the Son Sanctifie us, but mediately, by the Holy Ghoſt; but the Holy Ghoſt immediately, from the Father and the Son.

The Chriſtians Faith, or Faith's Epitomy,
Or Enſign of true Chriſtianity;
The Faith for which the valiant Martyrs fought
With all the Princes of the Ayr, and ſought
For life by loſing it; quenching the flame,
Not by their Blood, but with new fire, which came
From their reſolved Faiths Spiritual eyes;
From whoſe moſt zealous ſpicy flame did riſe
In Heav'n a Crown of Immortality,
On Earth the Phœnix *of their Memory.*

§.2. *I believe in God, the Father Almighty, Maker of Heaven and Earth.*

THat is, I believe that God is my Father, as by Generation and Creation, ſo by Regeneration and Adoption, able to do all things as it pleaſeth him, the Creator of the whole world, and the Lord and Governor of the ſame. *I believe*; not we believe (with the Papiſts) as the Church believes; but every man muſt ſo believe, as to be able to give an account of his Faith when lawfully called thereunto. Now it is one thing to believe God, another thing to believe in God; To believe God, ſheweth onely a Faith of knowledge, or hiſtorical Faith; To believe in God, declareth true Faith or confidence, that is, to be perſwaded, That whatſoever God is, and is ſaid to be, he is all that, and referreth it all to our ſafety, for his Sons ſake; that is, to reſolve that he is ſuch an one to me in particular.

God is to be conſidered in the three perſons, Father, Son and Holy Ghoſt, a perſon being nothing elſe but a maner of being in the Godhead. Now no man is able to know God according to the excellency of his own Nature, *Joh.*1.10,18. but the Scripture delivers us ſuch a knowledge of him, as is both neceſſary and profitable for us, *Rom.*1.19,20. We muſt therefore acknowledge God to be ſuch as himſelf hath manifeſted himſelf to be; and though he cannot be defined, becauſe he is Immenſe,

and

and because his Essence is unknown to us, yet may he be described by his Attributes and Properties, the persons and principal works, which may be thus:

God is a Spiritual Essence, a Spirit, *John* 4.24. or simple Spiritual Essence, *Exod.* 3.13. an everlasting Spirit, 2 *Chron.* 3.17. Infinite, *Psalm* 139. *Jer.* 23.24. most holy, *Isa.* 6.3. onely wise, 1 *Tim.* 1.17. most just and most merciful, *Exod.* 34.6,7. Almighty, *Rev.* 1.8. And he is but one, *Exod.* 10.3. Living, *Psal.* 84.2. True, *Jer.* 10.10. without body, parts or passions, *John* 4.24. of infinite power, *Ezek.* 10.5. wisdom, *Psal.* 147.5. and goodness, *Psal.* 106.1. The Maker, *Gen.* 1.1. and Preserver of all things, *Mat.* 10.29,30. other from all the Creatures, Incomprehensible, most perfect in himself, Immutable, of an immense Power, Wisdom and Goodness, True, Just, Pure, Merciful, most free, angry and wroth with sin, of whose days there is no beginning nor ending, *Rev.* 1.8. And in the Unity of this Godhead, there be three Persons of one Substance, Power and Eternity, the Father, the Son, and the Holy Ghost, 1 *Joh.* 5.3. 2 *Cor.* 13.13. Or, which Essence is the eternal Father, who from everlasting begot the Son according to his Image, and the Son who is the Coeternal Image of the Father, and the Holy Ghost proceeding from the Father and the Son: And the Eternal Father, together with the Son and the Holy Ghost, hath created Heaven and Earth, and all Creatures, and worketh all good things in all: And that in Mankinde he hath chosen unto himself and gathered a Church, by and for the Son, that by his Church this one and true Deity may be according to the word delivered from above, acknowledged, celebrated and adored in this life, and in the life to come: And lastly, he is the Judge both of the just and unjust.

The Name Father, as it is opposite to the Son, is understood personally, or it signifies the first person of the Godhead, as here; but as it is referred to, or compared with the Creatures, it is taken essentially, signifying the whole Divine Nature, which is the Father, the Son, and the Holy Ghost: And Creation is here ascribed unto God the Father, because he is the Fountain, as of the Divinity of the Son and of the Holy Ghost, so also of those Divine operations which he worketh and performeth by the Son and the Holy Ghost. Now that God is, we know many ways, but chiefly by our own Consciences, accusing us for secret sins, which cannot be but unto an infinite wisdom, that knows the most secret thoughts of the heart, such as is or can be neither Man, Devil nor Angel, but God onely.

All the Doctrine concerning God, is either
- 1. Of his Nature, which is taught in the Law and Gospel.
- 2. Of his Will, which is seen and made manifest in
  - His Commandments.
  - His Threatnings.
  - His Promises.
- 3. Of his Works, which are
  - The Benefits
  - The Judgements

  of his Will, which are to be beheld in the
  - Creation.
  - Fall.
  - Restoring of Man.

The devils believe there is a God, and tremble; if any Atheist hath less faith then they, and doubt the truth thereof, he may believe it from these Reasons; though as he is not worthy any, so the truth hereof is above all:
1. The beautiful and goodly order of Nature, beheld in the Creatures and frame of the great body of the world, *Rom.* 1.20.
2. The preservation and government of the world created, *Acts* 14.17.
3. The Nature and excellency of mans minde; the soul of man, endewed with excellent gifts of Understanding and Reason.
4. From the notions of general Rules and Principles naturally engendred in the minde of man; yea, the natural notion of this Principle, That God is;
   1. Because every one hath experience hereof in himself.
   2. All wise men confess it.
   3. All Nations consent in it.

5. From

5. From the terrors of Conſcience, which are ſtricken in the mindes of the wicked, after that they have ſinned.
6. The puniſhments of the wicked which they ſuffer, beſides the torments of Conſcience.
7. From Bodies Politick, which are wiſely ordered and regulated by Laws.
8. From the order and nature of efficient cauſes, and from the final cauſes of all things.
9. From certain and evident foretellings and clear ſignifications of future Events.
10. From heroical and noble inſtincts of minde.

For what Reaſons the voice of Nature concerning God, is not wholly to be rejected or contemned by reaſon of the inſufficiency thereof:

1. God will alſo out of the Church bridle the lewd and diſſolute, by the teſtimonies which their Conſcience and puniſhments give of his will, Anger and Judgement, and according to them alſo will he have the maners of men regulated.
2. He will have mans Corruption and his own Juſtice made more perſpicuous and clear, in puniſhing them who ſtubbornly withſtand the known truth.
3. He will by natural teſtimonies, mens Conſciences ſhewing the imperfection thereof, have men ſtirred up to ſeek the true God in the Church, *Acts* 17.26,27.
4. He will have alſo them who are converted to him, to be more confirmed by the conſent of Nature and the Word, as the often alleaging of Natural teſtimonies in the Scripture declareth.
5. He will (the imperfection of Natural knowledge being conſidered) have mens ignorance concerning God acknowledged, and his mercy magnified, who diſcovereth and openeth himſelf in his Word.

There is nor can be but one God for theſe Reaſons:

1. The ſufficient teſtimonies of Miracles and Prophecies, and other works.
2. His own Authority and Majeſty, which admitteth no fellows.
3. That which is greateſt perfection can be but one, for the whole is perfecter then any part thereof.
4. There can be but one chief God, but one Omnipotent, but one Infinite.
5. There can be but one chief Cauſe, and more Gods would be unperfect or ſuperfluous.

How God doth deſcribe himſelf in *Exod.* 34. 6. *viz.*

1. He is *Jehovah*; that is, he is a conſtant friend to whomſoever he is a friend, he is alway the ſame; that is, *I am that I am*, that is, whatſoever the Lord was from eternity, the ſame he is to eternity, there is no change in him.
2. He is ſtrong, that is, Almighty; that is, he hath all Excellency in him, and that in the higheſt degree.
3. He is Merciful, exceeding pitiful, exceeding ready to forgive, though our ſins be many and exceeding great: None ſo ready to forgive as God, for if he were as man, if he were not God, could he bear with us as he doth? *Jer.* 3. 2.
4. He is Gracious; that is, though there be no worth found in us, yet he is ready to do us good. Now to be gracious, is to do things freely, when there is no motive, for Grace is nothing but freeneſs.
5. He is Long-ſuffering; that is, though we provoke him out of meaſure, he continues patient, we cannot weary him out, [illegible]is mercy endures for ever; though our ſins are often repeated, yet he as often repeats his Mercies.
6. He is abundant in Kindeneſs; that is, though he be ſo great a God as he is, yet he is exceeding ready to bear with us, he is not haſtie, but ready to grant what we ask according to his will.
7. He is abundant in Truth; that is, we ſhall finde him as good as his word, he

he is engaged, we have many Promiſes he hath made us; nay, abundant in Truth; that is, his performances exceed, they run over, he will be better then his word, whatſoever he hath ſaid, he will more then do it.

8. He is a God reſerving mercy for Thouſands; that is, when any of us do him faithful ſervice, he cannot content himſelf to do good to our own perſons, but to our Children and to our Generation: So *Davids* love extended not to *Barzillai* and *Jonathan* onely, but to their poſterity alſo.

9. He is a God forgiving Iniquity, Tranſgreſſion and Sin: Thoſe three words are put in, that we may know he forgives ſins of all ſorts; and ſignifie, That he is ſtill and ſtill forgiving Iniquity, Tranſgreſſion and Sin.

God is ſaid to be

1. An Eſſence; that is, a thing which
   1. Hath his Being from none, but from himſelf.
   2. Is preſerved or ſuſtained of none, but ſubſiſteth by himſelf.
   3. Is neceſſarily.
   4. Is the onely Cauſe unto all other things of their Being.

2. Spiritual:
   1. Becauſe he is Incorporeal, as being Infinite and Indiviſible.
   2. Becauſe he is Inſenſible, as experience ſufficiently manifeſteth.
   3. Becauſe both himſelf liveth, and is the Author of all life both Corporal and Spiritual.

3. Intelligent:
   1. Becauſe he is the cauſe both of the minde of man, and of the notions ſhining in it, and alſo of the order which is in the nature of things and Common-weals.
   2. Becauſe all intelligence or underſtanding of the Creature cometh from him, both in reſpect of the faculty, as in reſpect of the operation.

4. Eternal, without beginning or end of Being, *Pſal.* 90. 2. and is ſo to us, that we may oppoſe the certain hope of eternal bleſſings, grounded upon his Eternity, againſt the ſhortneſs of mortal life, and againſt the frailty of mans condition.

5. Other from all his Creatures, which we muſt hold
   1. Againſt Philoſophers, who will have the World or Nature it ſelf to be God.
   2. Againſt thoſe who imagine the Creatures, either all or ſome, to ſpring from the very Eſſence or Nature of God, deriving it ſelf, as they ſpeak, into others by propagation.
   3. That all prophane, unworthy and idolatrous cogitations of God may be excluded:
   4. Becauſe there can neither be nor be imagined any ſimilitude between a finite and an Infinite Nature.

6. Incomprehenſible or Immenſe, for
   1. He cannot be comprehended in the cogitation of any creature.
   2. The Deity cannot be comprehended or circumſcribed in place, in ſpace, or any limits; that is, his Eſſence is Immenſe, neither to be extended, nor divided, nor multiplied: Therefore it is all every where one and the ſame.

7. Moſt perfect in himſelf.
   1. Becauſe he onely hath all things which may be deſired to perfect felicity and glory.
   2. Becauſe he receiveth no part of this moſt abſolute felicity from any other, but hath all things in himſelf and of himſelf, and is alone ſufficient to himſelf for all things.
   3. Becauſe he is not for himſelf onely, but alſo for the creating, preſerving, guiding and furniſhing of all and every Creature ſo ſufficiently, that he alone doth give to all of them, all good things meet and neceſſary for them, as well eternal and heavenly, as terrene and temporal, neither yet doth depart from any part of his power or his happineſs.

8. Unchangeable:
1. His Essence, and whatsoever is proper thereto, cannot be augmented or diminished.
2. His Nature and Will cannot be changed.
3. Himself hath no need to transport himself from place.

9. Omnipotent:
1. That whatsoever he will, or whatsoever (not impairing his Nature or Majesty) he is able to will, he is also able to perform.
2. That he is able to perform all those things, without any difficulty or labor, even with his onely beck and will.
3. That all the force and power of working and effecting any thing, is so in God onely, that there is not the least ability or efficacy of any Creature, but what he continually imparteth and preserveth at his pleasure.

The five Properties of God (which ought to stir us up to obey him) contained in the Exhortation to obedience annexed to the second Commandment:
1. He calleth himself our God; that is, our Maker and Savior, and the Author of all good things; hereby advertising us, what execrable unthankfulness it is to revolt from the true worshipping of him unto Idolatry.
2. Mighty; that is, in power, as well to punish the obstinate, as to reward the obedient.
3. A jealous God; that is, a most sharp defender of his own Honor, wonderfully displeased with such a revolt from him, or violate and impair his Worship and Honor.
4. He calleth himself *A God which visiteth the sins*, &c. whereby he encreaseth his anger to take vengeance of the Ancestors sins in their Posterity, even to the fourth degree and descent, if they partake with the sins of their Ancestors.
5. He saith, that *He is a God which sheweth mercy unto Thousands*, &c. here he extendeth his punishments *unto the fourth Generation*, but his *mercy unto Thousands*; thereby to signifie, That he had rather shew Mercy then Anger, and so by this means to allure us the more to love him; and worthily excluded is that man, who abuseth such Infinite Mercy.

The use we are to make of the description of God:
1. As God is a Spirit, let us worship him in Spirit, and abhor Images and Idols.
2. As he is a Spirit, let us not be offended or stumble at this, That we never see him, calling it therefore into question whether he be or not; when we are Spiritual, we shall see him as he is, *Joh.* 3. 4.
3. Let us acknowledge from whence we have our being and life, *Acts* 17. 28.
4. As he is Infinite, let us in no place adventure to sin on any vain conceit, because it is secret, for wheresoever we be, God is present.
5. As he is most Holy, let us prefer Holiness as the greatest excellency, without which no man shall see God.
6. As he is onely wise, let no man use his wit secretly and closely, to contrive evil against his brother, or by any unlawful policy to circumvent him.
7. As he is most Just, let no man presume to go on in sin, hoping for mercy without repentance.
8. As he is most Merciful, let no man that is [illegible] down for his sins, despair.
9. As he is Almighty, let us fear him, and put our whole trust in him, in all times of danger and distress.
10. As of whose days there is no beginning nor ending, let us be humbled in the Consideration of Gods Eternity, seeing our selves are so momentary.

The

The Attributes of God are the main Supporters of our faith, as thus:

1. His Holineſs makes the believer approach before him in an utter abnegation of himſelf, and in the mediation of Chriſt, knowing that in himſelf he is all over polluted and defiled with ſin.
2. His Wiſdom makes the Believer ſubject to God in all eſtates of proſperity and adverſity, even againſt his own ſenſe and natural Reaſon, knowing that God is wiſeſt, and beſt knoweth what eſtate is fitteſt for him.
3. His Truth makes the Believer judge him, who hath promiſed that which he believeth, to be faithful and true; he that believeth hath ſealed that God is true, *Joh.*3.33.
4. His Power makes the Believer aſſent to the poſſibility of performance of thoſe Promiſes which God hath made to his children, of things which ſeem impoſſible.
5. His Mercy makes the Believer believe the pardon of his ſins, being fully perſwaded that he is infinite rich in mercy, otherwiſe he could not believe the pardon of his ſins.

When we read in Scripture of eyes, ears, mouth, face, hands, heart, head, arms and feet aſcribed to God, we muſt not imagine that God is like unto us, or hath a bodily ſhape, whereas he is a Spirit; or that theſe parts are aſcribed to him properly, but only for our better capacity and underſtanding, ſignifying unto us his gracious Attributes; as by his eyes, his Omnipreſence; by his mouth, his Word; by his hands, his Providence; by his arms, his Power; and by his face,

1. The inviſible Nature and Eſſence of God, *Exod.*33.23. which no mortal man can ſee and live.
2. The Favor of God, as alſo all his Benefits, Deliverances and Graces, *Dan.*9.17. *Pſal.*80.3.
3. Revenge and Puniſhment, and the ſigns of his Anger, *Lev.*20.3.
4. The place of Gods Worſhip, where his face and favor is perceived through delivery of the Doctrine of Godlineſs; From this was *Cain* baniſhed, *Geneſis* 4. 14. Hereof *David* complains, 2 *Sam.* 26. 49.

Now to believe in God Almighty, is to be believe in ſuch a one

1. Who is able to do whatſoever he will.
2. Who doth all things even with his beck and word onely, without any difficulty.
3. Who alone hath power to work all things; and is Author of that power which is in all his Creatures.
4. Who is alſo unto me Almighty, and both can and will direct all things to my ſafety.

The Power of God is twofold:

1. Abſolute; whereby he can do whatſoever can be Infinite, and yet will not: hereby he could of ſtones raiſe up Children unto *Abraham*.
2. Actual; whereby he moſt powerfully doth all things which he willeth: Thus his Power in ſaving us, dependeth upon his Will, not his Will upon his Power.

So alſo are the works of God of two ſorts:

1. General; which are divided into the works of
   1. Creation.
   2. Preſervation.
   3. Adminiſtration.
2. Special; which are wrought in the Church and Company of Elect, to juſtifie, ſanctifie and glorifie them; and are either works
   - Of Reparation, and reſtoring: or,
   - Of perfection & accompliſhment.

Again, the Power of God is
- 1. Infinite,
  - 1. In its own Nature, and of it self.
  - 2. In regard of the diversity of objects unto which it doth extend it self.
  - 3. In regard of the manifold effects it is able to do and bring to pass.
  - 4. In regard of the action of this Power, by which it worketh and can work, *Eph.*1.9.
- 2. Universal, over all the works of God, *Matt.*28.19.
- 3. Immutable, everlasting, to crown us if we obey, to condemn us if we disobey.
- 4. It is most certain, for it is shewn in raising Christs body from death.

God is called a Father,
- 1. In respect of Christ his onely begotten and natural Son.
- 2. In respect of all Creatures, as he is Creator and Preserver of them all.
- 3. In respect of the Elect, whom being adopted in his Son, he regenerateth.

The duties to be performed by us to shew our faith in God the Father, are these four:
- 1. We must obey his Will, he is our Father.
- 2. We must be like unto him, and bear in us some resemblance of his Majesty, *Eph.*5.1.
- 3. To moderate our care for worldly things, he is our Father.
- 4. To look up to God upon every accident, and to consider his anger against sin, when we suffer any way whatsoever; and if it falleth out well unto us, to be thankful to him, as from whom alone all good cometh.

That God the Father Almighty is the Maker of Heaven and Earth, or that the World was Created by God, may beside the Testimonies of Scripture, be proved by Reasons, such as these:
- 1. By the Authority of God himself avouching the same.
- 2. The Originals and Beginnings of Nations shew it.
- 3. The novelty and lateness of all other Histories, compared with the Antiquity of the Sacred.
- 4. The Age of men decreasing, shew a former and better strength, and that not without some first Cause.
- 5. The certain course and race of Times, even from the beginning of the World to the exhibiting of the *Messias*.
- 6. The order of things instituted in Nature.
- 7. The excellency of the minde of Men and Angels.
- 8. The principles, or general Rules and natural notions engendred in our mindes.
- 9. The tremblings of Conscience in the wicked.
- 10. The Constitution and Founding of Common-weals.
- 11. The ends of all things profitably and wisely ordained.
- 12. The very order of Causes and Effects, which cannot be carried backward or forward infinitely.

To Create signifies
- 1. To order or constitute.
- 2. To make something of nothing, without any motion, with a beck or word onely.
- 3. The continuating of Creation, or Creation continued, which is the Providence of God.

How God made the world.
- 1. The World was Created of God the Father, by the Son and the Holy Ghost, *Gen.*1.2. *Joh.*1.3. *Job* 33.4.
- 2. Most freely, without any constraint, not by any absolute necessity, but by necessity of Consequence, that is, by the Decree of his Will: which Decree, though it were Eternal and Unchangeable, yet was it most free.
- 3. With his beck onely, or will, without labor, wearisomness, motion, or any change of himself; that is, not by any new action of his, but by his forcible Will onely, which from everlasting would that things should on a sudden exist and be, at such a time as he had freely appointed & decreed, *Isa.*40.28.

4. God

4. God created the World and all things therein of nothing, not of any pre-existent or fore-being matter, but of no matter; not of the Essence of God, nor of any matter Coeternal with God.
5. He Created it at a certain and definite time, and even at the beginning of times, not from everlasting.
6. God Created all things most wisely, very good, that is, every thing in its kinde and degree perfect.
7. He did it all, not in a moment, but in the space of six days, which (if it had so pleased him) he could have made in an instant.

The end or final causes of the Creation of all things:

1. The first and chief End is the Glory of God.
2. The manifesting, knowledge and contemplation of his Divine wisdom and goodness, shining in the very Creation of all things, *Ps.* 19.1.
3. The Administration and Governing of the World, which is his Providence.
4. To gather a Church of Angels and Men, who should acknowledge and magnifie this great and wonderful Creator.
5. That all other things might serve for the safety both of the soul and body of man, as also for the life, necessity and delight of men, *Gen.* 1.28. *Psal.* 8.25.

The use of the doctrine of the Creation of the world; *viz.*

1. That the glory of the Creation be given wholly to God, and his wisdom, power and goodness therein acknowledged.
2. That neither the Son nor the Holy Ghost be excluded, but each have their own parts yielded them therein.
3. That as the world was created of God by the Son and the Holy Ghost, so also we must know that by them Mankinde is restored.
4. That seeing God created all things of nothing, we must know that he is able to restore them, being corrupted and ruinated, into their first state again.
5. That we must not refer the original of corruption to God, but know that it was purchased by the faults of Devils and men, *Joh.* 8.
6. That knowing God, as in the creating, so also in the maintaining and governing of all things, not to be tyed to second causes, or to the order by him setled in Nature, but that he may either keep or alter it, we should with confidence and full perswasion look for, and crave those things which he hath promised, yea those things which in respect of second causes seem impossible.
7. Seeing all other things were created for mans use, profit or happiness, we above all other creatures, especially being Redeemed from sin and death to Righteousness and life, should for ever celebrate the wonderful known goodness of God.
8. That we knowing God (in as much as of nothing, and through his meer goodness he created all things) to owe nothing to any, but all his creatures to owe themselves and all that they have to him their Creator, should confess that to be most just whatsoever he shall do concerning us and all his creatures, *Jer.* 45.4.
9. That we should refer the use of all things to the glory of God, since that we have received all good things from him.
10. That seeing the works of God were therefore created and placed before our eyes, even for us to behold them, we do not idlely but earnestly, and as much as every mans ability, occasion and vocation permitteth him, contemplate and consider them, and therein celebrate the wisdom, power and goodness of the great Creator.

The Power of God is the very Essence of God; it is an essential Property in God, working and effecting all things in all things, by determining and executing all things that

that he will: And the Providence of God is a joynt-operation of his infinite Wisdom, infinite Juſtice, and infinite Mercy; it is the Eternal, moſt free, unchangeable, moſt juſt, wiſe, and good counſel of God, whereby he worketh all good things, and permitteth alſo evil things to be done, and directeth all things both evil and good, to his own glory and the ſafety of his choſen; yea, it is his Almighty Power every where preſent, whereby he doth uphold and govern the world, with all the creatures therein; ſo that nothing cometh to paſs by Chance, Fortune or Deſtiny, but by his Fatherly Counſel. So that to believe in God the Creator, is to believe that God who hath created all things, and governeth them by his Providence, hath created me and the faithful in the world, to celebrate and ſerve him, and all other things to ſerve for our ſafety: *All things are yours, and you are Chriſts, and Chriſt is Gods.*

Moſt Holy, Juſt, Spiritual Eſſence,
All Power, all Mercy, all Intelligence,
Thou Father of our Savior Chriſt, whereby
Thou daign'ſt thy Faithful ones Paternity
By that moſt Free-grace of Adoption,
Or New-birth of Regeneration.
Thou Almighty Wonderful Creator,
Gracious Preſerver, moſt Wiſe Governor
Of the World, Help my Unbelief; in me
Confirm thy Faith, for I believe in thee.

§.3. *And in Jeſus Chriſt his onely Son, our Lord.*

THe whole Hiſtory of Chriſt may be comprehended in his Divinity, his Humanity, his Office, and his Theanthropeity. Chriſt is very God, *Joh.*1.1. *Mat.*1.23. and very Man, *Gen.*3.15. *Iſa.*7.14. God and Man, and that in one perſon, *Joh.*1.14. *Phil.*2.6,7,9,11. 1 *Tim.*2.5,6. and the Savior of Mankinde, 2 *Cor.*5.18. *Joh.*1.29. 1 *Joh.*2.2. So that in Chriſt are two perfect Natures, whole and diſtinct, and double Properties alſo, and operations natural; but one perſon, ſubſiſting in both theſe Natures, Divine and Humane: for it was requiſite that one and the ſame ſhould be Mediator both by Merit and by Power. Now Chriſt as concerning his perſon hath but one Father and one Mother; a Father as touching his Godhead, a Mother as touching his Manhood; the Virgin *Mary*, of whoſe ſubſtance he was conceived by the power of the Holy Ghoſt, *Gal.*4.4. 1 *Tim.*2.5. So that though each Nature hath its property remaining diſtinct to it ſelf, yet are they ſo joyned, as they make but one perſon in Chriſt, who was whole God, and whole Man; whole God alſo with his body, but not according to his body, God; whole Man alſo with his Godhead, but not according to his Godhead, Man: So alſo whole Adorable with his body, but not according to his body, Adorable; whole Increate alſo with his body, but not according to his body, Increated; whole Formed alſo with his Godhead, but not according to his Godhead, Formed; whole Conſubſtantial with God alſo with his body, but not according to his body, Conſubſtantial; as neither alſo is he according to his Godhead Coeſſential with men; but he is according to the Fleſh Conſubſtantial unto us, exiſting alſo in his Godhead: For when we ſay he is according to the Spirit Conſubſtantial with God, we may not ſay he is according to the Spirit Coeſſential with men: And contrarily, when we affirm him to be according to the Fleſh Conſubſtantial with men, we may not affirm him to be according to the Fleſh Conſubſtantial with God. The diſtinction and unconfoundableneſs of the Nature and Properties of the Word and the Fleſh muſt thus exactly, not with a running eye, but warily be obſerved, that we may avoid the bringing in of a Diviſion of one moſt undivided perſon.

Touching

Touching Christ, in the *Creed* we learn to believe these two things:

1. His Humiliation, whereof there be three degrees:
   1. His Incarnation; not by turning the Godhead into the Nature of Man, but by taking Mans Nature to the Godhead, that so one person might be both God and Man.
   2. His Suffering death on the cross for our sins.
   3. His Destention into Hell, that we might be delivered from Hell and everlasting death.
2. His Exaltation, whereof there are also three degrees:
   1. His Resurrection from death to life, and his Ascension.
   2. His Honor, Power and Authority in Heaven and Earth, together with God the Father, by sitting at his right hand.
   3. His coming at the end of the World, to judge all that shall then be found alive, and all that have dyed since the world began.

Christ
1. In respect of his Divinity, is the Image, not of himself, neither of the Holy Ghost, but of his eternal Father, coeternal, consubstantial and coequal with his Father in Essence, in essential properties and works, and is that person by which the Father doth immediately reveal himself in creating and preserving all things, but chiefly in saving the Elect.
2. In his Humane Nature he is the Image of God, and that of the whole Trinity, because the three Persons together bestowed on Christs Humanity these gifts, Properties and Majesty, which are the Image of God.

To believe in Jesus, is to believe
1. That he is the Savior of Mankinde.
2. That the Son of God, born of the Virgin *Mary*, is this Jesus the Savior, whom God will have us acknowledge, hearken unto, and worship, *Mat.*1.12.
3. That he alone doth fully and perfectly deliver us from the evils of crime and pain.
4. That he is not onely the Savior of other the chosen of God, but mine also.
5. That he is not our Savior by his Merit onely, but also by his efficacy and effectual working.

Christ is called *The first-born*, in four respects; *viz.*
1. According to his Divine Nature, being begotten of the Father before all creatures, and of the same substance with him, *Coloss.*1.15. *Rom.*8.29.
2. According to his Humane Nature, even as he took upon him our flesh, and was born of the Virgin *Mary*, so he was also her first born, *Mat.*1.25. *Luke* 2.15. Not that the blessed Virgin had other after him, but because she had none before him.
3. Because he was the first that rose out of the grave, and made a way for us unto everlasting life, therefore he is called *The first-born from the dead*, Col.1.18.
4. As the first-born was set apart, and then sacrificed unto God; so Christ was seperated from sinners, *Heb.*7.26. as the unspotted Lamb of God, holy and acceptable, and then made a perfect oblation of himself, not for himself, but for the sins of his people, *Heb.*7.27.

Christ is said to be our Lord, in three respects:
1. By right of Redemption, because he hath ransomed us from our sins.
2. By the right of Conquest, for he hath subdued the Devil, who had us in his power, *Heb.*2.15.
3. By the right of Spiritual Marriage, because he is to the Church as the Husband is to the Wife.

So

So likewise Christ is our Head, in three respects:
1. In respect of his perfection, because he is both God and Man; and in gifts, as touching his Humane Nature, exceedeth all creatures, *Col.*2.9.
2. In dignity, order, glory, majesty, power and authority, which in his Humane Nature glorified, he now openly sheweth forth and declareth, *Heb.*1.2. & 3.6.
3. In respect of his Office, for he is over every member of the Church, he ruleth, governeth, quickneth, nourisheth and confirmeth them.

We are also in three respects the members of Christ
1. Because by Faith and the Holy Ghost we are joyned unto him, and also are knit together amongst our selves as the members to the Head, and one with another.
2. Because we are quickned and guided of him, and from him as the Fountain we draw all good things; so that except we continue in him, we have not eternal life in us.
3. Because as in mans body are divers faculties and functions of the members; so are the gifts and functions divers of the members of Christ in the Church.

Jesus is called *Messias*, or *Christ*, or *Annointed*,
1. Because he was appointed of his Father from everlasting the Mediator, that is, the chief Prophet, Priest and King of the Church, *Joh.*7.28.
2. In respect of the gifts of the Holy Ghost, which were poured on him thick, abundantly, and most perfectly, *Joh.*3.34.

The Annointing of Jesus signifieth,
1. The ordaining of the Son of God to the Office of the chief Prophet, Priest, and King of the Church.
2. The especial communicating of the gifts of the Holy Ghost, necessary for this Office.
3. Gods approbation and prospering of this Office, *Isa.*53.10. Now we must not here understand Christs Anointing, as if it were a Typical, Ceremonial or Sacramental Anointing, but real and Spiritual; that is, he received the thing it self, which was prefigured and signified by the Ceremonial Anointing, which was the Holy Ghost, *Psa.*43.97.*Heb.*1.9.

Christ as touching his Office was Anointed of God to be
1. A King; by his Divine Power delivering us from the Tyranny of our Enemies, Devil, Sin, Death.
Making us Subjects to his Kingdom, By the Scepter of his Word.
Ruling us and his whole Church, By the Power of his Spirit.
2. A Prophet; by declaring all the Will of God unto us by his word, giving us the Holy Spirit to understand, consent to, and obey it.
3. A Priest; by making an Atonement, by offering up himself once for all, by offering on the Cross his Body and Blood for us to God the Father, that he might make satisfaction for our sins.

Christs Royal Office is
1. To Rule by his Word and Spirit his Church gathered out of all Nations, from the beginning of the world.
2. To defend and preserve this his Church in this life, against all both inward and outward foes.
3. To make his Church partaker of the blessings of his Kingdom, and to adorn her, being raised up from the dead, with everlasting glory and bliss.
4. To overcome and rule his Enemies by his might and power, and at last to thrust them down into eternal torments.

The

The Office of Christs Prophetical function, for which he is called *The Word*; viz.

1. To open and declare unto men, God and his secret Will, of saving Believers by and for him, shewed unto him immediately of God himself.
2. To refine and purifie the Law and Worship of God from corruptions, *Mat.*5.6,7.
3. To open the Promises of the Gospel concerning himself, to be born, to suffer, and to dye concerning Remission of sins, our Reconciliation unto God, and of Salvation and Everlasting life.
4. At length also assuming and taking to him Humane Nature, to teach us by his voyce the will of God concerning us and towards us, and to confirm this Doctrine of Miracles.
5. Not onely to give Oracles and Prophesies, to open the will of God by Prophets, and to teach and expound it himself; but also to ordain and institute the Ministery of the Word and Sacraments; that is, to call and send Prophets, Apostles, and other Ministers of the Church, and to furnish them with gifts necessary to this Ministery, *Joh.*20.21.
6. To give the Holy Ghost, *Mat.*3.11.
7. To be through his own and others Ministery effectual in the hearts of the hearers; that is, to open and lighten our mindes by his Spirit, that we may understand his voyce, *Luke* 24.45.
8. To effectuate also that which by the efficacy of his Spirit he speaketh in our hearts; that is, to move our will to yield assent and obedience to those things we learn and know, *Eph.*5.25.

The four principal parts of Christs Priesthood:

1. To teach men both outwardly by his voyce and the voyce of his Ministers, and inwardly by the efficacy of his Spirit.
2. To offer himself a Sacrifice and a Ransom, full, sufficient and acceptable unto God for the sins of the world.
3. To make continual Intercession for us to the Father.
4. To apply his Sacrifice unto all those for whom he prayeth.

Again, the distinct parts of Christs Priesthood may be these two:

1. Satisfaction, which consisteth partly in suffering, partly in obedience.
2. Intercession, in that he is become our perpetual and perfect Advocate, that thereby God might be appeased, and we reconciled unto him; the fruit whereof is, that we are
   - Cleansed from the guilt of sin.
   - Redeemed from the wrath of God.
   - Ransomed from the curse of the Law.
   - Justified before God.
   - Delivered from the burthen of Ceremonies.
   - Freed from fear of condemnation.

How the Church of *Rome* doth endeavor to overturn both the Regal, Priestly and Prophetical Office of Christ:

1. His Regal Office, by making the Pope the Head of the Church, and giving him power to make Laws to binde the conscience as Gods Laws do.
2. His Priestly Office, by their Massing Priesthood, wherein they daily offer up an unbloody Sacrifice for the sins of the quick and the dead.
3. His Prophetical Office, by saying the Scriptures are imperfect without Tradition; in giving liberty to the Pope to make new Laws, and to expound the Scriptures, as Supreme Judge. These things they teach, and therefore that Church is not worthy to be counted a Member of Christs Church.

How *Moses* is said to write of *Christ*:

1. Because he recounteth the Promises concerning the *Messias* to come: *In thy seed shall all Nations be blessed*, Gen. 22. 3. *God shall raise you up a Prophet*, Deut. 18. 11. *A Star shall rise out of Jacob*, Numb. 24. 17.
2. He restraineth the Promise concerning the *Messias* unto certain persons, of whom he was to be born; by which afterward the Promise of the *Messias* was more and more renewed and revealed.
3. The whole Levitical Priesthood and ceremonial Worship had a respect, and were referred unto Christ, as the Sacrifices, Immolations, Altars, Temple; yea, the Kingdom also and the Kings were a Type of the Kingdom of Christ.

Christ our Mediator is said to be man perfectly just, fulfilling the Law four ways:

1. By his own Righteousness, performing such perfect obedience as the Law required.
2. By paying sufficient punishment for our sins.
3. By fulfilling the Law in us, by his Spirit, when he regenerateth us by it.
4. By teaching it, and by purging it of errors and corruptions.

Why Intercession for us to the Father, is proper onely to the Son:

1. Because himself living on earth in the time of his flesh, was made a Suppliant and a Sacrifice for us unto the Father.
2. Because he earnestly will, according to both Natures, that the Father for his Sacrifice once accomplished on the Cross, remit unto us our sins, and restore unto us righteousness and life.
3. That the Father looking upon the Sacrifice and will of his onely begotten Son, receiveth all Believers into his grace and favor.

Christ our Mediator is a Reconciler of God and men: Now to Reconcile signifieth,

1. To make Intercession or intreaty for him who offendeth, unto him who is offended.
2. To make Satisfaction for the injury offered.
3. To promise and to bring to pass, that the party who hath offended offend no more; for except this be brought to pass and effectuated, the fruit of the Intercession is lost.
4. To bring them to an Atonement and Agreement, who were before at enmity.

(The Office of a Mediator being to deal with both parties, both the offended & the offender) with God the party offended, our Mediator had necessarily to do these things, *viz.*

1. To make Intercession for us, and to crave pardon of him for our faults.
2. To offer himself for to satisfie.
3. To satisfie indeed the Justice of God, by suffering for our sins punishment sufficient, though Temporal.
4. To crave and obtain of God, that he would accept of this satisfaction as a price of sufficient worthiness, for which he would account us children, pardoning our sins.
5. To be our Surety, that at length we will leave off to offend him by our sins; without this Suretiship, Intercession findeth no place with men, much less with God.

With us the parties offending, our Mediator doth these things,

1. He is the Messenger or Ambassador of God the Father to us, to shew or open this Decree of the Father, That he doth present himself to make satisfaction for us, and that God will for this satisfaction pardon us, and receive us into favor.
2. He doth perform this satisfaction, by pouring out of his own blood.
3. He doth impute and apply that satisfaction unto us.
4. He doth cause us, by giving his holy Spirit unto us, to acknowledge this so great a benefit, and to embrace, and not reject it.
5. He doth by the same Spirit cause us to leave off to sin, and begin to

be conformable to Gods Law; that is, he doth regenerate us, and reſtore the loſt Image of God in us.

6. He preſerves, maintains and ſhields us in this Reconcilement, againſt the Devil and all our Enemies, yea againſt our own ſelves, leſt we revolt again.

7. He glorifies us, being riſen again from the dead, and ſo perfects our Salvation.

It was neceſſary that our Mediator ſhould be true Man, for theſe Reaſons:
1. Becauſe it was Man that ſinned.
2. That he might ſuffer death.
3. That he might help and relieve our infirmities.
4. That he might be our Brother and our Head, and we his Members, *Heb.*2.14.
5. Becauſe of Gods Juſtice and Truth.

It was requiſite that our Mediator ſhould be true God, for theſe Reaſons:
1. That he might be able to ſuſtain the infinite wrath of God, or grievouſneſs of puniſhment, which ſhould be temporal, yet equivalent to eternal pains.
2. That his puniſhment might be a ſufficient and full worthy Merit and Ranſom, for the purging of the ſins even of the whole world, and for the repairing of that righteouſneſs and glory which they had loſt.
3. That he may reſtore by his forcible operation and power, the Image of God in us.
4. That he ſhould make known unto us the Secret Will of God concerning the receiving of Mankinde again into favor, *Joh.*1.18.
5. That he might give the Holy Ghoſt, by whom he might beſtow on us, maintain and perfect in us the Benefits purchaſed by his death; as Remiſſion of Sins, Righteouſneſs, New-obedience, and life everlaſting, *Joh.*15.26.

Meer man, or any creatures, could not have wrought out our delivery, for theſe Reaſons:
1. Becauſe the Juſtice of God doth not puniſh in other creatures that which man hath committed.
2. No creature could ſuſtain temporal puniſhment equivalent to eternal.
3. He who is himſelf defiled with ſin, cannot ſatisfie for others.
4. Becauſe the puniſhment of a meer creature, would not be a price of ſufficient worthineſs and value for our delivery.
5. Becauſe the delivery of man is wrought after a ſort alſo by Regeneration.

The Benefits of the Mediator; *viz.*
1. Our wiſdom,
- 1. Becauſe he is the matter or ſubject of our wiſdom, 1 *Cor.*2.2.
- 2. Becauſe he is the Cauſe or Author of it, and that three ways:
  1. Becauſe he hath brought out of the Boſom of the Father, the Doctrine of our Redemption.
  2. Becauſe he hath ordained, and doth preſerve the Miniſtery of the Word.
  3. Becauſe he is forcible and effectual in the hearts of the choſen, making them yield their aſſent to the Word or Doctrine.

2. Our Righteouſneſs; that is, our Juſtifier, for in him our Righteouſneſs is as in the ſubject.

3. Our Sanctification, becauſe he doth Regenerate us by his holy Spirit.

4. Our Redemption, becauſe he finally delivereth us.

The Theanthropeity of Jeſus is of this fourfold uſe; *viz.*
1. That as often as this Name comes in our mindes, we may think our ſelves without Jeſus to be a people utterly loſt.
2. That we may be admoniſhed to ſeek Salvation from him alone, for Jeſus is the onely Son of God.

3. That we may oppoſe this Name to Deſpair, to the greatneſs of ſin, to our own unworthineſs, and to the power of the Devil.
4. That we may know that in this Name is compendiouſly contained the whole Goſpel.

The duties to be performed by us, to ſhew our faith in Jeſus Chriſt:

1. A thankful admiration of this unſpeakable favor of God, in giving Chriſt unto us.
2. An humbling of our ſelves to ſeek the good one of another, as Chriſt did for ours.
3. To be lifted up in heart to heaven, where our Nature ſits at the right hand of God.
4. To yield all due reverence to this Lord and gracious Jeſus of ours.

There is but one Mediator, 1 *Tim.*2.6. and the Reaſon is, Becauſe the Son onely is Mediator, and can perform the Office of the Mediator; and there is but one onely natural Son of God, therefore the Papiſts will one day ſadly finde themſelves miſtaken: And this Chriſt our Mediator, is a Pacifier and Reconciler of God and Men, as well by merit and deſert, as alſo by efficacy and forcible operation; that is, a middle perſon between God offended and angry with and for ſin, and mankinde offending and ſubject to the wrath of God; To reconcile men unto God, reſtoring them into favor, cauſing men to love God, and God men, and that by making intreaty and ſatisfaction to Gods Juſtice for them, and applying forcibly and effectually unto them his Satisfaction or Merit; Regenerating them, that they may ceaſe from ſinning, and hearing their groans and petitions when they call upon him. And it was neceſſary that our Mediator and Deliverer ſhould be ſuch a one as was very Man, and that perfectly juſt too, becauſe the Juſtice of God requireth, that the ſame Humane Nature which hath ſinned, do it ſelf likewiſe make recompence for ſin; and, becauſe he that is himſelf a ſinner, cannot make recompence for others, 1 *Pet.*3.18. And that he ſhould be alſo very God, that he might by the power of his Godhead ſuſtain in his fleſh the burthen of Gods wrath, *Iſa.*53.3. and might recover and reſtore unto us that Righteouſneſs and life which we loſt, 1 *Joh.*1.2.

You that Believe in Merits of your own,
And Sacrifice unto the God Unknown;
That think a Pardon ſent from Rome *can make*
A Sin no Sin, even for Saint Peters *ſake;*
That do believe in Antichriſt, and hope
To finde or make a Savior of the Pope;
Fall down before your Dagon: *But let all*
That profeſs one Faith Apoſtolical,
Believe in God, and by one Faith accord
In Jeſus Chriſt his onely Son, our Lord.

§.4. *Who was conceived by the Holy Ghoſt, Born of the Virgin* Mary.

CHriſts fleſh was conceived by the Holy Ghoſt, not that he transfuſed or paſſed his ſubſtance into the fleſh begotten, but becauſe in miraculous ſort he formed in the Virgins womb of her ſubſtance the body of Chriſt; ſo that it ſhould not be contaminated or polluted with Original ſin: for he could not be conceived in ſuch ſort by the Holy Ghoſt, that his fleſh ſhould iſſue from the Spirits ſubſtance. And this bleſſed Virgin, deſcended of the Linage of *David*, to anſwer to the Divine Oracles,

as also for that our Faith might be the more confirmed to believe he was the very *Messias* promised to descend from the loyns of *Abraham* and *David*. And in that this happned in the Reign of *Augustus*, very observable is the completion of the Divine Oracles, and justly to be condemned the blindeness of the Jews: Nor less deceived are they which hold the Virgin *Mary* to have been conceived without Original sin, contrary to the tenor of the Scriptures, and her own confession, who acknowledged her self to have needed a Savior, *Luke* 1.47. for she was born after the common course of the Nature of man; and what need was there that Christ Jesus should be conceived by the Holy Ghost, if he might have a pure conception free from Original sin without it? Neither is it necessary to Salvation, to believe it as an Article of Faith, That *Mary* the Mother of Christ lived always a Virgin.

In the Humanity of Christ, six things are principally considerable; *viz.*
1. His Conception and Nativity.
2. His Death and Passion.
3. His Burial and Descension into Hell.
4. His Resurrection.
5. His Ascension into Heaven, and his sitting there at the right hand of the Father.
6. His coming again to Judgement.

Touching the conception or Nativity of Christ, these six things are to be observed:
1. That the News thereof was brought by an Angel.
2. That he was conceived by the Holy Ghost; that is, by the power and vertue of it.
3. That he was Born of a Virgin.
4. That the Mother of our Lord was espoused to a man.
5. That the blessed Virgin was of the Linage of *David*.
6. That he was born in the time of the Reign of *Augustus*.

In the Angels Annunciation observe these three things:
1. The Salutation, which declared the free love of God to the Virgin.
2. The delivery of the Message, That of her should be born the Son of God.
3. That she should be overshadowed by the Divine Power of the Holy Ghost.

Christs conception by the Holy Ghost, signifieth three things; *viz.*
1. That the mass of his Humane Nature was created or formed in the womb of the Virgin, miraculously and beside the order of things disposed of God in Nature, by the immediate operation of the Holy Ghost, without the substance of man.
2. That the Holy Ghost did in the same moment, and by the same operation, cleanse this mass, and from the very point of the conception sanctifie it; that is, he caused that Original sin should not issue into it.
3. The Union of the Humane Nature with the Word, or the uniting of his flesh unto his Godhead.

Christ was conceived by the holy Ghost, for these Reasons:
1. Lest being born of flesh he should not be clean.
2. That he might be a pure Sacrifice and sufficient Ransom for our Redemption, 2 *Cor.* 5.12.
3. That being pure and holy, he might purifie us of all sin, that he might also sanctifie us by his sanctity and holiness.
4. That we may know he spake the very will of his Father, that whatsoever this Son speaketh, is the will of God and the Truth.

Christ was born of the Virgins substance, chiefly for these Reasons:
1. That we may know Christ our Mediator to be the true seed of *David*.
2. That the Propheties might be fulfilled, *Gen.* 3. & 49. *Isa.* 7. That it may certainly appear unto us, That this Jesus, born of the Virgin, is that *Messias* promised to the Fathers.
3. That this Christs birth of a Virgin, might be a Testimony that he

he is pure and without sin, sanctified in the womb of the Virgin, by the vertue of the Holy Ghost.

4. That it might be a sign or figure of our Spiritual Regeneration, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God, *Joh.*1.13.

For what Reasons the Mother of our Lord was espoused to a man:

1. That hence the honor of marriage might be commended unto us.
2. That the chastity and good name of the Virgin might be provided for.
3. That *Joseph* might be as a Guardian to the Virgin, as a Fosterfather to the childe.
4. Lest the blasphemous enemies should say, That the Christ of the Christians was unlawfully born.

To believe in the Son of God, conceived by the Holy Ghost, is to believe

1. That he was made man after a marvellous maner, and that he was made one Christ of a Divine and Humane Nature.
2. That he being so holily conceived and born, doth purchase for us the right and power to be the Sons of God.

In this Article of the Creed we believe,

1. That there be two Natures in Christ our Mediator, that in one and the same Christ are Properties diverse and contrary, Divine and Humane, Finite and Infinite, Passible and Impassible, and such like. For the proof of his Divine Nature, or that the Eternal Son, called *The Word*, is another Nature from the Flesh taken, and a subsistence even before the Flesh born of the Virgin, reade *Joh.*1.14. *Heb.*2.14,16. 1 *Joh.*4.2. who being in the form of God, took on him the form of a Servant, *Phil.*2.6. *In the Beginning was the Word, and the Word was with God, and that Word was God,* Joh.1.1. Many other are the quotations of Scripture, to prove his Divine Nature; as *Psal.*2.7. *Acts* 13.33. *Heb.*1.5. *Joh.*17.3. *Matth.*1.23. *Heb.*1.3. *Joh.*2.19. 1 *Tim.*3.16. *Joh.*6.51. 1 *Pet.*3.19. as also his Humane Nature, *Rom.*1.3. & 9.5. *Luke* 1.31. *Heb.*2.11. *Luke* 1.42. & 2.7. *Gal.*4.4. & 3.16. *Heb.*2.16. *Mat.*26.38. *Luke* 2.52. *Joh.*10.18. *Luke* 23.46. 1 *Cor.*15.21. *Eph.*5.30. & 4.12,16. *Joh.*5.56. *Rom.*8.11. *Gen.*3.15. & 49.10. *Isa.*7.14. *Matth.*10.18,23. *Luke* 1.27,31,34. & 2.40. *Mat.*4.2. *Joh.*4.7. & 19.41. *Mark* 4.38. *Mat.*27.50. *Mark* 15.37. *Luke* 23.46. *Joh.*19.30,33.

2. That these two Natures make but one person in Christ; or that in Christ are two perfect Natures, whole and distinct, and double properties also, and operations natural, but one person; for it was requisite that one and the same should be Mediator both by Merit and by Power: But they who make two persons, make also two Christs, with *Nestorius*, the one a Man passive, and crucified, the other God, not crucified, and onely assisting the Man Christ by his Grace. But this Heresie hath been long since confuted and condemned. And that the Divine and Humane Natures of Christ are united in one person, accordeth with the holy Scripture, *Joh.*1.14. *Mat.*3.17. *Eph.*4.10. 1 *Tim.*2.5,6. for his Humane Nature was at once both formed and assumed of the Word into unity of person, and made proper unto the Word; before or without which assumption or personal union, it neither was, nor had been, nor should be.

Some Hereticks of old have proudly said,
That of the substance of the blessed Maid
Christs flesh ne're formed was, but that 'twas brought
Down from Heav'n into her Womb; others thought
He had not true and real flesh indeed,
But in appearance onely. Be't our Creed
To believe he was true God, true Man; one
Onely natural Son of God alone;
Two Natures, whole, perfect, distinct, to be
One undivided personality.

§.5. *Suffered*

§. 5. Suffered under Pontius Pilate, was Crucified, Dead and Buried: He descended into Hell.

THis *Pontius Pilate* was a Heathen Judge, set over the Province of the *Jews* by the *Roman* Emperor, under whose Government Christ began to execute his office for which he was sent, and continuing therein, and working Miracles, was spitefully entreated of the wicked *Jews* for the space of three years and upward, then villanously betrayed by one of his Disciples, apprehended, abused and crucified, being full Thirty three years of Age and upward; though his certain Age is not infallibly set down by any.

Dead] that is, On the Cross he gave up the ghost, was after pierced to the very heart, so that water and blood came out; and being found certainly dead, he had not his legs broken as theirs were who had been crucified with him. *And Buried*] that is, for the more certainty that his Spirit was departed out of his body, and as for the confirmation of his death, so for the mystery of our not onely death, but burial unto sin figured thereby, he was taken down from the Cross, and laid in the Grave or Sepulchre. Now it is one thing to believe that Christ suffered, another to believe in Christ which suffered; for that is onely to have an Historical Faith of Christs Passion, without reposing any confidence therein: but this is to believe not onely that Christ suffered, but also to repose and place our trust and confidence in Christs Suffering and Passion.

For the right apprehension of the suffering of Christ being God-Man, know, That the Deity simply considered in it self and by it self, could not dye; but that person which was God, both could and did dye: For the Son of God assuming an Humane Nature unto the Unity of his Divine Nature, and uniting them together without confusion, alteration, distraction, separation, in one person, that which is done by the one Nature, is done by the person; in which respect the Scripture often attributeth the Suffering of Christ to the other Nature, 1 *Cor.* 2. 8. *Acts* 20. 28. And though the Divine Nature of Christ suffered not, yet did it support the Humane Nature, and added dignity, worth and efficacy to the suffering of that Nature; yea, it had also proper and peculiar works, as to Sanctifie his Humane Nature, to take away our sins, to reconcile us to God, and the like. And this must be cautiously observed by us for a Rule, That Christ is not dead for us, except we be dead to sin; neither is he risen again for us, except we be risen again to newness of life. And take this for a most sure Principle, That we are not Redeemed, except we be Sanctified; for he did not Redeem us from sin, that we should commit it afresh and serve it again. It is one thing to know that Christ dyed, another thing that he dyed for us; and it is one thing to discourse passionately of his death, another to feel the operation thereof within us: Labor therefore to be so affected therewith, as that it may effectually prove thy death unto sin.

Christ descended into Hell for us, when after the very time of his Passion, he continued for a time in the state of the Dead, and was under the power of the Grave. This Article of Christs Descension into Hell, is to be understood of the Grave, not of his Souls going down locally into the place of the Damned, not onely of those inexpressible, yea unconceiveable torments which he suffered in his Soul under the eclipse of Gods favor, yea under the fearful wrath of God, which though in respect of us was to be eternal, in him was made temporary, having end, because himself is Eternal and Infinite: So that to believe in Jesus Christ which descended into Hell, is to believe that Christ was for a time in the state of the Dead, and held under the power of the Grave.

To

To believe in Christ which suffered, is to believe,
1. That Christ from the very moment of his conception sustained calamities and miseries of all sorts for my sake.
2. That at that his last time he suffered all the most bitter torments both of body and soul for my sake.
3. That he felt the horrible and dreadful wrath of God, whereby to make recompence for mine and others sins, and to appease his wrath against Mankinde.

Mention is made of *Pilate* in Christs Passion, for these Reasons:
1. Because Christ would receive from the Judge himself a Testimony of his Innocency.
2. Because it was requisite he should be solemnly condemned, that all the world might know, that he, though innocent, was condemned.
3. That we might be advertised of the fulfilling of the Prophesie, *Gen.* 49.10. *The Scepter shall not depart from Judah, &c.*
4. For that his innocency might appear, he was not to be privily taken away by the Jews, nor to be drawn to death by tumult or disorderly.

In the sufferings, Death & Passion of Christ, these things are specially to be considered:
1. The History it self of Christs Passion, agreeing with Gods Sacred Oracles and Prophesies.
2. The cause of his Sufferings.
3. The fruit or effects of Christs Passion.
4. His example, that we are also to enter into eternal life and heavenly glory, by death, as did Christ.
5. The due Meditation in the whole.

The History of Christs passion runs thus:
1. They apprehend him as they would a Varlet that had done some outrage, coming unto him with swords and staves in the night time.
2. They carry him first to one High Priest, then to another, then to *Pilate*, then to *Herod*, and back again to *Pilate*; amongst whom he is mocked, laughed at, scornfully intreated, and buffeted, questioned withal, spitted on, and crowned with Thorns.
3. They compel him to carry his heavy Cross, till he nigh fainted under the burthen, being without all pity and compassion towards him.
4. Though they could not charge him justly with any fault at all worthy the least punishment, insomuch as *Pilate* that Heathen Judge would have acquitted him; yet they cryed out, *Crucifie him, Crucifie him*, and had rather one *Barabbas* a Traytor and a Murtherer should be released then he.
5. They hung him up between two Thieves; the most harmless and innocent man in the world, is numbred amongst the wicked and evil doers.
6. Not content to pierce his hands and feet with nails, by fastning him to the Cross, but like hard-hearted wretches, they gave him vinegar mingled with gall to drink in his great heat and thirst, and upbraided him with scoffs when he was on departure.
7. Not astonished at the wonderful darkness, The renting of the Temples vail, The opening of Graves, The coming forth of the Dead; their malice expired not with him, but even after he was dead, they pierced him with a spear even to the heart, *Joh.* 19.34.

In the cause of Christs Death and Passion, consider these four:
1. The object moving; that is, Mans Misery, and the Devils Tyranny.
2. The efficient cause:
   1. Impellent Internal, being the love of God towards his creatures.
   2. The Obedient, which was the very Son of God obedient to his Father.
   3. The Instrumental, as the Devil, the Scribes, Pharisees, and the rest.

3. The

3. The Formal cause, being the Passion it self historized by the Evangelists.

4. The Final cause:
1. That God might be glorified for his Justice and Mercy.
2. That Salvation might be purchased for Man, who was lost by reason of sin.
3. That Christ might destroy the works of the Devil, 1 *Joh.* 3.

The fruit or effect of Christs Death, is twofold,
1. General: Christ by his Passion conquered
- The Devil, whom he hath bound.
- Hell, which he hath spoiled.
- Death, which he overcame.
- The World, which he despised.
- The Punishment, which he hath suffered.
- Heaven, which he hath opened.

2. Special:
1. Obedience is performed to God.
2. The Devil is vanquished.
3. Man is freed from sin, and justified.
4. An Equalification of Jew and Gentile.
5. Death is disannulled.

The Meditation of our Saviors Passion, consists chiefly in these six particulars; *viz.*
1. How great was the Wrath of God for sin, which could not be appeased, but by the death of his onely begotten Son.
2. How infinite was the Mercy of God the Father, who would rather his Son should undergo the most ignominious death, then that Man his creature should perish.
3. How unconceiveable was the Love of the Son of God, who for Mans sake took upon himself the wrath of his Father.
4. We must apply the Merit of Christs Passion to our selves by faith, his Obedience being made our Righteousness, whereby through faith we appear to God, not as sinners, but justified.
5. What the Lot of the Righteous is in this world, who must suffer with him, that they may be glorified with him, *Rom.* 6.
6. That our future life may be formed into a better mould, *Rom.* 6. being dead unto sin, by the power and efficacy of his death.

The Reasons why Christ suffered so ignominious a death:
1. That we might know the curse due for our sins to have layen upon him, and so should be stirred up to the greater thankfulness, considering how detestable a thing sin is, that it should call for so ignominious a death.
2. That it might be an exasperating of the punishment, and so we so much the more confirmed in a true faith.
3. That the Truth might answer to the Types and Figures, and so we might know that they are all fulfilled in Christ.

The causes of Christs Burial; *viz.*
1. That we might know that he was dead indeed.
2. That the last part of his Humiliation, whereby he did debase himself for our sakes, might be accomplished.
3. A certain Type was thereby to be fulfilled; it was foretold by the Type of *Jonas*.
4. He would be Buried, that we might not be afraid of the grave, but might know that our Head, Christ Jesus, had laid open the way unto us by Death and the Grave, to celestial Glory.
5. That we might know how we are indeed delivered from death; for in his Death, a testimony and record whereof is his Burial, consisteth our Salvation.
6. That it might be manifest, That he was able indeed to rise again, and that his Resurrection was not imaginary, but the real and true Resurrection of a reviving corps.
7. That we being Spiritually dead, that is, to sin, might rest from sin.

The duties required of us, to set forth our Faith in Christ crucified, are these, *viz.*

1. Godly sorrow in bewailing our sins, the onely cause of these great sufferings of our dear Savior.
2. The mortification of our fleshly members and sinful concupiscences, and that for three special causes:
   1. By continuing in sin, we make our selves accessary's of Christs death.
   2. Because all such as unto whom Christs death is effectual to do away their sins, are conformable unto him in his Death and Burial.
   3. Because no man following the trade of sin, can be Christs Disciple.
3. Patience, and joy in suffering any thing for Christs sake and the Gospel, and that chiefly for two causes:
   1. By suffering we are made like unto him, *Mat.*10.25.
   2. Because in suffering for his Truth, he doth grace us, forasmuch as he doth take us for his Martyrs and Witnesses.
4. To remain unterrified with the pangs and approaching of death unto us, because Christ in dying overcame death, and took away the sting thereof.
5. For this infinite love of Christ toward us, to love him most earnestly again, and all his members, the Faithful, for his sake.

That Christ descended into Hell, all sound Christians acknowledge; but in the interpretation of this Article, there is not that consent as were to be wished: For the dissent of Opinions touching the same, they may be all comprised in these; *viz.*

1. Some hold the words (*He descended into Hell*) meerly literally; that is, into the place of the damned, or some lower place thereabout: They which understand it of the place of the damned, say, That he went thither to triumph over all the damned ghosts and devils, as a most glorious Conqueror both of Death and Hell, the most powerful Enemies; or that as God onely and not Man, he descended powerfully and effectually, but not personally, into Hell; and that the Deity exhibited it self, as it were present in the infernal parts, to the terror of the Devil and other damned Spirits. They which understand it of some place thereabout, say, That he went thither, and that by a local descension (as the Papists affirm) to deliver the Fathers and Patriarchs, that were detained, as they dream, for their Original sin in *Limbo*. The grounds pretended for both, are alleaged out of *Eph.*4.9. 1 *Pet.*3.19. *Psal.*16.10. *Acts* 2.25. But they that stand for *Limbo*, alleage *Heb.*9.8. & 11.39.
2. Others hold them literally, but expound ἅδης the Grave, saying, That he dyed, and was buried; that is, anointed to the Burial, and descended into the Sepulchre.
3. Others interpreting ἅδης the Grave, make the descent figurative, thus; *He descended into Hell*; that is, remained in the grave until the third day: these suppose he descended into Hell as Man onely; and that, as some think, in Body onely, as when death as it were prevailed over him lying in the grave; as others deem, in Soul onely, when he went unto the place of the Reprobate, to the encreasing of their torments.
4. Others interpret it as an *Idiom* or phrase peculiar to the Greeks κατελθὼν εἰς ἅδ., *He descended into Hell*; that is, was in the state of the dead, for thus the Greeks were wont to speak of a man departed, whether good or bad. This Opinion takes best.
5. Others hold it to be meerly figuratively spoken, That Christ descended into Hell, as God and Man in one person, That in Body and Soul he went as it were into Hell, when upon the Cross and elsewhere he suffered the terrors and torments prophesied of, *Isa.*53,6,10. *Psal.* 116.2. and mentioned *Mat.*26.38. or 27.46. *Luke* 22.42. when he suffered the torments of Hell, *viz.* The anger of God against the sins of all the Elect, poured forth upon his Soul, driving him into that bloody

bloody Agony in the Garden, and making him on the Croſs cry out, *My God, my God, why haſt thou forſaken me?* This Opinion takes with many. Now of all theſe, that which ſtands for *Limbo* muſt not remain unexpunged, as by reaſon of ſundry poſitive Reaſons of Scripture to the contrary, ſo alſo in regard of the impertinency of the places alleaged.

How Chriſts temporal puniſhment is ſaid to be equivalent to eternal:

1. In reſpect of the worthineſs of the perſon, for it was the onely begotten natural Son of God that did ſuffer.
2. For the grievouſneſs of the puniſhment, becauſe he ſuſtained the torments and ſenſe of the wrath of God, and the horror of death for the whole world, *Pſal.*118.5. Hence it was that Chriſt ſo trembled at his death, when many Martyrs have entertained an ordinary death without it.

The uſe of this Doctrine of Chriſts Paſſion, teacheth us, That ſin is moſt of all to be eſchewed by us, which could not be expiated but by the death of the Son of God; That we ought to be thankful for this his ſo great a benefit of unſpeakable grace and favor beſtowed on us, and that all our ſins, how many, how great, and how grievous ſoever they be, are expiated and done away by the death alone of Chriſt: Yet know, That whereas it is frequently affirmed in Scripture, That Chriſt dyed for all, it is not meant generally for every particular perſon, but reſtrictively for all ſorts of people, that is, for Believers of all ſorts, both of Jews and Gentiles.

Behold the Son of God, come from the Womb
Unto the Croſs, to drop into the Tomb:
He that is Life Eternal, the Moſt High
And Mighty Lord of Life, vouchſafes to dye:
He that fills Heaven and Earth, is pleas'd to have
His lodging in a Cradle and a Grave.
Blinde Jews! before your Day was turn'd to Night
At Noon, ye could not ſee for too much light.
Gentiles, believe; or know this for no news,
Your Sins will prove new Crucifying Jews.

§. 6. *The third day he roſe again from the Dead; He aſcended into Heaven, and there he ſitteth at the right hand of God.*

TO believe in Chriſt riſen from the dead, is to believe that he ſhook off death from himſelf, quickned his dead body, reunited his body unto his ſoul, reſtored unto himſelf a bleſſed, celeſtial and glorious life, and that by his own proper power. And I alſo believe, That he therefore roſe again from the dead, that he might make us partakers of his Righteouſneſs, Sanctification and Glorification, which he hath purchaſed for us by his merit. This is that Holy One, of whom *David* propheſied, that *He ſhould not ſee corruption*, Pſal.16.10. who but a little before his death told his Diſciples himſelf, that *The third day he would riſe again*, Mark 9.31. & 10.34. The accompliſhment of which Truth, ſtands on ſacred Record, both by his appearing (after that he was riſen from death to life) to *Mary Magdalen*, Joh.20.14. to divers women, *Mat.*28.9. to two, *Luke* 24.13,15. to ten, *Joh.*20.19. to all the Diſciples, to more then five hundred at once, 1 *Cor.*15.6. to ſundry perſons by the ſpace of forty days together, *Acts* 1.3. and by the teſtimony alſo of the Apoſtles, *Peter*,

Acts 1.22. and *Paul*, *Acts* 17.2,3. So that whoever is a perverse Sadduce to this Truth, strikes at the very Root of the Christian Religion.

He ascended into Heaven] that is, he being revived from the dead (his soul coming again into his body) walking here a while upon the Earth for the space of forty days, eating and drinking sometimes with his Disciples, not for any need of sustenance, but for the more assurance of his Resurrection, and offering his body to be felt and handled, comforting and instructing them, and then in the open sight of them all, he went up body and soul into the Heavens, they looking and marvelling at it. This was foretold by *David*, *Psal.*68.18. and by Christ himself, *John* 14.2. & 20.17. was prefigured in *Enoch*, *Gen.*5.24. and in *Elias*, 2 *Kings* 2. and witnessed, *Acts* 1.22. *Eph.*4.10. so that Christs Ascension is a local, true, real, and visible Ascension, Translation, or removing of Christs body from Earth into Heaven, which is above all visible Heavens, to Gods right hand, where he now is, and whence he shall come to Judgement, *Acts* 1.11. This his Ascension must be understood of his Humanity onely, for his Divinity was always in Heaven.

And there he sitteth at Gods right hand] that is, he is a person equal to God in Power and Glory, by whom the Father worketh immediately; or to sit at Gods right hand, is to raign in equal Power and Glory with the Father: for Christ doth all things likewise as doth the Father, and is endued with the same Power with the Father, which also he exerciseth: He is that person Omnipotent, by which the Father governeth all things immediately; but especially by which he defendeth the Church against her Enemies; and this indeed is the proper meaning of Christs session at the right hand of the Father.

How Christ rose again:
1. He rose by his own power, even by his Godhead, *John* 2.19.
2. He being truly God and Man, rose according to that Nature, according to which he suffered, *Luke* 24.39.
3. He did rise truly and indeed, so that his soul did truly and indeed return into his body.
4. He rose the third day, as it was foreshadowed in *Jonas*.

Why Christ rose again:
1. In respect of the Prophesies which were uttered of him, *Psal.* 16. 10. *Mat.*17.23.
2. He rose for his Fathers and his own Glory, *Rom.*1.4.
3. For the worthiness and power of the person that rose, being Author of life it self.
4. In respect of the Office of the person which rose, his Meadiatorship.
5. He rose for us, and that in three respects:
   1. For our Justification, *Rom.*4.25.
   2. For our Regeneration.
   3. For our Salvation and Glorification.

In the Resurrection of Christ, observe these 2 things; *viz.*
1. His victory and triumph over Death and Hell:
   1. He declareth himself to be very God, rising again by his Divine Power.
   2. By his Resurrection he subjecteth to himself all things, both in Heaven and Earth.
   3. He manifested himself to be that blessed Seed, that had broken the Head of the Serpent; that is, had overcome the Kingdom of Satan.
2. The fruit and benefit which accrews unto us by it; *viz.*
   1. Thereby we know him to be the *Messias*, in whom the Prophesies were fulfilled.
   2. We are confirmed and warranted by Christs Resurrection:
      1. Of his Merit, that he hath fully and perfectly satisfied for our sins.
      2. Of the application of his Benefits, which could not have been bestowed, if he had not risen.
   3. The Gift whereby we are justified; he vanquished Death, that he might make us partakers of that Righteousness

teousness which he had gotten us by his death, 1 *Cor.*15.16. *Rom.*4.25.
4. The Gift of the Holy Ghost, by whom Christ regenerateth us, and giveth us eternal life.
5. The Vertue which is conveyed into all Believers, enabling them to rise from sin.
6. A President or Seal of newness of life; we are also stirred up by his power to a new life, *Rom.*6.4.
7. Our continued Preservation by his perpetual and applyed Righteousness.
8. The Resurrection of our Head, Christ, is a cause and pledge unto us of our glorious Resurrection, 1 *Cor.*15.12. *Rom.*8.11.
9. The consummation and perfecting of all his benefits, and the final glorifying of his Church.

For what causes the Resurrection of our Bodies is the fruit of Christs Resurrection:

1. Because Christ is our Head, and we his Members.
2. Because he hath abolished our sin, the cause of death.
3. Because as the first *Adam* received blessings for all, and lost them all; so the second *Adam* received gifts for others, and communicates them with us.
4. Because the same Spirit dwelleth in us, which is in Christ, *Rom.*8.11.
5. Because Christ is Man, for by Man came the Resurrection, 1 *Cor.*15.21. But here take notice, That there are other causes for which the wicked shall rise again, even the just Judgement of God, whereby he hath appointed them to eternal pains: for the same thing may have more effects and diverse causes, as it relates to several respects.

The Duties arising from our Faith in Christ, touching his Resurrection:

1. To live as those that be at peace with God; for as he dyed for our sins, so he rose again for our Justification, *Rom.*5.25. and being justified by faith, we have peace with God, *Rom.*5.1.
2. To rise up to newness of life: The Signs of which spiritual life, are chiefly these four; *viz.*
   1. An heavenly minde, *Col.*3.1.
   2. An holy and innocent life, *Ephes.* 4.24.
   3. Greater joy in the Grace of God through Jesus Christ, then in any thing either of pleasure or profit in this world, *Phil.*3.8.
   4. Growth and encrease in Sanctification, 1 *Pet.*3.18.

In Christs Ascension, and sitting at the right hand of the Father, consider these three things; *viz.*

1. His Command to his Apostles at his Ascension, whereby the glad tidings of his Resurrection and Ascension was not to be confined within *Judea*.
2. The Consequents thereof:
   1. He opened for us a way to heaven, before shut up by our sins.
   2. Being now gone into Heaven, is yet present with us, even to the end of the world.
   3. We have an advocate with the Father.
   4. That now sitting at the right hand of the Father, he hath so established his Kingdom, as the Gates of Hell in vain oppose it.
3. The Use hereof, That we being conversant here upon Earth, should have our conversation in Heaven, whence we expect the return of our Judge.

Why

Why Christ ascended; *viz.*
- 1. For his own and his Fathers glory:
  - 1. For he was to have a celestial Kingdom, *Eph.*4.10.
  - 2. It was meet that the Head should be glorified with excellency of gifts above all the blessed, as being Members of that Head.
- 2. In respect of us:
  - 1. That he might gloriously make Intercession for us by his vertue, efficacy and will.
  - 2. That we might also ascend, and be assured of our Ascension, *John* 14.2.
  - 3. That he might send the Holy Ghost, and by him gather comfort, and defend his Church from the Devil and all her Enemies, unto the worlds end, *John* 16.7.

The benefit we receive by Christs Ascension; *viz.*
- 1. He maketh Intercession to his Father in Heaven for us, 1 *John* 2.1,2. And this his Intercession signifieth,
  - 1. The perpetual vertue and strength of Christs Sacrifice.
  - 2. Both wills in Christ, both Humane and Divine, propitious and favorable to us, whereby he will that for his Sacrifice we be received of his Father.
  - 3. The Assent of his Father, approving this his Sons will, and accepting the value of of his Sacrifice as our sins Ransom.
- 2. Our Glorification or Ascension: for seeing Christ our Head is ascended, we are certain that we also shall ascend into Heaven, as being his Members, having a sure pledge, that he who is our Head will lift up us his Members, *John* 14.2.
- 3. He sendeth us his Spirit, in stead of a pledge between him and us, *John* 14.16.
- 4. It is a Testimony,
  - 1. That our sins are fully pardoned us who do believe.
  - 2. That Christ is indeed Conqueror of Death, Sin and the Devil.
  - 3. That we shall never be left destitute of comfort.
  - 4. That Christ will for ever defend us.

What the right hand of God signifieth:
- 1. The Omnipotency or exceeding vertue of God.
- 2. Perfect Glory, perfect Dignity, and full Divine Majesty.

What is meant by Christs session at the right hand of the Father;
- 1. The perfection of Christs Divine Nature; that is, the equality of the Word with the Father, which he did not receive, but ever had.
- 2. The perfection of Christs Humane Nature, which compriseth,
  - 1. The personal union of the Humane Nature with the Word: *For in him dwelleth all the fulness of the Godhead bodily*, Col.2.9.
  - 2. The Collation or bestowing of gifts on him far greater and more in number then are bestowed on all Men and Angels.
- 3. The perfection or excellency of the Office of the Mediator; that is, the Prophetical, Priestly and Royal Function, which Christ now, as the glorified Head of his Church, doth in his Humane Nature gloriously exercise in Heaven.
- 4. The perfection of Christs honor; that is, the Adoration, Worship and Reverence, which is yielded unto him both of Men and Angels, *Heb.*1.6.

The benefits we receive by Christs sitting at the Fathers right hand, are all the benefits of the Kingdom and Priesthood of Christ glorified:
- 1. His Intercession for us.
- 2. The gathering, governing and guarding of his Church by the Word and Spirit.
- 3. His defending of the Church against her enemies.
- 4. The abjection and destruction of the Churches enemies.
- 5. The Glorification of the Church.

The

The difference of Christs Ascension and ours, stands thus: He ascended by his own power and vertue; we shall not by our own, but by his, *John* 3.13. He ascended to be Head; we to be his Members: He to glory agreeable for the Head; we to glory fit for Members: Christs Ascension was the cause of ours, but it is not so of the contrary.

Whom seek'st thou, *Mary*? What, is Jesus he?
He goes before thee into Galilee.
This was the Angels voyce: Nor was the news
Less strange to his Disciples then the Jews;
Though herein for himself he did no more,
Then what he did for Lazarus *before.*
He's now ascended, and has verifi'd
What Enoch *and* Elias *typifi'd:*
He sits at Gods right hand, and has thereby
In Earth all Power, in Heav'n all Majesty.

§. 7. *From thence he shall come to judge both the Quick and the Dead.*

THe last Judgement shall be a manifestation, or declaration, and seperation of the just and unjust, who ever have lived, or shall live from the beginning of the world unto the end, proceeding from God by Christ, and a pronouncing of Sentence on these men, and an execution thereof, according to the Doctrine of the Law and the Gospel; which Execution is not an annihilation, or final destruction of the Body and Soul, or a perpetual sensleness, but an infinite and endless continuance of those Torments, which the Wicked in this life despairing, do begin to feel, forsaken and abjected of God, subject to all torments both of Body and Soul. And in this last Judgement, Absolution to the godly shall be principally according to the Gospel, but shall be confirmed by the Law; Condemnation to the wicked shall be principally by the Law, but shall be confirmed of the Gospel: Sentence shall be given on the wicked according to their own Merit, but on the godly according to Christs Merit, applyed unto them by faith; a Testimony and Witness of which Faith, shall be their Works. Now the Judge shall be Christ, *John* 5.22. neither yet are the Father and the Holy Ghost removed from this Judgement; but Christ immediately shall speak, and give Sentence, and that in his Humane Nature; and when he speaketh, the Father shall speak by him: so that the Judgement shall belong to all the three persons of the Godhead, as concerning their Consent and Authority; but unto Christ, as touching the publishing and executing of the Judgement: yea, and the Church also shall judge, as touching the Allowance and Approbation of this Judgement, whereunto they shall then subscribe, *Luke* 22.30.

What Christs coming to Judge both the Quick and the Dead signifies:

1. That at the second coming of Christ, shall follow the renewing of Heaven and Earth.
2. That the self same Christ shall come, who for us was born, suffered, and rose again.
3. That he shall come gloriously to deliver his Church, whereof I am a Member.
4. That he shall come to abject and cast away the wicked.

The Reasons why, or causes for which Christ-Man shall be Judge, are these:

1. Because the Church is to be glorified by the same Mediator, by whom and for whom it was justified, *Acts* 17.31.
2. That we may have comfort and consolation, knowing him to be our Judge, who hath purchased us with his blood.

3. To

3. To deliver his Church, and cast away the wicked.
4. The Justice of God, because they have dealt contumeliously with the Son of Man, *Zech.*12.10.
5. Christ-Man must be Judge, because he must judge men; therefore he must be beheld of all: But God is invisible.
6. That he may the more confound the wicked, his Enemies, who shall be forced to behold him their Judge, whom they have so much withstood, so wickedly dishonored.

The Day of the Lord, or the time of Judgement is twofold:
1. General, when Christ shall come to judge the Quick and the Dead in the end of the world.
2. Particular, at the day of our death, when every particular soul must appear before the bar of Gods Tribunal, and give an account of what it hath done.

How Christ shall come to Judgement:
1. Truly, visibly and locally, not imaginarily, *Mat.* 24.30.
2. He shall come furnished and prepared with glory and divine Majesty, with all the Angels, with the voyce and trump of the Archangel, and with divine Power.
3. The dead shall be raised, and the living changed.
4. The world shall be dissolved with fire, not annihilated, but purified.
5. He shall come suddenly, to the great joy and comfort of all his.

How the Devil is said to be already judged, yea and the wicked also:
1. By the Decree of God.
2. In the Word of God.
3. In his own Conscience.
4. As touching the beginning of his Condemnation.

For what causes the last Judgement shall be:
1. The chief and principal cause, is the Decree of God.
2. A less principal and subordinate cause, is, both the Salvation of the Elect, who are here vexed, and the Damnation of the wicked, who here do flourish.
3. Because of Gods Justice, whereof in this life is not a full and perfect execution.

The threefold effect of Christs coming to Judgement:
1. A gathering together at the sound of the Trumpet both of the dead and the living, *Dan.*12.2.
2. A seperation; the Elect shall be set at his right hand, the Reprobate at his left, *Mat.*25.33.
3. The Judgement it self, the Elect shall be with him, the Reprobate shall be cast into Hell, *Mat.*25.46.

The execution of the last Judgement shall be thus:
1. By the force and vertue of the Divine Power of Christ.
2. By the Ministery of the Angels.
3. The World, Heaven and Earth shall be dissolved by fire at the execution of this Judgement; there shall be a change of this present state, and a purifying of the creatures, but not a consuming of them.
4. This change shall come suddenly.
5. There shall be a casting of the wicked into everlasting pains, and an advancing of the godly into everlasting happiness and glory.

Why God would have us certain of the last judgment, *viz.*
1. In respect of his glory, that we may be able to refute Epicures, who account this heavenly doctrine of the divine Judgment to come for a fable.
2. For our comfort, that amidst our evils and miseries we may know there shall come a time when we shall be delivered from this corruption and rottenness.
3. That we may retain and keep our selves in the fear of God, and our duty, and that others also may be reclaimed from evil.
4. That the wicked may be left excuseless, for they are warned sufficiently that they should be ready at every season.

For

For what Reasons God would not have us certain of the time of the last Judgement:
1. That he might exercise our faith and patience.
2. That he might bridle our curiosity.
3. That he might keep us in his fear, in godliness, and in exercising of our duty.

Why God deferreth the last Judgment:
1. To exercise Faith, Patience, Hope and Prayer in the godly.
2. That all the Elect may be gathered unto the Church.
3. That he might grant unto all a time and space of Repentance, as at this time, and that he might leave the wicked without excuse, *Rom.* 2.4.

There are a certain sort of people that superstitiously sit up all night at certain times of the year, fondly conceiting that Christ will come to Judgement on one of these nights; but such most grosly erre, and that these four ways especially:
1. In that they prescribe certain set times for Christs coming, whereas no man knoweth it, *Mat.* 24.36,42.
2. In that they conceit he shall come in the night, from that Text, *Luke* 17.34. which is uncertain, the night being there taken as a part for the whole, by the figure *Synecdoche*, and he calleth it the *Day*, *Luke* 17.30.
3. In that they imagine, That they which are asleep when Christ cometh, cannot be well prepared to meet him; whereas Repentance maketh the soul prepared at all times.
4. In that they interpret the Precept of Watching, to bodily watching of the Eye; whereas it is not meant of that onely, but of the heart also.

This Judgement shall be in the end of the world; whereof there are three parts, The one before the Law, another under the Law, the third under the Gospel, or under Christ, which is called *The end of the world*, *The end of days*, *The last time*, because there shall not be so long space between Christs first coming and his second, as was from the beginning of the world unto his first coming: *But of that day Christ himself, as Man, knoweth not*, Mark 13.32.

Tremble, O Earth; Tremble, and be afraid!
Behold the Son of God, he that was laid
At first in Swathing-bands, then in a shrowd,
Comes with Thousands of Angels in a Cloud
To judge both Quick and Dead. Silence! Who may
Language the Joy or Horror of that Day,
When all from Adam shall be chang'd, or rise
To meet their Judge or Savior in the Skies,
To hear the Sentence of Eternal Rest,
Or that which is too sad to be expres'd:

§. 8. *I believe in the Holy Ghost.*

WHich is as much to say, As I acknowledge the Holy Ghost to be God, and so confess him to be one with the Father and the Son; also I acknowledge his Office of Sanctifying, and making holy the people of God: And as I depend upon God the Father as my Creator and daily Protector, and upon God the Son as my Redeemer and daily Mediator, so I depend upon God the Holy Ghost as my Comforter, and the worker of Grace and all Vertue in me, being of my self a lump of Sin, and mass of Corruption; yet I acknowledge not three Gods, but one God, a Trinity of persons in Unity of Godhead: So that the Holy Ghost is the third person of the true and onely Godhead, proceeding from the Father and the Son, and Coeternal, Coequal and Consubstantial with the Father and the Son, and is sent

from both into the hearts of the Elect, to ſanctifie them unto eternall life. And though extraordinary Revelations are ceaſed, yet the Holy Ghoſt in and by the Word, revealeth ſome things unto men, for which cauſe he is called, and that truly, *The Spirit of Revelation.* Now that the Holy Ghoſt is very and eternal God, appears from his creating of all things, *Gen.* 1.2. *Pſal.* 104.24,29,30. And Chriſtians are to be Baptized in the Name of the Holy Ghoſt, *Mat.* 28.19. as well as of the Father and the Son. As God he chooſeth, aſſigneth and ſendeth forth men for the Miniſtery of the Goſpel, *Acts* 13.2,4. As God he decreeth Orders for his Church and People, *Acts* 15.28. As God he is to be invocated and prayed unto, as well as the Father and the Son, 2 *Cor.* 13.13. The Holy Ghoſt is of one Subſtance, Majeſty and Glory with the Father and the Son, for theſe three, the Father, the Word, and the Holy Ghoſt, are one, 1 *Joh.* 5.7. who proceedeth from the Father and the Son; for the Father ſendeth the Comforter in the Name of the Son, *Joh.* 14.16. and the Son ſendeth the Comforter, the Spirit of Truth, from the Father, *Joh.* 15.26. And whereas we believe the Holy Ghoſt to have proceeded from the Father and the Son, underſtand, *Proceeding* is here a communication of the Divine Eſſence, whereby the third perſon onely of the Godhead receiveth from the Father and the Son, as the Spirit from him whoſe Spirit it is, the ſame whole Eſſence which the Father and the Son have and retain.

Of God the Holy Ghoſt three things are to be conſidered by us; *viz.*

1. What the Holy Ghoſt is; *viz.* of the ſame Eſſence with the Father and the Son, a diſtinct perſon proceeding from both.
2. The Office of the Holy Ghoſt which doth ſanctifie us many ways:
   1. Becauſe he is the key of all heavenly Treaſures, illuminating our underſtanding to receive the Myſtery of Faith.
   2. Becauſe he is the Earneſt of the Promiſes.
   3. Becauſe he is the Seal wherewith the Truth of the Divine Promiſes is ſigned and ſealed in our mindes.
   4. Becauſe he is the Miniſter of Truth, guiding us in the way of all Truth.
   5. Becauſe he is the Author of light, expelling the darkneſs gathered by ſin.
   6. Becauſe he is the Fountain of Wiſdom and Underſtanding.
   7. Becauſe he is the water that purgeth us from all filth, conſecrating us into the Holy Temple of God, fertilizing us to bring forth the fruits of Righteouſneſs.
   8. Becauſe he is the Fire that purgeth away the corruption of our mindes, enflaming our hearts with the love of Righteouſneſs.
3. Our Faith in the Holy Ghoſt:
   1. That we believe in God the Holy Ghoſt.
   2. That we believe the Office of the Holy Ghoſt.
   3. That by our ſins we grieve him not.

Concerning the Holy Ghoſt we believe,

1. That he is true and coeternal God with the Eternal Father and the Son, *Gen.* 1.2. 1 *Cor.* 3.16.
2. That he is alſo given unto us, *Mat.* 28.19. to make us through a true faith partakers of Chriſt and all his benefits, *Gal.* 3.14. To comfort us, *Acts* 9.13. and to abide with us for ever, *Joh.* 14.16.

That the Holy Ghoſt is a perſon of the Godhead, is proved by theſe Reaſons:

1. By his viſible Apparitions, *Luke* 3.22.
2. Becauſe he is called *God*, 1 *Cor.* 3.16. *Acts* 5.3,4.
3. Becauſe he is the Author of our Baptiſm, and we are Baptized in his Name.
4. The Properties of a perſon are all attributed unto him, *Luke* 12.12. *Joh.* 16.13.
5. Becauſe he is plainly diſtinguiſhed from the gifts and graces of God, 1 *Cor.* 12.4,11.

The

The Holy Ghoſt is a perſon diſtinct from the Father and the Son, for theſe Reaſons:

1. He is called a Spirit, and none is his own Spirit, his own Father, his own Son.
2. The Holy Ghoſt in expreſs words is called *Another* from them both, *Joh.*14.16.
3. He is ſent of the Father and the Son, *Joh.*15.26. therefore another from them both.
4. The Holy Ghoſt hath diſtinct Attributes or Properties perſonally from them both.

That the Holy Ghoſt is equal with the Father and the Son, is thus plainly manifeſted:

1. The Eſſence of the Father & the Son is communicated unto him.
2. It appears by thoſe Divine Attributes and Properties which are attributed unto him.
3. The ſame Divine Works that are attributed to the Father and the Son, are alſo attributed unto him, *Joh.*5.4.
4. Equal and the ſame honor is given to the Holy Ghoſt, as to the Father and the Son, 1 *Joh.*5.7.
5. Thoſe things which are ſpoken in the Old Teſtament of God or *Jehovah*, are applied to the Holy Ghoſt in the New.
6. The Holy Ghoſt is the Father and the Sons Spirit, and there is but one God.

Why this third perſon of the Godhead is called Holy:

1. Becauſe he in himſelf, by himſelf, and of his own nature, is holy.
2. Becauſe he is the immediate Sanctifier of others.

For what reaſons this third perſon of the Godhead is called a Spirit:

1. Becauſe he is a Spiritual Eſſence, or Subſtance Incorporeal and Inviſible.
2. Becauſe he is inſpired of the Father and the Son; they move by this Spirit.
3. Becauſe himſelf inſpireth, and immediately worketh motions in the hearts of the Elect.
4. Becauſe he is God equal with the Father and the Son, and the ſame God; and God is a Spirit.

The ſeveral Titles of Commendation given to the Holy Ghoſt in Scripture, *viz.*

1. *The Spirit of Adoption*, becauſe he aſſureth us of the Fatherly good-will of God in Chriſt towards us.
2. *The Earneſt and Seal of our Inheritance*, becauſe he aſſureth us of our Salvation, 2 *Cor.*1.21.
3. *The Spirit of life*, becauſe he mortifieth the old man, and quickneth the new, *Rom.*8.2.
4. *Water*, whereby he cleanſeth us, refreſheth us nigh dead in ſin, and maketh us fruitful to good works.
5. *Fire*, becauſe he conſumeth daily our concupiſcence in us, and kindleth in our hearts the love of God and our Neighbor.
6. *The Fountain*, becauſe all celeſtial Riches do flow unto us from him.
7. *The Spirit of Prayer*, becauſe he is the ſouls voyce in the choſen.
8. *The oyl of gladneſs*, becauſe he cheareth and refreſheth us in all our troubles.
9. *The Comforter*, becauſe by working faith in us he cauſeth us to exult in afflictions.
10. *Interceſſor*, becauſe *he maketh requeſts for us with ſighs and groans that cannot be expreſſed*, Rom.8.26.
11. He is called, *The Spirit of Truth, of Wiſdom, of Joy, of the fear of God, of Boldneſs*, and the like, *Joh.*14.16. Now ſome of the ungodly may have the Holy Ghoſt, as concerning ſome gifts of the Holy Ghoſt, as *Saul* and *Judas* had; but they have not the Spirit of Adoption, for the ſame Spirit doth not work the ſame things in all; for he worketh Adoption and Converſion in the Elect onely.

The operations of the Holy Ghost are twofold:

1. External, common to all men, for he illuminates every one that cometh into the world.
2. Internal, special and proper to the godly, not onely illuminating their mindes, but proceeding to their hearts, moving the affections, and becomes unto the whole man,
   1. A Spirit of Sanctification.
   2. A Spirit of Intercession.
   3. A Spirit of Consolation.

The Office and Operations peculiarly attributed to the Holy Ghost in Scripture; *viz.*

1. To teach and illuminate, *Joh.* 14.26. & 16.13. To enlighten mens mindes with the knowledge of the Gospel, and to reveal unto them the good will of God, and way to happiness; whence he is called *The Spirit of Revelation*, Eph. 1.17.
2. To perswade their hearts of the truth of those things which he hath revealed to their understandings, by the vertue whereof they taste of the good word of God, *Heb.* 6.5.
3. To Regenerate; that is, to work Faith and Repentance in the hearts of the chosen, *Joh.* 3.5.
4. To conjoyn us with God and Christ, and to make us partakers of all his benefits, 1 *Cor.* 6.11.
5. To Rule and guide; that is, to instruct and encline us to all duties due to God and Man.
6. To Comfort, *Joh.* 14. 16. in all perplexities and miseries whatsoever.
7. To Confirm, to make courageous and bold in and for the maintenance of the Truth, being moved to acknowledge and profess the Gospel to be the Word of God. Many other are the Works of the Spirit; but that Unpardonable Sin against the Holy Ghost, is committed against him, in regard of these Operations of the Spirit, so as it is against the Truth of God which the Spirit hath revealed to a man, and evicted and perswaded his heart of the certainty thereof.

How the Holy Ghost is

1. Given:
   1. After an ordinary way, by the Ministery of the Word and the use of the Sacraments.
   2. In manifesting himself unto us through the studying and meditation of the Gospel.
   3. He is given by working a desire of him in the Elect: for he is given to them that desire him, *Luke* 11.13. and is received by faith.
2. Retained:
   1. By meditation in the Doctrine of the Gospel, and by studying to prove it thereby, *Psal.* 1.2.
   2. By continuance and increase of Repentence and amendment of life; that is, by a desire of bewaring to offend against our knowledge or Conscience, *Matth.* 13.12.
   3. By daily and earnest prayer and invocation, *Luke* 11.13.
   4. By applying Gods gifts to their right use; that is, to his glory, and our Neighbors good, *Luke* 22.32.
3. Eclipsed in its present comforts:
   1. By neglecting the Word and Doctrine, and by neglect of Prayer.
   2. By carnal Security, and by giving our selves to commit sin against our Conscience.
   3. By abusing the gifts of the Holy Ghost, as when they are not imployed aright.

The

The duties following upon our faith in the Holy Ghoſt:

1. To keep our bodies holy and pure, as the Temples of the Holy Ghoſt, and not to defile them by uncleanneſs.
2. To believe without doubting whatſoever is contained in the holy Scripture; becauſe that all were given by inſpiration of the Holy Ghoſt, and were ſet forth by holy men, not of any private motion, but as they were moved by the Holy Ghoſt, 2 *Tim.*3.16. 2 *Pet.*1.21.
3. To uſe all our gifts to the honor of God, for it is the holy Spirit of God from whom we receive them all.
4. To ſubmit our ſelves in all things to the government of Gods Spirit, and not follow the ſway of our own Natures; for he is our guide, and will lead us into the way of all Truth.

Eternal Breath! O let thy bleſſed ayr
Imbreathe us with new life, or elſe repair
The ruines of our Souls: Blow and refreſh
Our dim-burning Zeal, but blow out the Fleſh:
New-mould us fit for Mercy, and make good
The Charter Chriſt hath ſeal'd us with his Blood.
Unſcale our Underſtandings, make us ſee
The Crown of Hope 'yond hope, Faith's Myſtery:
Inflame our Souls with holy fire, and then
Our Souls thy fire ſhall flame thee back agen.

§.9. *The Holy Catholique Church.*

COncerning the holy and Catholique Church of Chriſt, we believe, That the Son of God doth from the beginning of the world, *Joh.*10.11. *Gen.*26.4. to the end thereof, *Rom.*8.29. gather, defend and preſerve unto himſelf by his Spirit, *Iſa.* 59.21. and Word, *Acts* 2.46. out of whole Mankinde, *Mat.*16.18. *Joh.*10.28. a company choſen to everlaſting life, 1 *Joh.*3.21. and agreeing in true faith; And that we are lively Members of that Company, 1 *Joh.*2.19. and ſo ſhall remain for ever, 1 *Cor.*18.9. To believe in which holy Catholique Church, is to believe the Doctrine thereof, wherein ſhe followeth Chriſt, the Prophets and Apoſtles, the onely ſure ground and pillar of Truth; and that in this viſible Company and Society are ſome true Repentants and truly converted, and my ſelf to be a lively Member of the inviſible and viſible Church: So that to believe and confeſs the Doctrine of Salvation taught and delivered by the Prophets and Apoſtles, is an infallible and inſeperable note of a true Church of God; for Gods Church is nothing elſe, but a company of Gods people, called by the Doctrine of the Prophets and Apoſtles, unto the ſtate of Salvation; ſo that out of the Church there is no Salvation ordinarily: In which regard *Noahs* Ark was a true Type of the Church, none being ſaved from drowning that were out of it. And none but ſuch who are of Chriſts body, ſhall partake of the benefits of his Office; for himſelf ſaith, *He prays not for the World*, Joh.17.9. In which reſpect alſo out of the Church no Salvation, for the body being the true Catholique Inviſible Church, he that is not a member of this body is out of the Church, and ſo hath not Chriſt to be his Head and Savior: Yea, the Church is alſo Chriſts Spouſe; the many eſpouſal Titles which in Scripture are given to Chriſt and the Church, in mutual relation of one to another, evidently declareth as much: He is ſtiled *a Bridegroom*, ſhe *a Bride*, Joh.3.29. He *Well-beloved*, ſhe *Love*, *Cant.*1.13,15. He *an Huſband*, ſhe *a Wife*, 2 *Cor.*11.2. He *an Head*, ſhe *the Body*, both *one fleſh*, Eph.5.23,31. Thus the Church being the *Communion of Saints*, ſanctified in Chriſt Jeſus, confeſſing him, the Son of the living God, in every place knit in one Church as the Body,

and

and every Member unto Christ as unto our Head, it is most evident that no man can be saved out of the Church: for whomsoever God hath chosen and elected to the end, which is eternal life, them he hath chosen to the means, which is the inward and outward calling. But here note, That Infants born in the Church, are in charity to be reputed of the Church, till at their mature Age their life notoriously expresse the contrary.

The Church is called *Catholique* or *Universal*, because it is not now tyed to any certain place or people, as it was under the Law, before the coming of Christ. Now the Doctrine of the true Church consisteth in the Sentences and Decrees, which we are bound by the Commandment of God to believe and obey; and no Doctrine is to be proposed to the Church, that is repugnant to the holy Scripture, or not contained therein. And the Church hath Authority to judge and determine in Controversies of Faith, according to Scripture; to interpret and expound the Word of God, with respect to the Analogy of faith, *Rom.*12.6. And though she be the Witness and Keeper of Gods written Word, yet may not inforce any thing to be believed as necessary to Salvation, that is either contrary or beside the Word of God.

The visible Church is a company among men, imbracing and professing the true and uncorrupt Doctrine of the Law and the Gospel, and using the Sacraments aright, according to Christs Institution, and professing Obedience unto the Doctrine; in which company are many ungenerate or hypocrites, consenting notwithstanding to the Doctrine. The invisible Church is a company of those which are Elected to eternal life, in whom a new life is begun here by the Holy Ghost, and is perfected in the world to come: They which are in this invisible Church, never perish, neither are any hypocrites therein. And it is called *Invisible*, not that the men are invisible, but because their Faith is so, that we cannot certainly discern the godly from the hypocrites. And although this Universal invisible Church, is that Militant Church which remaineth as yet in the field, and is fighting on Earth, yet it is, and lieth hid in the visible Church; so that in this respect, there is as it were no more difference between them, then between a whole and a part. Now those visible Churches which refuse to be governed by Christs Word, but are by Humane Traditions playing the Adulteresses by committing Idolatry, are not of this Catholique Church which is subject to Christ; neither are Infidels that defie Christ, Hereticks that deny him, Ignorant persons that know not his Will, Prophane persons that despise, Worldlings that lightly esteem him, nor any that persecute or scorn him in his Members. Thus many have a Name of being of the Church, who indeed are not. And as for the Church of *Rome*, they are departed from the Truth, they have denyed the Faith, they have defiled themselves with Idols, they will not have Christs Righteousness imputed to them; they set up their own Works, and seek Justification by them; they will not receive Christ to be their onely King and Priest, they will merit Salvation for themselves, and therefore they are not a true, but a false Church.

The word *Church* signifieth an Assembly called together: which calling is twofold; *viz.*

1. Outward, which is common to all that make profession of the Gospel; in this respect it is said, *Many are called, but few are chosen*, Mat.20.16.
2. Inward, which is proper to the Elect; none but they, and all they in their time, shall both outwardly be called by the Word to a profession of Christ, and also inwardly and effectually to believe in Christ, and obey the Gospel. These make that Church whereof Christ is properly the Head and they the Body, and that in these respects:
   1. They are under Christ as a Body under a Head.
   2. They receive Spiritual life and grace from Christ, as a body natural receiveth sense and vigor from the head.
   3. Christ governeth them as a Head the Body.
   4. They are subject to Christ as a Body to the Head.

This

This Metaphor of a Body, implieth two things; viz.

1. A mystical Union with Christ, by vertue whereof they who are of Christs Body,
   1. Receive Grace and life from him, *Ephes.* 4. 15,16.
   2. Are guided and governed according to his Will.
   3. Seek to honor him in all things they do.
   4. Are offended and grieved when he is dishonored by others.
2. A Spiritual communion with the Saints, being fellow-Members; by reason whereof
   1. They love the Brethern, 1 *Joh.*4.11.
   2. They are ready to succor such as are in distress.
   3. They will edifie one another, *Eph.*4.16.
   4. They retain a mutual sympathy, rejoycing and mourning one with another, 1 *Cor.* 12.26.

Again, Christ is Head of the Church in two respects:

1. In regard of his Dignity and Dominion over the Church, *Col.*1.18. The causes whereof are
   1. The good pleasure of God his Father.
   2. The Dignity of his person being God-Man.
   3. The Merit of his Sacrifice, whereby he hath redeemed and purchased his Church unto himself.
   4. The Omnipotency of his power, whereby he is able to protect.
   5. The All-sufficiency of Spirit, whereby he is able to give to every member all needful grace.
2. In regard of the near union betwixt him and the Church.

All things requisite to joyn husband and wife together, do fitly concur betwixt Christ and the Church:

1. They are persons fit to be joyned: Though Christ be God, yet for this end he became man, *Joh.*17.19. And though the Church were impure, yet for this end is she cleansed and sanctified.
2. They have their Parents consent: for God is the common Father of both, *Joh.*20.17. And God hath given Christ to the Church, *Rom.*8.32. and the Church to Christ, *Joh.*6.39.
3. They have given their mutual consent each to other, *Cant.*2.16.
4. He beareth an husband-like affection to her, and she is willing to yield a wife-like subjection to him, *Eph.*5.23,24.
5. He hath given her many favors and gifts as pledges of his love, *Eph.*4.8. And she, in testimony of her faithfulness, was under the Law circumcised, and is under the Gospel baptized.
6. He hath prepared a place of habitation for them both together, *Joh.*14.3. and she earnestly desireth to be with him, *Rev.*22.17,20.
7. He will assuredly perform all the offices of a kinde husband; as, to love her, bear with her, provide for her, and the like: Let the Spouse endeavor therefore by all good means to maintain the honor of her place, despising the world, preserving her chastity, and yielding all love, reverence and obedience to this blessed Bridegroom, who bought her with his Blood to endow her with immortality.

The Priviledges of Christs Spouse, the Church, the Saints, his faithful ones; viz.

1. Christ is made a yoke-fellow with his Church; he puts his hand under all her burthens to make them the more easie, yea the great burthen of Gods wrath hath he wholly taken on himself.
2. Christ is
   1. As her Champion, to answer all challenges sent unto her.
   2. As her Advocate, to plead and answer all complaints made against her.
   3. As her Surety, to discharge all her debts, even all in all for her and to her.
3. All his honors, goods and priviledges are hers; she hath a right to them and a part in them, she is a co-heir with him, *Rom.*8.17.

The

The marks to know the true Church by; *viz.*
1. The profession of the true, uncorrupt and rightly understood Doctrine of the Law and Gospel.
2. Her Badges and Signs, which are the two Sacraments truly administred.
3. Obedience towards God and his Doctrine, both in Life and Maners.

The Titles wch *Paul* gives the Church; *viz.*
1. *The House of God*, who dwelleth therein, defending and guiding it by his holy Spirit.
2. *The Pillar of Truth*, because by the Ministery thereof God preserveth and keepeth Truth in the world.
3. *The Mother of all the faithful*, because God therein hath begotten us with the incorruptible seed of the Word, and hath put us over unto it, to be guided and brought up in faith.

For what Reasons the Church is called Holy:
1. Because, as *Paul* saith, *It is sanctified, after that he hath cleansed it by the washing of water through the word*; that is, made clean from all sin by the precious Blood of Christ, daily presented to us both in the Word and Sacraments.
2. For that the Members of it being Regenerated by the Holy Ghost, and sanctified, do apply themselves diligently to holiness of life.
3. Because all true Christians are Spiritual Priests by an holy Unction.
4. Because the holy Trinity dwelleth in it: Christ will send the Comforter.
5. Because it is sanctified by Invocation.

The Church is
1. One onely; because as it doth acknowledge one onely High Priest, Jesus Christ; so one onely Religion in Faith, Hope and Love: which Unity one Spirit conserveth by the Word and Sacraments.
2. Holy, purged by the blood of Christ, 1 *Joh.* 1.
3. Catholique in respect
   1. Of Place; not tyed to *Rome*, but spread through the whole world.
   2. Of Men; not tyed to the children of *Abraham* after the flesh.
   3. Of Time; for it hath and shall be for ever, Christ is with it to the end of the world.
4. Inconquerable; Lifted up, even as Mount *Sion*, impregnable, so as the gates of hell shall not prevail against it.

Though the Church be onely one, which is the Spouse and Mystical Body of Christ, yet in regard of man, it is considered in a double respect; *viz.*
1. Visible, which is that company of the faithful, gathered together in the Name of Christ, to be instructed and confirmed in his Faith, by the sincere preaching of the Word, as also the true use of the Sacraments, which is called the Militant Church, because it warreth with the Devil, the World and the Flesh.
2. Invisible, being all the Elect, which may be divided into three parts:
   1. They which are already received into heaven, called thence the *Triumphant*.
   2. They which do yet live on the earth, called *Invisible*, because their faith and conscience to Godward is not perfectly known unto men.
   3. They that are yet unborn.

The Reasons for which the true Church ought to be discerned from all other Churches; *viz.*
1. Because of the Commandment of God, 1 *Joh.* 5. 19.
2. For the glory of God, who as he will not be coupled with Idols, so will he have his Truth severed from lyes.
3. For our own Salvation, that the faithful may know which

which to joyn themſelves to, and of what Kingdom they are.
4. For the better confirmation of our faith and comfort, when as we ſee that to be rightly in our Church, which is wanting in others.
5. Leſt we being deceived, ſhould embrace the Doctrine of ſome other Church or Sect for true Religion.
6. Leſt we be partakers of the puniſhments which are to come on ſuch men, *Rev.*18.4.
7. That the wicked may be left unexcuſable.

Why God oftentimes ſuffereth for a while his Enemies to prevail over his Church:

1. Becauſe his own people ſin againſt him, and therefore he is even compelled to correct and chaſten them, howbeit in mercy not in fury; for their inſtruction, not for their deſtruction, that they may not be condemned with the world: For as the Buſh which *Moſes* ſaw in the Wilderneſs, though in the midſt of a fire, yet not conſumed; ſo is the Church on Earth in the midſt of Perſecution, yet not overcome.
2. That his children may learn to reſt in God alone, and not on themſelves, or upon the Arm of fleſh, rather then upon the living God. Thus profited *Manaſſeh* more in the Priſon at *Babylon*, then on his Throne, 2 *Chron.*33.11,12.
3. To harden the hearts of the Enemies, that they may run forward to their own confuſion, and fill up the meaſure of their iniquity.

The difference between the Church before the coming of Chriſt and now ſince, is fourfold; *viz.*

1. The Church before Chriſt did ſet him forth, his Death and Reſurrection, but darkly, by certain outward ceremonies, as Sacrifices, Lights, Waſhings, and the like.
2. This conſiſteth in Reformation of life; for as the knowledge of Chriſt is now greater, ſo alſo the efficacy and working of the Holy Ghoſt is far greater, which mortifieth our fleſh, ſo as we do more earneſtly obey his Commandments, according to the Promiſes declared by the Prophets (ſome ſpecial gifts granted to ſome ſpecial men, as *Moſes*, *Elias*, and others, who went far beyond us, onely excepted.)
3. In that everlaſting life was but obſcurely and darkly offered to the *Iſraelites*, wrapped or folded up onely in earthly Promiſes.
4. The Church under the Law, was as it were bounded with the borders of *Judea*, or ſhut up within that countrey; but now it is diſperſed and ſcattered throughout the whole world, neither is it tyed to any one place, time or people.

The difference of the true doctrine from others; *viz.*

1. This Doctrine was delivered from God, other Sects are ſprung from men, and have been invented by Devils.
2. True Religion hath firm Teſtimonies, both Divine and Humane, ſuch as quiet Conſciences, and convince all other Sects of Error.
3. In the Doctrine of the Prophets and Apoſtles is rightly delivered the whole Law of God, and both the Tables of the Law are perfectly kept; other Sects caſt away the principal parts of Gods Law, the Doctrine concerning the true knowledge and Worſhip of God contained in the firſt Table, and reject the inward obedience of the ſecond Table.
4. The whole Goſpel of Chriſt rightly underſtood, is in the true Church alone taught, and in this true Doctrine alone contained; other Sects are either quite ignorant of it, or do patch ſome little part of it, out of the Doctrine of the Apoſtles, unto their own Errors.

True Christian Religion consisteth especially in five principal points, distinguished thereby from all other counterfeit Religions:

1. It maketh all the chief Points of the Doctrine thereof to agree with the nature of the true God, in the knowledge of whom it strengthneth and keepeth the godly.
2. That it establisheth the glory of God in the Salvation of men, and so the godly are more and more confirmed in the certainty of their Salvation.
3. That it joyneth good Works with our Salvation by a most near band, although it be no way grounded upon them, so that the faithful cannot take any matter of boasting in them.
4. That it openeth a way for us unto God, to crave of him all things necessary for soul or body, for this life or that to come.
5. That it yieldeth to the godly matter of patience and joy in adversity, yea also Assurance in the greatest dangers, and not without much circumspection, care and watchfulness in the most prosperous condition.

The difference between the Church and Commonweals; *viz.*

1. Commonweals are distinct in divers places and times; the Church is alway one and the same.
2. The States of the World have many Heads; the Church but one, and that in Heaven.
3. Kingdoms are governed by mens Laws; the Church by the Holy Ghost and Gods Word.
4. The civil State requireth outward obedience onely; the Church both inward and outward.
5. States give Power to Civil Magistrates to alter and make new Laws; the Church is so tyed to the Word of God, as she may not adde to, or detract ought from it.
6. The civil State hath Corporal Power; but the Church punisheth by denouncing Gods Wrath out of the Word of God.
7. In the Church are always some Elect and holy, but not always in the Commonwealth.

The Office and Authority of the Church, as concerning the Scriptures,

1. It is as the Keeper of the sacred Rolls and Records, to preserve them, not to authorize them.
2. It is as a Touchstone to distinguish them from counterfeit Scriptures, not to make that Scripture which is no Scripture.
3. It is as the voyce of a Cryer, to preach, publish, promulgate and teach the Truth, but cannot adde to, or take from it, nor authorize, nor alter or change it.
4. It is as an Interpreter and Expounder of the Scriptures according to the Scriptures.

How the Church may be said not to erre:

1. The whole doth not erre, though some Members do.
2. It doth not erre universally, though in some points of Doctrine it may.
3. It erreth not in the Foundation.

As the Church may ordain ceremonies tending to order, decency, unity and edification; so hath it no power to appoint what she please: For she may not decree any Rites or ceremonies that are

1. Idle or unprofitable, but must all tend to edifying.
2. For their nature impious, like the Ordinances, Maners and Idols of our Forefathers, *Ezek.* 30. 18. Teachers of vanity, *Jer.* 10. 8. and of lyes, *Heb.* 3. 10.
3. For use Superstitious, like the Brazen-Serpent *Hezekiah* brake, 2 *Kings* 18.
4. For their worthiness in the eyes of the ordainers, either of equal price, or of more account then the very Ordinances of God, so as for the performance of them the Laws of God must be left undone, *Mark* 7. 8, 13.

5. Against

5. Against the liberty of Christians, to the intangling of them again with the yoke of servile bondage, *Gal.*5.1.
6. For their weight over-heavy, and grievous to be born, *Luke* 11.46.
7. Any way contrary to the Commandments, Will and Word of God, *Mat.*15.13.
8. They must not be too many.

The duties to be performed by us in believing the holy Catholique Church:

1. To renounce and abandon all wicked Societies, because we profess fellowship with Saints, betwixt whom and these there is no agreement.
2. To be companions of Saints; *viz.* of such as be of an holy life, and not to think it a disgrace to be holy and pure; and to be of a good and pious life, separate from the prophane multitude.
3. To walk in the light of Gods holy Word by vertuous living, because of our fellowship with Christ, and through him with God the Father, for God is light, 1 *Joh.*1.7.
4. To do good unto all, but especially to those of the household of faith, in being like-affected towards them, not onely in distributing our temporal, but spiritual goods.
5. To be comfortable in all our Sufferings, because our Head is not without a sympathy and feeling of our miseries, and will not suffer us to be tempted beyond what we are able.
6. To have heavenliness within us, by leading an heavenly life whilest we live upon earth, because there is a communion betwixt us and the Saints in heaven.

When Tyrants Storms of Persecution raise,
And when Religion blows too many ways;
When Rome's *Euroclydon does roar like Hell,*
And that Whores Cup doth to a Deluge swell:
This is that Ark, which, when the Floods abate,
Doth land the Faithful on Mount Arrarat.
Truths Pillar, wreath'd with Innocence and Love,
Whose Stems below, and Basis is above:
Christ's black, yet comely, and beloved Spouse,
His own true Vine, thrice happy are the Boughs.

§.10. *The Communion of Saints.*

THe Communion of Saints, is that holy and sweet fellowship which all the Members of Christs Church have with their Head Christ Jesus, and one with another, whether they are Believers here, or departed. Nor is this the least of Christs benefits bestowed on the Church by the Holy Ghost: For herein all the Saints have the same Reconciliation, the same Redemption, the same Righteousness, the same Sanctification, the same Salvation, by and for Christ; All the Saints have the same benefits common, which are necessary to Salvation, *Eph.*4.4. And all the like special gifts, though not all a like measure, but are so distributed to every Member, as that some excel others in gifts and graces in the Church: for the gifts of the Holy Ghost are diverse, and *to every one of us is given grace, according to the measure of the gift of Christ*, Eph.4.7.

The chief part of the Communion of Saints, is the union or coherence of all the Saints; that is, of the whole body of the Church, with Christ the Head, and of his Members among themselves, which is wrought by the Holy Ghost, even by the same

Spirit, who dwelleth in Christ the Head, and in all his Members: So that to believe the Communion of Saints, is to believe, That the Saints (of which number I must needs certainly be assured my self to be one) are united by the Spirit unto Christ their Head, and that from the Head gifts are poured down unto them, both those which are the same in all necessary to Salvation; as also those which being diverse, and diversly bestowed upon every one, are requisite for the edification of the Church: And that they are by the same Spirit likewise united among themselves. The mystical union between Christ and every true Believer is not onely in regard of soul, but of body also; which being once knit, shall never be dissolved, but is eternal: whereupon, the dying, dead, rotten and consumed body remaineth still a Member of Christ, abideth within the Covenant, and is and shall be ever a Temple of the Holy Ghost. Touching which union in regard of the soul, Christ dwelleth therein, or in the heart of every true Believer, as the soul in the body, and acts the soul, as the soul acts the body, without whom the soul is dead to all goodness: So that if thou finde that thou art no more able to pray, nor no more able to do any duty then thou wast before, that thou livest in thy lusts as much as ever thou didst, that thou hast not that new heart, that new Spirit, that new affection which the Scriptures speak of, then be sure that Christ dwelleth not in thy heart, thou hast no communion with him or his Saints.

The Union of Christ and the Church is a great Mystery, *Eph.* 5. 32. not to be measured with the line of our own Reason, which can never fathom the depth thereof; a Secret that could not be opened but by Divine Revelation, nor being opened, can be conceived, but by the illumination of the Spirit. Thus though it be above our capacity, yet being revealed, we must believe it, as we do the mystery of the Trinity, of Christs Eternal generation, of the Personal Union of his two Natures, of the Proceeding of the Holy Ghost, and the like. So that in our Meditation of this Mystery, we must conceive no carnal, no earthly thing of it, because it is a Mystery; it is altogether Spiritual and heavenly. From the natural Union of our head and body, and from the Matrimonial Union of man and wife, we may by way of resemblance but help our understanding in the Union of Christ and his Church; but notwithstanding the comparisons, we may not draw the Mystery it self to any carnal matter, for it is onely and wholly Spiritual. This plainly discovereth the strange folly of the Papists, who make our Union with Christ meerly carnal, conceiving it to consist in a corporal commixion of Christs flesh with ours; in which conceit there is a great deal of gross absurdity, no great Mystery. Now the maner of our Union with Christ, is not by being united onely to his Humane Nature, but by being united to Christs Person, God-Man: For as his Divine Nature in and by it self is incommunicable; so the Humane Nature simply considered in and by it self, is unprofitable: for the Deity is the Fountain of Life and Grace, which through the Humanity of Christ is conveyed unto us. And though he be in heaven and we on earth, yet this Union being supernatural and Spiritual, there needeth no local presence for the making of it; the Spirit of Christ being conveyed into every of the Saints, as the soul into every part of the body, makes the Members one Mystical Body their Head.

What the communion of Saints signifies:

1. The Union of the Church with Christ, and of his Members among themselves.
2. The communion or participation of all Christs benefits.
3. The distribution of special gifts, bestowed on some Members for the good of the whole body.
4. An obliging or binding of all the Members to imploy and refer all their gifts to the glory of Christ their Head, and to the Salvation of the whole Body, and of every Member mutually.

The

The faithful are called Saints in three respects:
1. Imputatively; that is, in respect that Christs sanctity and holiness is imputed unto them.
2. Inchoatively; that is, in respect that conformity and agreeableness with the Law, is inchoated or begun in them.
3. In respect of their separation; because they are selected and separated from all other men.

Union is taken three ways:
1. Essentially; so God is not one with us, nor we with him: for there is no proportion between finite and infinite.
2. Personally or hypostatically, as when things are so joyned, that they make one person; neither thus is God one with us, or we with him.
3. Spiritually, which is the conjunction of us with God, and God with us, whereby we are one with him in Christ, and he in Christ with us: Thus we are said to be in Christ as our Savior, not as God onely, or Man onely, but as both, one Christ.

The Bond whereby we are united to Christ, is twofold:
1. One on Christs part, even the Spirit of Christ, 1 *Joh.* 4. 13.
2. The other on our part, which is Faith, *Ephes.* 3. 17.

So likewise we are said to be in Christ two ways; *viz.*
1. In regard of the external conjunction of his Body the Church, by which we are initiate into his Name by Baptism: This is common both to true and false Christians.
2. By the true internal coadunation or conjunction of the Spirit, which is proper onely to the Elect.

The three special Vertues which unite us to Christ:
1. Faith, the hand whereby we lay hold on him, as he by his Spirit doth on us.
2. Hope, the anchor whereby we hold fast what we have laid hold on, maugre all the storms and assaults of Satan.
3. Love, the glew or fodder whereby we are thus knit and united to him, and become one with him.

Christ is said to be present with us, in five respects; *viz.*
1. By his Spirit and Godhead.
2. As touching our faith and confidence wherewith we behold him.
3. In mutual dilection and love.
4. In respect of his Union with Humane Nature; that is, in the conjunction of the soul with the body.
5. In respect of that hope which we have of our consummation or coming unto him.

Christs Humanity is present with all the Elect, in whatsoever places they be dispersed through the whole world, not by any substantial presence of the flesh in the Bread, and within their bodies, but
1. By the efficacy and perpetual value of his Merit, 1 *Joh.* 1. 7.
2. By the efficacy also of his Humane Will, *Psal.* 110. 4. *Heb.* 5. 6.
3. By conjunction and union; not by any natural connexion of Christ and our flesh, but by Faith and the Holy Ghost, in Christ our Head, and dwelling in us his Members, *Eph.* 3. 17. we are Members of his Body, of his Flesh, and his Bones, and of they twain shall be one flesh, *Eph.* 5. 30. This is a great secret.

We have communion with God three ways:
1. If we walk not in darkness; that is, if we do not the works of darkness.
2. If we walk in the light; that is, if we practise what we know of the light, 1 *Joh.* 1. 6, 7.
3. By the blessed Sacraments.

The

The Signs of true communion with God:

1. A true love towards our Brethren, giving no just occasion of evil or offence.
2. A true and lively faith in Christ, apprehending his Merits, and applying him to be our Savior, *Joh.*12.46.
3. A true following of Christ; that is, in his love, patience, humility, obedience.

The Priviledges of the Saints, which arise from their Union with Christ their Head, are many, and great and sure, respecting: This life. The time of death. The life to come.

The Priviledges in this life, wch the Saints have by vertue of their Union with Christ; *viz.*

1. A most glorious condition, which is to be a part of Christ, a Member of his body.
2. The Attendance of good Angels, who are sent forth to minister for them, who shall be heirs of Salvation, *Heb.*1.14.
3. An Honor to make even Christ himself (as he is Head of the Church) perfect; the Saints being Members, the Church is said to be *the fulness of him that filleth all in all*, Eph.1.23. which is to be understood of that voluntary condition which Christ was pleased to descend unto, to be the Head of a Body, the Head of his Church, the Saints.
4. A kinde of Possession of heaven while we are on earth, *Eph.*2.6. *Joh.*5.24. 1 *Joh.*5.12. This is somewhat more then Hope, serving to strengthen it, and to give us assurance of that heavenly Inheritance.
5. A most happy kinde of Regiment under which the Saints are, even such an one as the Members of an head are under, which Ruleth not as a cruel Lord and Tyrant, but meekly, gently, with great compassion and fellow-feeling.
6. An Assurance of sufficient supply of all needful things which the Saints want, and of safe protection from all things hurtful; if it seem otherwise at times, Christ in his wisdom sees it fit it should be so.
7. A Right to all that *Adam* lost, for Christ is the Heir of all, *Heb.*1.2. whence the Apostle saith, *All things are yours*, 1 *Cor.*3.21. The wicked then must needs be usurpers, for they are not of the body.
8. A Right to more then *Adam* ever had, even to Christ himself, and all that appertaineth to him; as, to the purity of his Nature, to the perfection of his Obedience, to the merit of his Blood, to the power of his Death, to the vertue of his Resurrection, and the efficacy of his Ascension. O blessed Union! and thrice blessed they that have a part therein.

The Priviledges which the Saints by their Union with Christ receive in the time of Death, even all that time that passeth from the departure of the Saints out of this world unto the general Resurrection:

1. When Soul and Body are separated one from the other, neither is separated from Christ, so as to be left to destruction; for though the bodies of the Saints be consumed with worms, they are not utterly destroyed, as appears by the Metaphor of sleep, 1 *Thess.*4.13.
2. The Bodies of the Saints are not onely not utterly destroyed, but shall be glorified bodies; for the rotting of the body is but as the rotting of corn in the earth, that it may rise a more glorious body, 1 *Cor.*15.36. Thus the Saints are said to sleep in Jesus, 1 *Thess.*4.14. and to be dead in Christ, *verse* 16.
3. The Grave is as a Bed to the bodies of the Saints, quietly to repose therein till the day of Resurrection and Reunion with the Soul; but it is a Prison to the wicked, to hold them fast until the day of the General Assize: indeed the bodies of the wicked shall also rise again, but to be for ever tormented in Hell.

The

The Priviledges after death which the Saints have by vertue of their union with Christ, may be referred to these:
1. Their Resurrection; which simply considered in it self, is not the Priviledge of the Saints, but Resurrection of life; to the wicked appertaineth the Resurrection of condemnation.
2. Their Glory in heaven.

The Signs of certainty of heavenly Communion with God, set down in the first Epistle of *John*:
1. Remission of sins.
2. The sanctifying Spirit.
3. Holiness and uprightness of heart and life.
4. Perseverance in Knowledge and Obedience of the Gospel.

What is meant by Gods communicating himself to, and dwelling among his Saints and people:
1. The effect and efficacy of his Presence, whereby he possesseth and governeth the Faithful, which are his Temple to dwell in, enlightning them to know, and guiding them to practice his Will.
2. That his Presence is perpetual, permanent and continual.
3. The maner of his Presence, not by the infiniteness of his power, as he is present with all his creatures, to sustain and uphold them, but by his Grace and gracious effects uniting us to Christ, Regenerating us to be lively members of his body.

The presence of Gods grace is twofold; *viz.*
1. Privately, after a secret maner hid from the eyes of the world: This is in crosses and tribulations, wherewith God suffereth the Elect to be afflicted and exercised.
2. Publikely, when as God doth declare and manifest the presence of his grace in the Elect, so as the wicked are compelled to acknowledge his Divine Power and Presence in them.

The Duties required of the Saints by vertue of their communion with Christ, and among themselves; *viz.*
1. Confidence in Christ, *Heb.*3.6.
2. Subjection answerable to his maner of governing us, *Matth.* 6. 10.
3. A cleansing of our selves from all filthiness of Flesh and Spirit, 2 *Cor.*7.1. 1 *Cor.*6.15.
4. A conformity unto the Image of Christ in true holiness and righteousness, *Eph.*4.24.
5. Heavenly affections, *Col.*3.1,2. where our Head is, there ought our heart also to be.
6. Courage against death, *Luke* 12.4. *Heb.*11.35. seeing that in death we are Christs, what cause have we to fear it.
7. Love to the Brethren; without which it is impossible to have any communion with the Saints.
8. A mutual sympathy and fellow-feeling, as fellow-Members of that body whereof Christ is Head.

Motives to be Spiritually united unto Christ; *viz.*
1. The Excellency of it; we shall live with him as our elder Brother perpetually in the heavens.
2. The Profit of it; we are freed thereby from Sin, Hell, Death and Damnation, *Rom.*8.1.
3. The Necessity of it: For
   1. Without this Union we are strangers from God.
   2. All our Happiness and Salvation dependeth on it.
   3. Without it the Redemption by Christ doth us no good.
   4. We cannot be saved without it, but must necessarily and unavoidably perish for ever.

The

The Signs to approve this Union are the effects of it; *viz.*

1. To deny our ſelves.
2. To mortifie the deeds of the fleſh.
3. To raiſe us to newneſs of life.
4. To be weaned from this world, and to ſeek Chriſt.
5. To knit our ſelves in the Unity of Faith and Hope towards Chriſt, and love towards men.

This Union of Chriſt with his Members, and of his Members mutually among themſelves, is confirmed by many places of Scripture, as *Joh.*15.5. 1 *Cor.*6.17. & 12.13. 1 *Joh.*4.13. whence appears the groſs abſurdity of thoſe men, who fancy this Communion to be a Subſiſtence or perſonal being of Chriſts body among our bodies, or of our bodies mingled with his; which is alſo ſufficiently refuted by that frequent compariſon of the Head and the Members: for thoſe are coherent and grow together, but are not in a mixture, nor mingled one with another: Whence alſo we may eaſily judge of that Communion which is in the Sacraments.

Rome *makes this Spiritual Union*
A Carnal Corporal confuſion:
The Worldling thinks this Holy Myſtery
A Paradox of too much Piety.
But all the Saints who ſympathize in Faith,
Know what th' Apoſtle to the Corinths *ſaith,*
1 *Cor.* 12.13. *How* by one Spirit we are all Baptiz'd
Into one Body; *Which muſt be agniz'd*
By all the Faithful, for it paints
The ſweet Communion of the bleſſed Saints.

§. 11. *The forgiveneſs of Sins.*

BY which Article is underſtood, That all our ſins, wants and imperfections, Original and Actual, as well in the committing of evil, as in the omitting of good, in thought, word and deed, are covered, healed and releaſed, through the Righteouſneſs of Chriſt imputed unto us: which being apprehended by faith, and applyed unto us, doth not onely make them as if they had never been, but alſo juſtifieth and diſchargeth us, cauſing us to appear blameleſs and ſpotleſs in the ſight of God. This forgiveneſs of Sins comprehendeth under it, as it were in a ſhort ſum, all the Mercies of God, *Iſa.*40.1. *Pſal.*32.1,2,7. it being the Will of God, which to the Faithful and Elect imputeth not any ſin, and therefore doth in like ſort love them, as if they had never ſinned, and delivereth them from all puniſhment of ſin, and giveth them Eternal life freely, for the Interceſſion and Merit of Jeſus Chriſt the Son of God, our Savior and Mediator: So that Remiſſion of ſins is from God onely; the Miniſters indeed and the Church, are ſaid to remit ſins, but onely as they are ſignifiers and declarers of Gods Remiſſion, when according to the Commandment of God, the Church denounceth to the Repentant: And one Neighbor remits Treſpaſſes unto another, as concerning the perſonal pardoning of the offence; but God onely freeth us from the guilt of ſin, by his own Authority, and that freely in reſpect of us, though it coſt Chriſt full dear. Now the onely ground upon which we are perſwaded of the forgiveneſs of our ſins, ſhould be, That we have Chriſt; *For he that hath the Son hath life.*

This is the greateſt of all the Promiſes, in laying hold whereof, the underſtanding muſt be rightly informed what ground a man hath to do it, not in a confuſed maner without a clear knowledge of the progreſs of Faith; and then it is the work of God onely, to draw the will to take the Promiſes, after that the underſtanding rightly apprehends them, for both theſe are required in a juſtifying Faith. From all which

which it appears, That it is not a Doctrine of Pride and Presumption (as the Synagogue of *Rome* teacheth) to believe the Remission of our own sins; for generally to believe that God forgiveth sin, or that some men have their sins forgiven, is no Privilege of the Church, but the common faith of the Devils, *James* 2.19. All the Articles contain the confession of a special Faith, and a particular application to our selves. As I must believe God the Father to be my Creator, the Son my Redeemer, the Holy Ghost to be my Sanctifier; so I am bound to believe the Remission of my own sins, the Resurrection of my own body, and that life everlasting shall be given to me: This special Faith must be the Faith of us all, *Gal.* 2.20.

The forgiveness of our sins is known by these two signs; *viz.*

1. By an humble and hearty Confession of our sins unto God, wherein we must acknowledge all our main sins, both Original and Actual, our guiltiness before God, and our just desert of Damnation for the same.
2. By the rightly pacified Conscience, which is done by Faith in the heart: And the Peace here meant, is such a Peace as cometh after War, after conflicts for sin, after knowledge of Gods displeasure with thee, after the sense hereof, and after all this, a knowledge of Reconciliation again. Now many in an evil estate live and dye peaceably; but deceive not thy self, that is onely because they were never acquainted with the Doctrine of Justification and Sanctification, because they never saw the danger: for to be sure that I am free from a danger, and not to know a danger, is all one, and doth breed a like confidence and security. Thus as it is a great mercy to have a true and sound Peace: so to have a Peace not well grounded and bottom'd, is the most dangerous Judgement in the world. That thou mayest therefore the better judge whether thou hast this Sign of the forgiveness of thy sin, know, That this Peace is threefold:
   1. With God, properly called *Reconciliation*; God in Christ at one with Man, Man through Christ at one with God.
   2. With our selves, when the conscience sanctified ceaseth to accuse, and the affections subject themselves to the enlightened minde.
   3. With our Christian Brethren.

Arguments to perswade us of the forgivenes of our sins, if we come unto Christ:

1. By the Scripture-expressions so frequently ratifying this Truth.
2. By Christs Practice when he was on earth.
3. Otherwise Christs Blood should be shed in vain.
4. By the Example of others pardoned.
5. Else no flesh should be saved.
6. God should not else be worshipped and served.
7. By the infiniteness of Gods Mercy.

The universality of Gods Promises touching the forgiveness of sins, is threefold:

1. Without exception of Time; for, *At what time soever a sinner shall repent him of his sins, I will put away his iniquity, saith the Lord.*
2. Without exception of sins; for, *Albeit your sins were as scarlet, they shall be made as white as snow*, Isa. 1.
3. Without exception of person; for, *Whosoever shall depart from his wicked ways, and turn unto God, he will receive him.*

The Duties to be performed of us, in believing the forgiveness of sins to the faithful; *viz.*

1. To pray unto God earnestly every day, above all things of this world, for the pardon of our sins, because this is so great and wonderful a grace.
2. To love the Lord and our Savior Jesus Christ with all our hearts, and with all our might, because God is the Author of this great grace, Christ Jesus hath merited the same for us.

3. To break off all our ſins by Righteouſneſs, and not continue any longer therein, becauſe we have been enough endangered through ſin, and are ſtill in the ſame danger, if we continue in it.
4. Not to have in any account the Popes Indulgence for ſins, but to abhor his Blaſphemous Pardon for them, ſeeing this is in Gods power onely.

Four Grounds of poſſibility of Pardon, be the ſin never ſo great:

1. That the Mercy of God is infinite, yea above all his Works.
2. Men of years living in the Church of God, and knowing the Doctrine of Salvation, ſhall not be condemned ſimply for their ſins, but for continuing and lying in them.
3. It pleaſeth God many times to leave men to themſelves, and to ſuffer them to commit ſome ſin that woundeth Conſcience; but yet we may not hence think that he is the Author thereof, but our own depraved Nature.
4. The Promiſes of God touching Remiſſion of ſins and life eternal, in reſpect of Believers, are general; and in regard of all and every man, indefinite.

This Doctrine of forgiveneſs of ſins doth teach us,

1. To acknowledge our ſelves before God to be grievous ſinners, to have godly ſorrow for them, and to ſeek pardon by daily Prayer for the forgiveneſs of them.
2. To have a circumſpect care and fear not to offend God at any time, yea a moſt earneſt deſire to pleaſe him better then we have done, *Pſal.*103.3,4. *Joh.*5.14.
3. To return all praiſe and thankfulneſs to God for this ſo infinite Mercy, which appeareth in nothing more then in the forgiveneſs of our ſins.
4. To ſhew back again our love toward our heavenly Father, according to the meaſure of his love towards us; the greater ſins he hath pardoned, the greater love ſhould be returned.
5. That the receiving of this Mercy from God, muſt work in us mercy towards our brethren, *Luke* 6.36. *Eph.*4.32. *Col.*3.13.

The ſum of this Article may be this, Remiſſion of ſin is Gods Will, not imputing to the Elect, to all of them, and to them onely, their ſins, but Chriſts Righteouſneſs: which Remiſſion of ſins is the work of all three Perſons of the Deity, granted for Chriſts Interceſſion and Merit, but freely in reſpect of us, and is received by Faith, through the working of the Holy Ghoſt, upon our Converſion and Repentance.

You that are ſkill'd in Phyſiognomy,
Have ye obſerv'd in men Condemn'd to dye,
How to the life they do reſemble Death,
Or 's if they liv'd by Artificial breath?
But, travelling to their Execution, ſay,
A Pardon overtakes them in the way,
How then the Scene is alter'd, they ſurvive
Themſelves, and ſeem to be now twice alive.
Draw the Curtain; Reade, The Goſpel ſaith,
The Pardon's ſeal'd, and it is ours by Faith.

§. 12. *The Reſurrection of the Body.*

THe Reſurrection of the Fleſh, is a reſtoring of the ſubſtance of our Bodies after Death, even of the ſame matter whereof they now conſiſt, and a reviving and quickning of the ſame bodies with life incorruptible, by the ſame Immortal Soul whereby they now live, which God will work by Chriſt in the end of the world, by his Divine Vertue and Power: which reſtoring alſo ſhall be of the Elect unto the Eternal Glory of God, but of the Reprobate unto Eternal Pains. Thus although the body after death lie rotting in the Grave, yet at the laſt day it ſhall be raiſed again by Gods great Power; and being joyned to the Soul, ſhall ſtand before Gods Judgement Seat, to give account of all it hath done, whether good or evil, and be rewarded accordingly. When Chriſt as Man (for thus onely he can remove from place to place, his Godhead ever filling all places) ſhall come down viſibly and openly, with great Glory, and Troops of Angels about him, to Judge thoſe that ſhall be then living, for the world ſhall be full of people even to the hour of his coming; and then the Dead being raiſed out of their Graves, even all from the firſt *Adam*, ſhall be joyned with the living (who ſhall onely in ſtead of dying be changed) and thus all people together, of all Countreys and Nations, ſhall be preſented before his Tribunal, to receive Sentence according to the Equity, yea and Juſtice of his Goſpel, whether of Abſolution, to paſs into the Kingdom of his Father, or of Condemnation, into the Kingdom of Hell, with the Devil and his Angels for ever.

Now though amongſt thoſe that dye, ſome are crooked through Age, ſome tender Infants, ſome Blinde, and ſome Lame, yet at the Reſurrection theſe weakneſſes ſhall be done away to the faithful, and ſtrength, perfection and comelineſs ſhall be to every one of them. The bodies indeed of the Elect ſhall riſe in the ſame ſubſtance as the bodies of the Reprobate, but diverſe in quality, not to be corrupted or altered any more: And theſe qualities of the bodies of the juſt after the Reſurrection, ſhall be Clarity, *Mat.*12. Impaſſibility, 1 *Cor.*15. Agility, *Wiſd.*4. and Subtilty; now the condition of the unjuſt ſhall be quite contrary to the bleſſed: So that although the Reſurrection is one of the Priviledges which the Saints, by vertue of their Union with Chriſt, receive after death, yet Reſurrection ſimply in it ſelf conſidered, is not the Priviledge of Saints, but Reſurrection of life; to the wicked appertaineth the Reſurrection of condemnation. The benefit of Reſurrection, ariſeth from the Glory which followeth thereupon in Heaven, where the Saints ſhall ſhine as Precious Stones, *Rev.*21.11. yea, as the Firmament, *Dan.*12.3. as the Stars and as the Sun, *Mat.*13.43. be like Chriſt himſelf, 1 *Joh.*3.2. and appear with him in glory, *Col.*3.4. This glory of the Saints extendeth both to Soul and Body, to the whole perſon: In regard of their Souls, they ſhall be all-glorious within, *Pſal.* 45.13. for *they are Spirits of juſt men made perfect*, Heb.12.23. perfect knowledge, wiſdom, and all maner of purity ſhall be in them, 1 *Cor.*13.12. In regard of their Bodies, they ſhall be faſhioned like to Chriſts glorious body, *Phil.*3.21. and that in Incorruption, Immortality, Beauty, Brightneſs, Grace, Favor, Agility, Strength, and the like, ſuch as indeed the tongue of Men or Angels is not able to expreſs: Suffice it to our raviſhed Admiration, That the Saints, in regard of their perſons, ſhall there be advanced to the Honor and Dignity of Chriſt, ſo far as they are capable of it. The Reſurrection we are to hope for, as it is an effect of Gods Counſel; and to believe it, as it is the Counſel it ſelf, and Purpoſe of God.

Touching the Reſurrection of the Fleſh, know,

1. That we ſhall riſe with the ſelf ſame bodies, 1 *Cor.*15. *Phil.*3. *Job* 19.
2. That our bodies ſhall then be incorruptible.
3. That the good and evil ſhall riſe, with all and every part of the body.
4. That being riſen, they never dye more.

Touching the Reſurrection we acknowledge,

1. That our bodies are all frail and weak, and how many years ſoever they continue, yet fall to the ground they ſhall at laſt, even as they were taken out of it.
2. That howſoever or whenſoever they fall, yet they ſhall be raiſed again by a ſupernatural Power, the Souls being reunited unto them.
3. That all this ſhall be in the laſt day, together, in a moment, at the ſound of a Trumpet, and not ſome at one time, ſome at another.
4. That being thus raiſed they muſt come to Judgement, all the ſecreteſt things that ever they did being laid open, and the hidden things of all hearts being manifeſted.

The Reſurrection proved by the Apoſtle, 1 *Cor.*15.

1. If there be no Reſurrection, then Chriſt is not riſen from the dead, 1 *Cor.*15.13,15,16. but he is already riſen, *Rom.6.9.* And if the Head be riſen, then ſhall the Members alſo riſe.
2. If no Reſurrection, then of all men the Believers were moſt miſerable, *ver.*19. for their portion in this life is mourning, whileſt the world rejoyceth, *Joh.*16.20. But they are not moſt miſerable, for Chriſt hath pronounced them Bleſſed, *Mat.*5.4,6,10,11.
3. If there ſhould be no Reſurrection of the godly from death to life, then the firſt *Adam* ſhould be more powerful and mighty then the ſecond; ſo that the ſecond *Adam* ſhould be impotent and weak, if he ſhould not be able to deliver them from the jaws of death.
4. All our enemies, and the enemies of Chriſt, are to be taken clean away, and made ſubject to Chriſt and to us; the laſt of which is death, 1 *Cor.*15.26.
5. If there were no Reſurrection of the fleſh, then the Epicures and Libertines taught well, That we ſhould follow our pleaſures and delights in this life, *ver.*32. which were a damnable pernicious Doctrine to be taught and heard in the Church of God, opening a gap to all prophaneneſs, and ſhutting up all practice of Piety.

The duties required of us in acknowledging the Reſurrection:

1. To live as thoſe that expect the Reſurrection, and not like thoſe who live as if they thought they ſhould ever continue in this world; for we muſt all dye or be changed.
2. Not to live as they that deny the Reſurrection, whoſe hope is onely in this world, not in ſurfetting and drunkenneſs, chambering and wantonneſs, but in ſobriety, temperance and chaſtity.
3. To keep a good Conſcience before God and men; becauſe at the day of the Reſurrection every Conſcience ſhall be a Book opened, and all the world ſhall reade, whether it be good or bad.
4. Both to abſtain from judging and cenſuring others, and to neglect mens judging of us, if ſo be our offences judge us not; becauſe there is one Judge of all, and it is ſuch Preſumption to take his Office out of his hands, in judging theſe to be Hypocrites, theſe Reprobates, and theſe damned Creatures, that whoſo uſeth it, ſhall not eſcape the Judgement of God, *Rom.*2.1. which followeth on the Reſurrection.
5. To bear all our bodily imperfections and ſickneſſes patiently, becauſe in the Reſurrection all ſhall be done away, weakneſs ſhall be ſtrength, deformity ſhall be beauty, Natural ſhall be Spiritual.
6. To bear patiently all croſſes and injuries in this world, not ſeeking to revenge our ſelves, becauſe the time ſhall come when all wrongs ſhall be righted.
7. Not to ſuffer our hearts to be taken up with any earthly thing, but to have our hearts ſtill ſet upon the New Heaven and the New Earth, the glory whereof abideth for ever and ever.

8. To

8. To ſpeak of Gods praiſes with our Tongues, with our hands to work the thing that is good, with our feet to run to Religious Exerciſes, with our mouthes to glorifie God in daily Prayer, with our ears to hearken to his holy Word, with our bodies to practice ſobriety, with our eyes to be ſhut from wanton looks, and to ſerve God with all our Members, becauſe they ſhall all riſe again, be honored, and become Spiritual.
9. To be ever vigilant and watchful, becauſe we know not when our change ſhall be, and becauſe the coming of the Lord will be ſudden.

Again, beſide *Pauls* proofs of the Reſurrection, to the *Corinths*, and Teſtimonies of Scripture, *Job* 19.25. *John* 5.28. *John* 6.40. Reaſons may thence be drawn to confirm this truth:

1. God promiſeth eternal life not to the Soul onely, but alſo to the body of the godly; and contrarily, to the ungodly he threatneth eternal Puniſhment and pains both of ſoul and body; and theſe Promiſes and Threatnings of God muſt be fulfilled, for the certainty of them is unchangeable: but they could not be fulfilled, if the dead ſhould not riſe.
2. The Mercy of God is perfect, as which extendeth it ſelf to the whole man, and which will have us wholly ſaved; therefore our bodies alſo ſhall riſe again.
3. The perfect Juſtice of God requireth, that the ſame wholly whereby they ſin, ſhould be puniſhed with eternal pains; but the wicked both in their whole body and in their ſoul do ſin, therefore their bodies alſo muſt be raiſed again.
4. Chriſt is a perfect Savior, becauſe he hath ſaved and reconciled to God whole Man; therefore our corrupt body alſo ſhall be raiſed by Chriſt.
5. God is the God of the whole Man, not of a part onely. This Reaſon Chriſt uſeth againſt the Sadduces, *Mat.* 22.31.
6. God publiſhed his Law unto Man after the Fall; therefore he will have man once keep it, but that is not done in this life, therefore it ſhall be done in the life to come, and therefore men ſhall riſe again.

The comfort we have by our Reſurrection; *viz.*

1. Our ſouls after they ſhall depart out of our bodies, ſhal preſently be taken up to Chriſt, *Luke* 23.43. *Phil.* 1.23.
2. Our fleſh being raiſed up by the power of Chriſt, ſhall be again united to our ſouls, and ſhall be made like to the glorious body of Chriſt, 1 *Cor.* 15.53.

The uſe our Faith may make of the Reſurrection:

1. Our Faith may herein comfort us in all diſtreſſes whatſoever.
2. It will mitigate the ſorrow we entertain for the dead.
3. It will leſſen our fear of death, while we believe a better life after death.
4. It will make us ſwift to good works, and to deſerve well of thoſe with whom we are to have eternal Society hereafter.
5. It will withhold us from evil, that we defile not our ſouls and bodies, preſerved by the Blood of Chriſt, to live with God, Angels and Saints.

Iſraels deſcent into the Red-Sea, and the Lords deliverance of them thence, The flouriſhing of *Aarons* Rod, *Ezekiels* Viſion of dead bones, The Jews Captivity in, and deliverance from *Babylon*, and *Jonahs* preſervation in and from the Belly of the Whale, are all Types of the Reſurrection: And if the Doctrine of the Reſurrection be ſhaken and overturned, then all Religion is pulled up by the Roots; let us therefore beware of ſuch Vipers as lurk in the boſom of the Church. There were even among the people of God Sadduces, that taught that man periſhed wholly, and that after death there ſhould be no riſing or returning to life, but that he periſhed as the Beaſt,

Beaſt, *Mat.*22.23. And in the Church of *Corinth* ſome were found, which ſaid, *There is no Reſurrection of the dead*, 1 Cor.15.12. Some have confeſſed indeed the Immortality of the ſoul (ſo alſo did ſome of the Heathen), but touching the Reſurrection, they have fancied it to be in this life, and not after death; as if the Reſurrection were nothing elſe but Regeneration, a dying to ſin, and riſing again to newneſs of life; or not unlike to *Hymeneus* and *Philetus*, who ſaid, That *the Reſurrection was already paſt*, 2 Tim.2.18. This Hereſie, for its continuance, is not a little beholding to the *Family of Love*, who hold that Heaven and Hell are in this life, and no other Reſurrection of the body, or day of Judgement, or coming of Chriſt, then in this world: Nor is it much leſs beholding to the *Anabaptiſts*, who deny that the ſame bodies which now we have, and ſhall lie in the duſt, ſhall ever riſe again; but hold, That God at the ſecond coming of Chriſt will make us new bodies: This is to maintain a New Creation of new bodies, and to deny the Reſurrection of the former. But all thoſe Hereſies we are to abandon, and to let our Faith cloſe with the Will of God, revealed in his Word, as we tender the benefit we expect by the Reſurrection.

You that are crumbled into Duſt, or gave
Your living Bodies to a fiery Grave;
Or ſay thoſe Corpſ, which ſhould the Worms have fed,
The Fin-wing'd ſcaly Creatures nouriſhed,
Converting Fleſh to Fiſh: Grant this, and ſhall
Thoſe Bodies we may now juſt Nothing *call*
Ariſe again? 'Tis ſo: The Scripture ſaith,
They ſhall, and Reaſon muſt give place to Faith.
Who could raiſe ſeed to Abraham *of Stones,*
Can re-incarnate Duſt and rotten Bones.

§.13. *And Life Everlaſting.* Amen.

BY *Life Everlaſting*, is meant that ever-enduring happineſs, and all thoſe joys which the Lord imparteth to all his Elect in the world to come; not onely Life in, but Joy; not onely Joy, but Riches; not onely Riches, but Glory; and all theſe not in ſome meaſure, but in exceſs; not mixed, but abſolute; without grief, without want, without diſhonor; not by intermiſſion and fits, but continually; not after ſome long time to end, but everlaſtingly. This is the bleſſed eſtate of the faithful in the world to come, without end or miſery, in joys unſpeakable in body and ſoul; that habitation or dwelling of God in Angels and Men by the Holy Ghoſt, and the true knowledge of God, his Will and all his Works, kindled by the ſame Spirit in their hearts, and true and perfect Righteouſneſs and Wiſdom, that is a perfect conformity and correſpondence of their will and powers and operations, with the Minde and Will of God; as alſo a joy reſting on God, and a ſufficiency of all good things in God, as touching both ſoul and body, which ſhall never be interrupted, hindred, or have an end, which is given to all the Elect, and to them onely, *Joh.*10.28. Now as they are Elected, ſo they are but choſen to Eternal life: but as they are converted, ſo they are in part admitted unto it, and begin to be put into poſſeſſion of it. Thus the ſouls of the faithful departed, do in a moſt happy and bleſſed eſtate tarry and wait for their full deliverance and Redemption, in the Reſurrection and Glorification of their bodies; in the mean time reſting from their labors, being in the hand of God, the true Paradice and Kingdom of Chriſt, are received of him, and gathered to the ſouls of the faithful which are perfected, and to *Abraham* the Father of all which believe. Whence this Article is added in our Creed, to ſignifie, That the juſt ſhall not riſe again to miſery, or to a momentary felicity, but to eternal bleſſedneſs: The main difference betwixt our eſtate in this world and in the world

world to come, being, That here we must believe what we know but in part; there we shall perfectly know whatsoever is to be believed.

The comfort which the faithful take in this Article of Everlasting Life, is, That forasmuch as they feel already in their hearts the beginning of Everlasting life, 2 *Cor.* 5. 2, 3. it shall at length come to pass, That after this life they shall enjoy full and perfect bliss, wherein they shall magnifie God for ever: which blessedness, neither eye hath seen, nor ear hath heard, neither hath any man in thought conceived it, 1 *Cor.* 2. 9. and which life we begin to live, the soul entreth into it at the time of every faithful ones bodily death, and the body also at the time of the general Resurrection; for there is no sleeping of the soul, as some dream, neither any other place to keep it in, nor ever was.

To believe everlasting life, is to be assuredly and certainly perswaded,
1. That after this life, there shall be also a life wherein the Church shall be glorified, and God magnified of her everlastingly.
2. That I also am a Member of this Church, and therefore partaker of everlasting life.
3. That I also in this life have and enjoy the beginning of life eternal.

Life is threefold:
1. Of Nature; wherein the good and bad promiscuously live together.
2. Of Grace; wherein onely the Sons of God in the Spiritual Kingdom of Christ live in this life; it is the same with that death whereby they dye to sin.
3. Of Glory, in the blessed presence of God for ever: Contrary to that death wherewith the bodies and souls of the wicked shall be tormented eternally.

That is Everlasting
1. Which hath neither beginning nor ending: So God is everlasting.
2. Which hath no beginning, but hath an ending: So the Decrees of God.
3. Which hath a beginning, but shall have no end; as everlasting life.

Three degrees of eternal life:
1. In this world, when we begin to repent and believe in Christ, and have true peace of Conscience.
2. In death, for that cuts off all sins, both Original and Actual.
3. When body and soul reunited, go both together into everlasting Glory.

We may claim to our selves everlasting life by a double Right through Christ; *viz.*
1. Because for us he hath fulfilled the whole Law.
2. By Right of Inheritance; for Christ being made ours, we are the children of God, *Rom.* 8. 17.

How far we are in this life made partakers of heaven and everlasting life:
1. The purchase of it is made; for Christ by his Blood hath purchased it.
2. We have received the first-fruits of it, as Peace of Conscience, Joy in the Holy Ghost, free access unto the Throne of Grace with confidence in Christ, and the like.
3. We are actually entred into the Kingdom of Grace, which is the beginning and a part of the Kingdom of Glory.
4. We have the earnest of the Spirit, as a Pledge and Pawn till we come to the full possession of the purchased Inheritance.
5. Christ our Head hath full and actual possession; whereupon we being Members of his body are in him exalted and set in heavenly places.

In this life not onely we may, but we ought also to be assured of everlasting life, otherwise we shall never have it: And we may thus by these infallible signs be assured of it; *viz.*

1. By Faith, by a full perswasion of the good will of God towards us.
2. By the beginning of true Repentance.
3. By the Peace of Conscience, by a desire of, and joy in God.

Eternal life is called a *Rest*; and that for these two Reasons:

1. Because then and there we shall Rest from all our works; that is, from our sins: for then we shall sin no more, but shall know God, even as we are known.
2. We shall Rest from all troubles and miseries of this life, *Rev.* 14. 13. hence it is called *Abrahams bosom*, Luke 16. 22, 23. which in the faithful is even in this life begun by the outward Ministery of the Word, and the inward Ministery of the Spirit; the consummation whereof hereafter shall never be given, to whom the beginning thereof, that is, Faith and Conversion, hath not arrived in this life.

The life of Life Everlasting, is, the Beatifical Vision, or the perfect Vision of God, when Gods Elect shall see him as he is, 1 *Joh.* 3. 2. Yet that we be not deceived herein, we must know that perfect sight is twofold; *viz.*

1. Simple Perfect Sight, when man sees a thing wholly as it is in it self; and thus God is not seen by the minde of man.
2. Comprehensive Perfect Sight, when the creature seeth God, so far forth as it is capable of his knowledge; and thus shall men see God in the world to come perfectly, and be filled therewith, though they know him not wholly as he is in himself; even as a vessel cast into the Sea may be perfectly full of water, though it receive not all the water in the Sea.

The duties of this faith are these:

1. Carefully to break off those sins, the doers of which are expresly threatned, that they shall never enter into the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19.
2. To strive to enter, and to walk on in the way that leadeth to everlasting life, and never to go out of it to our dying day, and this is the way of good works, *Joh.* 5. 29.
3. To use the remembrance of eternal life, as a salve against all sores, as a Cordial to comfort our hearts against our greatest heavines.
4. To pray that this time might be hastned wherein we shall enter into life, and even to rejoyce when we see it approach to any of us in particular.

Amen, signifying verily, certainly or undoubtedly, is added, for these Reasons:

1. To shew that we do not in word onely believe those things, whereof we have made confession, but from our very hearts.
2. Not waveringly, but certainly, and without doubting.
3. Not as if we were secure for our firm and stedfast belief of these things, but earnestly craving this Faith at the hands of God; and thus it is as much as *So be it*.

Amen in the close of our Prayers (as well as of this Confession) doth not onely expres our desire of the things we ask, but also testifies our Faith in assurance of Receiving them according to our lawful desire: So that it is not here to be taken (as it is commonly) onely for a bare assent of the people answering the Minister in the Congregation, but as a declaration of Faith both in Minister and People.

Here words are of no use, expressions vain,
The humblest fancy a presumptuous strain.
Bright Cherubins! a Quill from off your Wings
Might reach this Note; which should the low-tun'd strings
Of Mortal Tongues endeavor to express,
Would (if 't were possible) but strain it less:
And though the blessed Musick of your Quire
We cannot understand, we may admire.
Mean-while our Faith shall rest in Hope in this,
That know we shall, when we enjoy your Bliss.

CHAP.

CHAP. V.

§. 1. *The Decalogue.*

THe Commandments were given about Two thouſand five hundred years after the Creation; not that men were left all this time without Law, for there was a Law written in their hearts, *Rom.*2.14. but to make that more plain, which by the corruption of Nature was become very dim and much defaced; ſo that as long as men have been, there hath alſo been a Law, although not expreſſed in words, yet written in the heart: wherefore if it be well obſerved, we ſhall finde, That even before the giving of the Law, all the Precepts of the Ten Commandments were in a maner known and acknowledged, though they require whatſoever was commanded *Adam* in his Integrity, and whatſoever was commanded ſince, *Gen.*2.16,17. *Exod.*20. The Law being that which God himſelf delivered to his people by the hand of *Moſes*, which alſo with his own finger he wrote in two Tables of Stone, called *The Moral Law*, becauſe it ſheweth the Vertues to be followed, and the Vices to be avoided; as alſo to diſtinguiſh it from the *Ceremonial Law*, which comprehendeth the Ceremonies preſcribed by God in the old Church; and from the *Judicial* and *Political Laws*, which contain Judgements, and the Penalties to be inflicted on the breakers of this Moral Law: The ſum whereof is this, The Firſt Table, containing the four firſt Commandments, Commandeth all the Duties which man oweth to God; The Second Table, containing the ſix laſt Commandments, commandeth all that Man oweth to Man, according to the Will of God. For the Commandments of the Latter Table are to be referred to the firſt, that is to ſay, They are to be kept, not indeed ſo much for our Neighbors ſake, as for Gods ſake, of whom they are commanded: the Firſt Table being immediately, the Second mediately referred unto God; the Commandments whereof are not notwithſtanding leſs then thoſe of the Firſt Table, but the principal ſervice of the Firſt Table, is greater then the principal ſervice of the Second, *Matth.*22.37,38.

Inſtances of Scripture proving that the Decalogue was in mans heart before it was written in the two Tables of Stone:

1. The Firſt Commandment was known unto *Abraham*, when as almoſt in ſo many words the Lord ſaid unto him, *I am God All-ſufficient, ſtand before me, and be upright*, Gen.17.1. And *Jacob* ſaid, *Put away the ſtrange gods*, Gen.35.2.
2. The Second was alſo known unto *Jacob*, for he purged his houſe from Idols when he was to build an Altar in *Bethel*, *Gen.*35.2. Acknowledging hereby that this was a Corruption, which the true God would be offended at.
3. The Third *Abraham* alſo ſeemeth to have well known, when he ſware by the true God unto *Abimelech*, to confirm his League, *Gen.*21.23. And *Jacob*, when he ſware unto *Laban* by *the fear of his father Iſaac*, Gen.31.53.
4. The Fourth is recorded by *Moſes* to have been given in Paradice, *Gen.*2.2,3. And is likewiſe ſet down in *Exodus* 16.23.
5. The Fifth *Jacob* ſhewed in his practice, when he followed his Fathers direction in taking a wife; and his children by going at his command into *Egypt*; and *Joſephs* nouriſhing him there in his old age: *Shem* and *Japheth* reverencing their Father *Noah*, are bleſſed; but *Ham* ſcorning him, is curſed in his Son *Canaan*, *Gen.*9.25,26.

6. The Sixth was written in *Cain's* Conſcience, which made him cry, *My ſin is greater then can be forgiven*; and God expreſly forbiddeth it, *Gen.*9.6.
7. The Seventh was to be ſeen in the Sons of *Jacob*, when they ſaid, *Should he make our Siſter a Whore?* Gen.34.31. In *Joſeph*, when his Miſtris tempted him, *Gen.*39.9. and in *Judah*, when he commanded *Thamar* to be burnt, *Gen.*48.2.
8. The Eighth *Laban* urgeth upon *Jacob*, *Gen.*31.30. who acknowledgeth Death to be due for it, *Gen.*45.5. And *Jacobs* Sons ſay, *God forbid that we ſhould ſteal*, Gen.44.
9. The Ninth, Heathen *Abimelech* ſhewed to be written in his heart, when he complained of *Abrahams* falſe teſtimony touching his Wife, *Gen.*20.9. & 26.9. And of *Iſaac's* for the like; yea, and *Judah* kept promiſe, not lying or deceiving, *Gen.*38.20.
10. The Tenth *Abraham* ſheweth to be written in his heart, when having recovered the goods of *Sodom*, he coveted none of them being other mens; and it was ſin to look on a woman to luſt after her, and puniſhed even in Kings, *Gen.*12.17. & 20.7.

The maner how this Law was given; *viz.*

1. There was great preparation three days together, the people were ſanctified according to the maner of thoſe times, by Waſhings and Purifyings: So let us prepare our ſelves by prayer, before we come to hear the Lord ſpeaking unto us in the Miniſtery of his holy Word.
2. A ſtrict charge was given them, That neither man nor beaſt on pain of death ſhould come near the Mount, whence the Law was to be delivered: how much leſs mercy deſerved the Tranſgreſſors of theſe glorious Laws?
3. The Lord deſcended with great terror, the Trumpet ſounding, the Earth ſhaking, and Lightnings flying about: Shewing with what fear of offending againſt thoſe weighty Laws they were to be received into the heart.
4. Almighty God himſelf ſpake all theſe words in the hearing of all the people, and afterward writ them in two Tables of Stone with his own finger; intimating hereby the perpetuity of them, and how ſtony-hard our hearts be, that the finger of God alone is able to imprint them there.
5. When *Moſes* had broken theſe two Tables, the Lord writ the ſame words in two other Tables: So mans heart by Gods Creation had all the Laws written in it, but after his Fall it was without any letter thereof in effect, until that the Lord writ them anew.
6. At *Moſes* his return from the Lord with theſe Laws, his face did ſo ſhine, that the people were not able to look on him till he vail'd it; neither could the Jews, nor any of the Gentiles, be able to ſee into the end of the Law, Chriſt Jeſus, till the Lord took away their vail of blindeneſs and hardneſs of heart, 2 *Cor.*3.13,14.

The Decalogue is divided after a threefold maner; *viz.*

1. It is divided by Chriſt and *Moſes* into two Tables; the former whereof compriſe our duty towards God immediately; the Second our duties towards God mediately.
2. It is divided into Ten Commandments, whereof four are aſcribed to the Firſt, and ſix other unto the Second Table.
3. It is divided according to the things themſelves, which are commanded or forbidden in the Decalogue; now generally is commanded the Worſhip of God, and that which is contrary thereto is forbidden.

The

The worſhip of God, being that wch is generally commanded in the Decalogue, is
- 1. Immediate, when Moral works are immediately performed unto God; which is
  - 1. Internal, which conſiſteth partly in this, that we worſhip the true God, and that that be performed unto the true God, which is commanded in the firſt Commandment; partly that the maner or form of Worſhip be right and lawful, whether it be internal Worſhip or external; which Form is taught in the Second Commandment.
  - 2. External; which is
    - 1. Private, which containeth the private Moral works of every one, which are always to be of every man in particular performed; and this private Worſhip is delivered in the Third Commandment.
    - 2. Publike, which conſiſteth in ſanctifying of the Sabbath, and is delivered in the Fourth Commandment.
- 2. Mediate, when Moral works are performed to our Neighbor, in reſpect of God, delivered in the Second Table; which likewiſe is
  - 1. External, which conſiſteth partly in the duties of Superiors towards their Inferiors, and ſo of the contrary: of which duties (as alſo of Civil order compriſed under them) is ſpoken in the Fifth Commandment; partly in the duties of one Neighbor towards another, which are ratified in the reſt of the Commandments.
  - 2. Internal, which conſiſteth in the internal affection of the heart, being the very uprightneſs of mens affections towards their Neighbor, which is to be included and underſtood in all the former Commandments, and is preſcribed in the Tenth and laſt Commandment.

In what reſpect the Second Table is ſaid to be like unto the Firſt; *viz.*
1. As touching the kinde of the chief Worſhip; alſo in reſpect of the Ceremonial, which are not the chief Worſhip of God.
2. As touching the kindes of Eternal Puniſhment; becauſe the tranſgreſſion of both Tables meriteth eternal puniſhment.
3. As touching the unſeparable coherence of the Love of God and our Neighbor; which love of God is declared and exerciſed by our love to our Neighbor.

The Reaſons for which obedience is to be yielded to the Second Table:
1. That in this Obedience God himſelf may be worſhipped, and our love towards him ſhewed by our love towards our Neighbor for his ſake.
2. That by the love of our Neighbor, our conformity with God may appear.
3. That the Society of Mankinde may be preſerved, which was ordained of God for the celebration and magnifying of his Name.

Certain Rules concerning the ſubſtance and meaning of the Decalogue in general, and for Expounding the Commandments, *viz.*
1. The Moral Law or Decalogue is to be underſtood according to the Interpretation of Scripture, not according to the ſenſe or judgement of man onely, or of Moral Philoſophy.
2. The Decalogue requireth in all the Commandments, obedience both external and internal, chargeth the underſtanding, heart and affection; commandeth perfect obedience, not in parts onely, but alſo in degrees; not onely in all the duties, but alſo in the degrees of theſe duties.
3. The obedience of the Firſt Commandment muſt be the motive or final Cauſe of our obedience towards the reſt of the Commandments, otherwiſe it is not the Worſhip of God, but hypocriſie, whatſoever we do.

4. We muſt above all things conſider the drift or end of each Commandment, for the end of the Law ſheweth the meaning thereof, and by the end we ſhall judge aright and eaſily of the means.
5. We muſt know, that the ſame vertue is often in a diverſe reſpect commanded in diverſe Commandments; that is, the ſame vertue is required for performing of obedience unto many Commandments.
6. In Affirmative Commandments commanding Vertues, are comprehended the Negative, forbidding the contrary Vices; ſo likewiſe in Negative Commandments are comprehended the Affirmative Vertues.
7. We muſt take heed that we reſtrain not the Commandments, and take them too ſtraitly; for in the General all the Specials, and in the chief Special, the next allyed Specials, and in the Effect the Cauſes be contained: So that under one kinde manifeſt are all of like ſort, whether commanded or forbidden; yea, and the Means whereby the things are done, are alſo commanded or forbidden.
8. The Obedience or Commandments of the Second Table yield or give place to the Obedience or Commandments of the Firſt Table: The Commandments of the Firſt Table are abſolutely to be kept, and for themſelves, the other of the Second Table are to be kept for the Firſt: Though they are alike as concerning the kinde of Moral Worſhip, the kinde of puniſhment, and as concerning their coherence or connexion.
9. Every Negative Commandment doth binde always, and at, and unto all times: Every Affirmative Commandment doth onely binde always, but not at and unto all times alſo.
10. Howſoever the leaſt Commandment is not ſo ſmall, but the breach thereof deſerveth Eternal Death; yet the breaches of ſome Commandments are greater and more heinous then of others.
11. There is ſo near a relation betwixt all the Commandments of the Moral Law, that whoſoever obſerveth all ſaving onely in one point, is guilty of all, *James* 2.10. Becauſe one and the ſame is the Author of them all.
12. To the breach of every Commandment there is annexed a curſe, although it be not expreſſed.

The uſe of the Commandments:
1. To lay open our Miſeries, *Rom.*7.7,9,13,14,18.
2. To whip us to Chriſt, *Gal.*3.24.
3. To be our Guide in all things that we are to do when we are come to him, *Mat.*19.17,18.

There are certain *Libertine Antinomies* who contend, That the Law is not to be taught in the Church of Chriſt, miſinterpreting the Sacred Text, to cloke their Rebellion againſt the Law of God, with a pretence of Obedience to the Spirit of Regeneration: But this Hereſie was long ſince refuted, *Mat.*5.17. *Rom.*3.31.

The Law's voyce was Thunder, the Tables Stone;
Break one and all, who keeps not all keeps none:
Moſt ſweetly tun'd they to each other are;
In Practice then thou may'ſt not make them jar:
Obedience they do for each other call;
A joynt Obedience is requir'd in all,
But who can keep the Law? Who's juſt an hour?
Frail Man, hadſt thou a Will, where is thy Power?
Though ſince the Fall this is thy power above,
Yet is the Law fulfill'd by Chriſt and Love.

The

The First COMMANDMENT.

§. 1. *I am the Lord thy God, Thou ſhalt have no other gods but me.*

THerefore thou ſhalt have Me, that *Jehovah*, which have manifeſted my ſelf in the World by my Creation, Preſervation, and Government thereof; that *Jehovah*, which have declared my ſelf in my Church by the Participation and Manifeſtation of my ſelf to be the true God, that God alone: Therefore *Thou ſhalt have none other gods*; that is, beſide me the onely true God: neither ſhalt thou have them before me; that is, in my ſight, that is, in thy heart or elſwhere. Now not to have the true God, is either to have no God, or to have more Gods, or another then the known God, or not to acknowledge God to be ſuch unto us as he is manifeſted: Likewiſe not to truſt in God, and to ſubject and ſubmit our ſelves unto God in true humility and patience, not to hope for all good things from him alone, not to love and fear him, for we are here commanded to have the Lord for our God, that is, to love him above all, to fear him above all, to put our whole truſt in him, and to make our prayers to him alone: And he onely hath no other gods, who is ſo dead to the world, and doth ſo adhere to God, that he is neither puffed up with Riches, nor caſt down with Poverty; nor ſwelled with Honor, nor pined with Ignominy; nor made joyful by Life, nor afraid of Death: but this ſufficeth him, That he hath God, knowing his Savior diſdain'd both Riches, and Glory, and Pleaſure, and Life.

The Preface of this Commandment belongeth to the whole Decalogue; and the Commandment it ſelf is mixed with a Negative Prohibition and an Affirmative Command. The Duty enjoyn'd, is, To have and to ſet up in our hearts and practices the Lord *Jehovah*, and him onely, for our God, which is the main and principal ſcope of the whole Law: And he that will abſtain from the breach of this Commandment, muſt not with the Atheiſt deny him that gave him Being, nor with the Ignorant neglect Divine Knowledge; nor with the Prophane be looſe-minded towards Gods Worſhip; nor with the Covetous, Epicures, Self-lovers and Papiſts, rob God of his Honor. Now Atheiſm is a Monſter in Nature, whereby the Creature riſeth againſt the Creator, to diſannul him, to make him without Being, who giveth Being to all; to pull him out of the Throne of Heaven, whoſe Foot-ſtool is the Earth; to put down his Power, who by his Power alone upholdeth all things: And this is when men do but in their hearts imagine that it is all vanity which is ſpoken of God, or that there is no ſuch God as the Word doth deſcribe unto us: And Ignorance is the next door to Atheiſm; for where Ignorance prevaileth, there can be but a poor deal of Love, little Confidence, and ſimple Service done unto the Lord: And Prophaneneſs is a Regardleſneſs of God, when a man being about any villany, remembreth not, or careth not that he is in Gods preſence, nor is daunted by any lets in the way; alſo a Regardleſneſs of the very Worſhip of God, when Prayer, the Word and Sacraments, is not uſed at all, or without all reverence; it maketh the perſons infected herewith, prefer any ſmall worldly thing, either of Pleaſure or Profit, before heavenly things. Laſtly, the Robbing of God of his Honor, is by Inward Idolatry, or of the heart, when Creatures are there ſet up, where onely is the room of the Creator: Now he that deſires to keep this Commandment, muſt endeavor for the Vertues comprehended therein, and they are Knowledge of God, Truſt in God, Humility, Patience, Hope, The Love of God, and The Fear of God.

The Knowledge of God, is, To judge of God as he hath manifeſted himſelf in his Word and Works, and to be moved up by that Knowledge to a Confidence, Love, Knowledge.

Love, Fear, and Worſhip of the true God, *Rom.*10.14. *Joh.*17.3. This true Knowledge of God is the principal part and point of his Worſhip; and he may be known of reaſonable Creatures, ſo far forth as he will manifeſt himſelf to every one: which, if compared with that whereby God knoweth himſelf, is to be accounted unperfect; but, if the degrees thereof be conſidered in it ſelf, it is alſo either perfect or imperfect, yet not ſimply, but in compariſon, that is, in reſpect of the Superior and Inferior degree. The perfect Knowledge of God, is that in Creatures, wherein Angels and Men in the Celeſtial life know God by a moſt clear and bright beholding of the minde: The imperfect, is that whereby men in this life know God, though not ſo much as they could at firſt before the Fall by the benefit of their Creation. Now the ordinary means to know God, and which is preſcribed unto us by God himſelf, is by the ſtudy and meditation of heavenly Doctrine: wherefore we muſt ſtrive this way to know God, and not look for, from God, any extraordinary and immediate Illumination, except he of himſelf offer it, and confirm it alſo unto us by certain and evident Teſtimonies. And this Knowledge muſt be adorned with Practice, without which it is not indeed Knowledge: Whence poor Chriſtians are better taught then great learned men without grace; for no man knoweth more then he practiſeth, becauſe what knowledge ſoever a man hath that he practiſeth not, is but a dead knowledge, an inefficacious knowledge; and indeed, Religion is the Art of holy men, not of learned men: And as Knowledge thus without Practice ſavors of Hypocriſie; ſo Practice without Knowledge tends to Superſtition, the Mother whereof is Ignorance.

Faith. To Truſt in God, is, To be unbottomed of thy ſelf and of every Creature, and ſo to lean upon God, that if he fail thee thou ſinkeſt: And God doth often defer deliverance till the utmoſt extremity, for the tryal of his peoples Faith, and to ſtrip them of other helps, that they may Truſt in him, for till then we truſt not in him as we ought. So that Gods people run another courſe from other men (though they have perſecution here for their pains) becauſe they truſt in the living God; And in a good Cauſe God hath promiſed good Succeſs, therein therefore we are to be guided with as much confidence of ſafety (while we Rule our ſelves therein according to Gods command) as if we had a Prophet immediately ſent us from God. Now the Reaſon why God is ready to help us, if we Truſt in him, is, Becauſe this our Faith in him is an Acknowledging of, and an Attributing to his Power; ſo that our Truſting in God engageth him to help us, though commonly he uſeth not to appear a Deliverer, till his people are brought to the very brink of Ruine.

Humility. Humility is a Vertue, whereby one man thinks better of another then of himſelf, it makes a man vile in his own eyes; and this is one fruit of Faith: for where Chriſt comes to dwell, he comes with a Light, to make a man ſee his ſins, and what a creature he is: Therefore the Spirit of true Chriſtians, is a meek Spirit; they are humble, gentle, and little in their own eyes; they ſet not up Pride and Ambition, as other gods, in their hearts, but think baſely of themſelves, in regard of their own ſins and corruptions, and upon conſideration thereof, are content to give place unto others, and to yield of their own Right for the maintenance of Peace. This is that true Knowledge of a mans own ſelf, which indeed is Neceſſary for man to have, becauſe God will be known by his own Image, which he engraved in mans Nature, and without it we neither aſpire nor attain to that end, to which we were created.

Patience. Patience is the Knowledge and Acknowledgement of Gods Majeſty, Wiſdom, Juſtice and Goodneſs, reſolving through a confidence in Gods Promiſes, and ſo in hope of Gods aſſiſtance and delivering, to obey God in ſuffering thoſe adverſities which he ſendeth us, and willeth us to ſuffer, neither in reſpect of the grief which they bring, to murmure againſt God, or to do any thing againſt his Commandments, but in the higheſt extremity to retain ſtill the confidence and hope of Gods aſſiſtance, and to ask deliverance of him; and by this Knowledge and full perſwaſion of Gods Will, to mitigate and aſſwage our grief. Thus Patience is a voluntary and continual

ſuffering

ſuffering for the love of Vertue and Honeſty: Or, it is a Grace of the Spirit, flowing from Grace and Hope, whereby we ſuffer things that are evil, that we forſake not thoſe things which are good, by which we may attain to thoſe that are better. It is the Keeper of all the other Graces, for when we become impatient of any good quality, we preſently fall a committing the contrary Vice.

Hope. Hope is a ſure and certain expectation of Everlaſting Life, freely to be given for Chriſts ſake, and of a mitigation or aſſwagement of preſent evils, and of a deverance from the ſame evils of this life, and an expectation and looking for all Bleſſings neceſſary unto Salvation, according to the Counſel and Will of God: which Hope ſpringeth from Faith; for it is an expectation of ſuch good things to come as God hath promiſed and Faith believed. In expectation eſpecially conſiſteth the very nature of Hope, *Rom.*8.24. If we hope, we wait: The proper object of Hope, conſiſteth in good things; herein it differeth from Fear. Theſe good things are not paſt nor preſent, but to come, neither are nor have been ſeen; for, *Hope which is ſeen is no hope*, Rom.8.23. They are ſuch good things as God hath promiſed, for true Hope is termed *The Hope of the Goſpel*, *Col.*1.23. And ſuch as Faith believeth; for, *Faith is the ground of things hoped for*, Heb.11.1. And, *By Faith we wait*, Gal.5.5. Faith is the Mother, Hope the Daughter; Faith brings forth Hope, and Hope nouriſheth Faith: for except a man hopes and waits for that which he believes, his Faith will ſoon decay; and according to the quality and quantity of Faith, is the quality and quantity of Hope. Thus Hope diſtinguiſheth the Faith of Chriſtians from the Faith of Devils and Reprobates, and from Temporary Faith. A man hath never Faith to believe, but he hath Hope, which makes him expect what he believes; yet true Hope may be mingled with Fear: for if there be nothing but Hope, it is a ſign that Hope is not good. This lively Hope makes us labor for the accompliſhment of what we believe, it keeps our heads above the waves of Adverſity, without which, of all men a Chriſtian is moſt miſerable, *1 Cor.*15.19. it being ſimply and abſolutely neceſſary to Salvation, for where no Hope is, there is no Faith: And as it is true, That no man can hope, except he firſt believe the Promiſes; ſo it is as true, That Faith is neceſſarily upheld and nouriſhed by Hope. Faith is Hopes Foundation, Hope Faiths Nouriſhment; Faith believes the Promiſes, Hope waits for the fulfilling of them; Faith believeth, and is perſwaded of life Eternal, Hope looketh when it ſhall be revealed: for this cauſe *Paul* ſaith, *We are ſaved by Hope*, *Rom.*8.24.

Love. The Love of God is a holy Diſpoſition of the heart ariſing from Faith, whereby we cleave to the Lord, with a purpoſe of heart to ſerve him, and to pleaſe him in all things: which Love is ſo Neceſſary to Salvation, as he that hath it not, is in a curſed and damnable condition; he is not in Chriſt if he do not love, for there is a tye between all theſe, Faith, Repentance, Love, therefore they are uſed promiſcuouſly: And indeed, if we Love not God, we rob him, for he bought us to be his; that is, to love him, otherwiſe we rob God of our ſelves. Now the way to Love God, is, To pray earneſtly, to acknowledge the power of the Holy Ghoſt; to go to him, and ſay, Lord, of my ſelf I am not able to do it: This acknowledgement of the power of the Holy Ghoſt, is the way to prevail; for unleſs the Holy Ghoſt kindle this fire of Love in us from Heaven, we ſhall no more have it then cold water is able to heat it ſelf: Though the Preachers ſpeak with the tongues of Angels, yet ſhall we not be brought to love the Lord till he ſhew himſelf to us, till he opens the cloud, and ſhews us the Light of his countenance. It was *Moſes* his Prayer, *Shew me thy Glory*; that is, thy Excelleney, which is exceeding glorious: *Moſes* asked not this to no purpoſe, to ſatisfie his fancy, for then the Lord would not have heard him, but that by the better knowing the Lord, he might love him the more; for a principal means to the love of God, is the knowledge of God: and indeed, therefore we love him not, becauſe we know him not; This is the reaſon the Angels and the Saints love him moſt, becauſe they know him moſt; and why in heaven when we ſhall be preſent with him, ſhall we love him ſo abundantly, but becauſe we ſhall then know him face to face.

The

Fear. The Fear of God, is To acknowledge the infinite Anger of God towards ſin, his great Power to puniſh ſin, his Wiſdom and Juſtice, and that Right and Dominion which he hath over all Creatures: which Fear is a great part of the Worſhip of God, and one infallible Sign of the true Religion; for that Religion is true, wherein God is truly worſhipped, and that is but one, and in it onely men ſhall be ſaved: Which true Chriſtian Religion, is a Spiritual Band, whereby men in a certain holy Reconciliation are made one with God, and are kept in his Love and Fear, that at length they may be made partakers of his heavenly Glory, and of bleſſed Life. And though all grant that to be the true Religion which hath been delivered by God himſelf, yet which may be that Religion delivered from above, will never be agreed on amongſt men, till our Lord Jeſus returning to Judgement decide the Controverſie.

Now we muſt not underſtand this Fear to be a ſervile Fear, ariſing from a knowledge, and an accuſing of ſin, and from a feeling of Gods Judgement and Anger againſt ſin, and is a ſhunning and hatred of God and Puniſhment, not of ſin; and is ſo much the greater, how much the more certain expectation there is of everlaſting Damnation, and how much the greater deſpair there is of the Grace and Mercy of God; But the Fear required in this Commandment, is a Filial Fear, ſuch as Sons bear towards their Parents, who are ſorry for the anger and diſpleaſure of their Father, and yet notwithſtanding are always perſwaded of the love and minde of their Father towards them. So that the Fear of God in the Regenerate in this life, is an acknowledging of ſin and the wrath of God, and an earneſt grief for the ſins committed, for the offending of God, and for thoſe calamities which by reaſon of ſin both we and others ſuſtain, with an earneſt deſire of avoiding thoſe evils by reaſon of the knowledge of that Mercy which is ſhewed unto us through Chriſt, *Mat.*10.28. Thus God alone is the proper object of Fear, for what fear is due to man, is due to him onely in and for the Lord, whoſe Image he beareth more eminently by vertue of ſome Authority or Dignity pertaining to him, which is to be feared: And the extent of this Filial Fear of God is ſo large, as without it other holy Duties cannot be well performed: yea, the whole Worſhip of God is often compriſed under it. Thus *Mat.*4.10. Chriſt expreſſeth the Text, *Deut.*6.13. And thus *Mat.*15.9. Chriſt expreſſeth the Text, *Iſa.*29.13.

The Vices contrary to the Vertues in general, contained in this Commandment, are chiefly theſe; *viz.* Atheiſm, Ignorance, Prophaneneſs, Inward Idolatry, Rebellion againſt God, Doubting of his Promiſes, Deſperation, Impatience in Adverſity, Inconſtancy in Gods Worſhip and our own Vocations, Falling away from the Truth of the Goſpel, Raſhneſs, which adventureth upon unneceſſary dangers, under a colour of Gods Providence, Pride, Diſdain, Ambition, and Faint-heartedneſs in good things: All which are forbidden in this Commandment, yea all particular Vices ſpecially contrary to each Vertue commanded therein: The chief of both which are here again touched, in the ſame order they have been already glanc'd at: And firſt of Knowledge.

The principal Vertue required in this Commandment, is the knowledge of God, which in particular hath four Branches:

1. To know that there is a God; and this is known either by the book of Nature, The Works of God, or the book of Grace, Confeſſing it in our hearts by actions agreeable, as well as by language in our mouthes, elſe we ſin in Atheiſm.
2. To know the true God, elſe we ſin in Idolatry.
3. To know this true God is but one, elſe we ſin in Polytheiſm.
4. To know of what nature this true onely God is, elſe we ſhall do nought but ſin.

The

The Knowledge of God is either
1. Simply and absolutely Perfect, whereby God alone knoweth himself: Or
2. Not simply and absolutely perfect, whereby Angels and blessed men know indeed the whole and intire Nature and Majesty of God, as being most simple; but they know it not wholly, that is, they so far onely understand it, as he revealeth it unto them, and their Natures are capable of.

So likewise the Knowledge of God is twofold:
1. General, to know God to be such an one as he hath revealed himself in his Word to be: without this we cannot be saved, yet this alone doth not save.
2. Particular, to know him to be such an one to me in particular, as he hath revealed himself in his Word to be in general: This requireth Faith.

Again, the Knowledge of God is twofold; *viz.*
1. Literal, which hath been in men either from the Creation, or is wrought in their mindes of the Holy Ghost by the Word, which hath not accompanying it an endeavor and desire of framing and conforming themselves unto the Commandments of God. This is onely a Speculative or Theoretical Knowledge, informing the judgement, but not reforming the minde; and this a wicked man may have in a greater measure then some Christians, yet notwithstanding may be damned: for this Knowledge is true onely in regard of the Object, but is false in regard of the Effect.
2. Spiritual, or true, lively and effectual Knowledge, which is kindled by the Holy Ghost in our mindes according to the Word and by the Word, working in the will and heart an inclination and desire to know and do what God commandeth. This is Saving or Practical Knowledge, when the whole man is transformed into the obedience required, and labors to practice what he knows of God.

The Imperfect Knowledge of God, which men have in this life, is of two sorts:
1. Christian or Theological; received from the Doctrine of the Prophets and Apostles.
2. Philosophical; received from the Principles and general Rules naturally known unto men, and from the beholding of the works of God in the nature of things.

The true Knowledge of God necessarily required of us, consisteth in these points; *viz.*
1. We must confess and acknowledge him to be the Soveraign and highest good, *Dan.*4.32.
2. We must depend upon him, and put our whole trust in him alone, not in Men or Angels.
3. We must give him thanks for all his Blessings, not onely in prosperity, but in adversity also, by doing what he commandeth, and avoiding what he forbiddeth.
4. We must seek the knowledge of his Ways and Word, and encrease in the knowledge thereof.
5. We must draw near unto him in time of need, and at all times, as to the Fountain of all goodness, with all reverence and humility, by hearty and fervent prayer.
6. We must yield all obedience unto him in his Word, without which our Hearing the Word will but hasten and further our Condemnation.

Rules directing us what our Knowledge ought to be:
1. Our knowledge must be according to our Age, 1 *Cor.*14.20.
2. It ought to be according to the means that God hath afforded us, *Heb.*5.12. *Luke* 12.48.
3. It must be answerable to the gifts that God hath given us; *Mat.*25.14,15. *Luke* 12.13.
4. We must all labor to have so much, as that we may be able to give an account of our Faith, when we shall be called thereunto.

We must practice what we know of God, for these Reasons:

1. Knowledge without Practice, procures the greater Judgement of God upon us, *Luke* 12.47.
2. Without Practice we must never look to come to Gods Kingdom, *Mat.*7.21.
3. By Practice we do glorifie God our heavenly Father, *Joh.*15.8.
4. By this Practice we know that we are Gods good Trees, *Mat.* 7.17.
5. If we Practice not what we know, we are more inexcuseable then before we had knowledge, 2 *Pet.*2.21.

The way or means to attain unto found & saving Knowledge; *viz.*

1. Earnest Prayer to God for the help of his Spirit to assist us, to illuminate our understandings, and to teach us how to profit aright by Reading the Scriptures, *Psal.*119.18. & 66. 2 *Chron.*1.10. *James* 1.5.
2. A careful and reverent Hearing of the Word of God, 1 *Cor.*1.21. *Rom.*10.14.
3. To exercise our selves constantly in the Reading of the Scripture; To *search the Scripture*, 2 Tim.3.15. Psal.19.7.
4. Godly Conference one Christian with another, especially with the Pastor, *Mal.*2.7. A sober and reverent Conference about the Scriptures with others, to minister help and comfort one to another.
5. To lay before us the grounds and practice of Christian Religion.
6. To labor for true Humility, 1 *Pet.*5.5. *Psal.*25.9.
7. To practice what we know; for Practice begets Experience, and Experience Knowledge.

The Signs of found knowledge;

1. When we put all in practice that we know, 1 *Joh.*2.3,4.
2. True love of our Brethren, 1 *Joh.*4.7,8.
3. A faithful hearing of the Word, with care to practice it, 1 *Joh.*4.6.
4. A filial Fear of displeasing God in any one action, *Mal.*1.6.
5. A true Humiliation in the sight and knowledge of our selves.

Motives to stir us up to labor for knowledge

1. The Excellency of it, it is the first Grace God bestows upon any.
2. The Profit of it, *Dan.*11.32. *Prov.*3.13. *Psal.*91.14. *Joh.*27.3.
3. The Necessity of it, for without it we are without all saving grace, and in no degree to Salvation, *Eph.*2.12.

To apply the knowledge of the Nature of God to my self in particular, I must know,

1. That he is a Spirit; To worship him in Spirit and in Truth.
2. That he is Eternal; To Crown me if I obey him, to Condemn me if I disobey him.
3. That he is Omnipotent; To relie and depend upon his Providence.
4. That he is Just; To leave my wicked ways, and to restrain my self from sin.
5. That he is merciful; To turn unto him by Repentance.
6. That he is Omnipresent; To carry my self as in his Presence.
7. That he is Omniscient; To keep my heart upright before him continually.
8. That he is Infinite; To stand in awe, reverence and fear of him.

The Vices repugnant unto the knowledge of God; *viz.*

1. Atheism, which is the Acknowledgement of no God.
2. Ignorance, or not knowing the true God and his Will.
3. Errors conceived, or false Imaginations and Opinions of him.
4. Prophaneness, which is a Regardlesness of God and of his special Service.
5. Magick, Sorcery or Witchcraft, in such as desire the help of it, as well as in those who use it.

6. Super-

6. Superſtition, Soothſaying, Obſervation of Dreams, Divinations, Signs and Predictions, or Foretelling of Wizards.
7. All truſt or confidence repoſed in the Creature.
8. Idolatry; whether Inward, when another is worſhipped then that one true God, or when the Worſhip of God is given unto Creatures, by Praying unto them, Truſting in them, or Setting the heart upon them, which kinde doth properly belong unto this Firſt Commandment: or Outward, when though the true God is worſhipped, yet after another maner then God himſelf hath preſcribed.
9. The contempt of God, which is to know thoſe things of God which are true, but not to be moved thereby to love him.

Were all the Wiſdom of the Eaſt in one
Compris'd: Couldſt thou diſcourſe with Solomon,
From th'Iſop to the Cedar; or of ought
In Heav'n, Earth, Hell: Couldſt thou foreſee a Thought,
And ſo prevent it; or by ſtrength of Brain
(When 'tis thought) Argument it back again:
Hadſt thou all Arts and Sciences refin'd,
Couldſt joyn Eaſt to Weſt, or divide the Winde:
Wer't thou for Wiſdom the Worlds Nource or School,
And knew'ſt not God, thou wer't a damned Fool.

§.2. *Of Faith or Truſt in God.*

THe ſecond Duty required in this Commandment, is, To Truſt in the onely true God, and in him alone to put all truſt and confidence, *Pſal.*20.8. This is Faith, by which whoſoever is united unto Chriſt, the ſame is Elected, Called, Juſtified, Sanctified, and ſhall be Glorified, *Joh.*3.36. & 5.24. By this Faith is not meant an Hiſtorical Faith, as to know and think all thoſe things to be true which are manifeſted from above, either by Voyce or by Viſions, or by any other maner of Revelation, and are taught in the Books of the Prophets and Apoſtles, and thus to be perſwaded of them for the aſſeveration and Teſtimony of God himſelf, firmly aſſenting to the truth of thoſe things contained in the Scripture, for the Authority of God that ſpoke them: which Faith is good in it ſelf, but made ill, yea ſin by them that cannot apply it. Thus *Simon Magus* is ſaid to have believed, *Acts* 13.

By this Faith is not meant a Temporary Faith, as to aſſent unto the heavenly Doctrine which is delivered by the Prophets and Apoſtles, to profeſs it, and to rejoyce in the knowledge thereof, and to glory therein for a time; yet not for any feeling of Gods grace towards them, but for other cauſes whatſoever, and therefore without any true Converſion, and final perſeverance in the Profeſſion of that Doctrine: for this kinde of Faith is led as in a ſtring with the commodities of this world, and with them doth live and dye. By this Faith is not meant the Faith of working Miracles, which is a ſpecial gift of working Miracles; that is, a certain perſwation ſpringing from an eſpecial Revelation and Promiſe of God, whereby a man firmly reſolveth, That ſome extraordinary or miraculous Work, and contrary to Nature, ſhall come to paſs by Gods Power, which he hath foretold, and would have to be done in the Name of God and Jeſus Chriſt, 1 *Cor.*13.2. which Faith ſo flouriſhing in the Primitive Church, ceaſeth in thoſe days, for that the Doctrine is now ſufficiently confirmed, ſo ſufficiently indeed, as he that will not now believe without a Miracle, may ſtand for a Wonder himſelf. But by this Faith is meant

Juſtifying Faith, wrought in the hearts of the Elect by the operation of Gods Spirit, grounded on Gods Promiſes, whereby we do undoubtedly believe that God hath freely forgiven us all our ſins, applying Chriſt Jeſus in particular to be our Savior and Redeemer. From this Faith Gods people can never finally and totally fall away; howſoever it may be ſometimes ſhaken, obſcured and eclipſed, ſo as it may not ſo manifeſtly appear at one time as at another; and this Faith is incident onely to the Elect, *Acts* 13.48. For it is a principal Grace of God, whereby man is ingrafted unto Chriſt, and thereby become one with Chriſt, and Chriſt one with him, *Eph.* 3.17. By this Faith in Chriſt, we are partakers of the Merit of the Death and Reſurrection of Chriſt, ſo as it is Satisfaction for us, and Forgiveneſs of all our ſins; a ſpecial grace or habit infuſed into the Soul by the Holy Ghoſt, whereby we are enabled to believe, not onely that the *Meſſias* is offered unto us, but alſo to take and receive him as a Lord and Savior.

Thus Juſtifying Faith cometh not, neither proceedeth or ariſeth out of the inſtinct of Nature, neither out of ſenſe or experience, neither out of Demonſtrations or Reaſons borrowed from Philoſophy, but it cometh and dependeth of a peculiar and ſupernatural Revelation or Divine Teſtimony, it proceedeth from the Holy Ghoſt, who kindleth it in our hearts by the Preaching of the Goſpel, *Eph.* 2.8. and confirmeth it by the uſe of the Sacraments, *Mat.* 28.19,20. Now we are not ſaid to be made Righteous through Faith onely, or that we pleaſe God through the worthineſs of meer Faith; but becauſe onely the Satisfaction, Righteouſneſs and Holineſs of Chriſt is our Righteouſneſs before God, 1 *Cor.* 1.30. and we cannot take hold of it, or apply it to our ſelves, any other way then by Faith, 1 *Joh.* 5.10. Yet Faith without Righteouſneſs is Preſumption, as Righteouſneſs without Truth is Hypocriſie. And thus Faith is as it were an Addition of a New Light to Reaſon, without which Reaſon is purblinde; and begins to breed in the heart, when the party begins to be touched in Conſcience for his ſins, and hungers withal and thirſts after Chriſt and his Righteouſneſs; the firſt act of the underſtanding being to aſſent to the Truth contained in the Promiſes, wherein Chriſt is offered, and then the act of the Will to conſent unto them, that is, to embrace them. But before a man will be willing to take Chriſt, the heart muſt be changed by God, for none will take Chriſt upon Chriſts conditions, till they be throughly humbled, and have their hearts broken, that know what the wrath of God is, and have their Conſciences awakened to ſee ſin, till they have been ſtung with a ſenſe of their ſins, till they be heavy, and have felt the weight of Satans yoke, till then they will not come under the yoke of Chriſt, and then they will come in, and be glad they have Chriſt, though on Chriſts conditions. Thus as the children of Iſrael being ſtung with fiery Serpents, and that unto death, were healed by looking unto the brazen Serpent erected by *Moſes*; ſo when we are ſtung by the old Serpent, Sin and Death, we muſt ever remember by Faith to look upon Chriſt. Now we are ſaid to *Take Chriſt*, when we ſo take him, as to bring him into our hearts to dwell there, when we are knit to him and he to us: But ſome men cleave to Chriſt, not becauſe they have any good ground, but becauſe they want Temptations to a contrary way; therefore it is Gods uſual maner when men ſeem to Take Chriſt, and to believe in him, to put them to the tryal, to ſee what they will do, whether their Faith will work or no: For when to ſuch as take Chriſt for love of the good things by him, and not for love of his perſon, other commodities are preſented, that are preſent and ſenſible, and in their apprehenſion greater then thoſe by Chriſt, then they let Chriſt go again, and their Faith proves uneffectual; like thoſe that marry not for Love, but for Wealth; the maner of theſe men is to ſeek mercy and not grace: yet may we look upon our own advantages by Chriſt, but not on that alone. Thus when a man is drawn from God, it is either by ſome offer of ſome great benefit or ſome great evil which he is put in fear of; in both which Faith is that *Unum Neceſſarium* to keep thee from ſinning, for it is Faiths office to guide our lives, ſo as that we be not overcome by Adverſity, nor drawn aſide from God in Proſperity.

Now

Now that Faith that saves, must be effectual Faith, it is the effectualness of Faith onely that God requires; that is, if there be any effectualness in man that comes not from Faith, God requires it not, but if we labor to grow in Faith, we shall be enabled to do the duties of New Obedience; but if we have not the ground, all that we do is but in vain: Therefore when we finde any coldness, weakness or languishing in the Graces we have, encrease Faith, and all other Graces will grow. This effectual Faith is wrought, or our Faith is made effectual by the Spirit of God, it is not in our own power, of our selves we are not able to believe; if God himself put not his hand to the work, no man is able to believe, because naturally man hath a hard heart. So for an holy life, when we have believed and accepted the Righteousness that is offered us in Christ, when that is done, it is Gods part to frame and fit us for an holy life: for after that a man is Justified by Faith, Christ Sanctifieth him, and it is he that carries him afterward thorough his whole life in a holy conversation. And as Christ is thus made unto us Justification and Sanctification, so is he made unto us Redemption also; for he delivers us from the least evils as well as from Death Eternal, and Hell it self: yea, there is no evil that the Saints are freed from, but it is purchased by the Blood of Christ, which is over and above some general works of Gods Providence that all men taste of. Now though there be sufficiency in Christ to save all, yet none have benefit by it, but those that receive it as they ought, that is, as a Lord as well as a Savior: We must therefore come to God as with a full heart, so with an empty hand, for Faith doth its work best alone; for all that Faith hath to do, is onely to Take from Christ that Righteousness which we want our selves: And without this Faith, God regards not the best Moral Vertues; the Moral man, what he doth, he doth it of himself, and through himself, and for himself; but he that doth what he doth by Faith, doth it of Christ, and through Christ, and for Christ: for we must receive all from Christ, and do all for Christ, and all by Faith. Faith worketh in us a love to God, and presenteth to him a perfect Righteousness; and this Faith is the sum of the Preaching of Christ and his Apostles. Now God requires no more but a Willingness in Earnest to come and take Christ, he will make thee able afterward to do the rest, for God never gives his Son to any, but he gives them the Holy Ghost, the Spirit of his Son, also.

And we must know, That Faith admits degrees, and that every Christian ought to grow from degree to degree, *Rom.* 1.17. for though the weakest Faith may be a true, and so a Saving Faith, yet if this small measure of Faith be not edged on with a longing fervency after fulness of perswasion, and seconded with an assiduous serious endeavor after more perfection, it is no sound and saving Faith, but onely a counterfeit shew or deceiving shadow. The least Assent to, the least Belief of the Promises, so it be sufficient to over-ballance the Scale of Doubting (which is called the least degree of Faith) brings us to Christ, and make us willing to Take him, and is Faith, though it come not to the full degree, though it hath some doubting, some fears: And afterward we shall be more fully and better perswaded, which addes to the degrees. For Faith, though it be mingled with some doubtings and fears, may be effectual, though not perfect, for there is a Doubting mingled with the best Faith; so it be but such a Doubting as does not overcome, it may stand with true and sound Faith. If a man hath so taken Christ, that still he is growing, still his Faith is prevailing, still overcoming these doubts and fears from day to day, he is better and better resolved, if it be thus still on the growing hand, it is a saving and effectual Faith; yea, is no Faith except it hath some Doubting, except there be some fears, some troubles within, that resist this Faith, and strive against it; for there is no man that hath perfect Faith, especially at the first, or afterward, so as to set his heart fully at peace. So that it is said of Doubting, in this case, as we say of Thistles, They are ill Weeds, but it is a sign the ground is fat and good where they grow: So Doubting, as it is a thing that resists Faith, is bad, but it is a sign the heart is good where it is; so that where there is no Questioning, there is all Flesh. And a man may have a living Faith, though he want the comfortable Assurance thereof in his

own

own knowledge, which is the reflect act of Faith: For as some men have a perswasion of the forgiveness of their sins, yet not savingly believe; so a true Believer may have but a weak perswasion of the forgiveness of his sins, but that Faith which is joyned with Love, is infallibly true, but disjoyned thence, is false; and the smallest Faith, yea the weakest, may yet be a sound, true and saving Faith; it is not the difference of degrees and measure that takes away the nature of it: For Faith, in regard of the extent of it, admits degrees, not because the Habit is encreased, but because the Revelations and Objects are more; and therefore those poor Christians that are yet ignorant, may have a true habit, and as true a Grace in the heart: And though a man be more conversant in the Scripture, knows more then they, hath more Revelations, and in that sense though he hath a greater Faith then the other, yet the other hath a like precious Faith with him in regard of that Grace. Nor do Infirmities break the Covenant betwixt God and those that have once taken Christ, and have true Faith, though in the least degree. Now in Taking Christ, the stronger the Will is, by how much stronger Assent the Minde and Understanding gives to those Truths which concern Justification delivered in the Scripture: And we must labor to believe hard things, like *Abraham*; or easie things propounded with slender Arguments, like *Nathaniel*: for if we believe in difficult cases, God will make us with facility to believe them another time: We must labor for the extent of Faith, for the multitude of Revelations, to be filled full of Faith, as *Barnabas* is said to be, and this is by studying the Word much, for therein will God reveal this.

This Faith is the Mother of all Sanctifying Graces, for by it we are ingrafted into Christ, and so live the life of Faith, the life of God; the fruits of Faith are almost infinite, for all the several and distinct branches of Piety and Charity, if they be rightly performed, are fruits of Faith: And where there is a true Faith, there is a secret perswasion wrought in the heart, whereby God assures us that he is ours and we are his; for we may know, and be assured that Christ dyed for us, and Redeemed us in particular, if we can finde in our selves that we have true Faith in Christ, and true Repentance for all sins: And we may be assured of our Vocation, if through the Mystery of the Word, seconded and made powerful by Gods Spirit, we are quite altered and changed from our former evil lives, and have attained unto Faith and Repentance. And we may be further assured, That we are Redeemed, and are the children of God, if we finde that we have the Spirit of God dwelling in us, which if we want, we are none of Gods; which if we have, it will appear by the fruits of the Spirit in us: for as Exercise begets Health, and we are made fit by Health for Exercise; or as Acts beget Habits, and Habits are means to exercise those Acts: so Assurance grounded upon the Promise, enableth, enlargeth and encreaseth Sanctification, and Sanctification encreaseth Assurance; but first see Faith, and then the other as fruits of it. Now Faith is wrought in us thus; The Spirit comes and shews Christ to us, and not onely the profit we have by him, but the beauty and excellency of him: it shews us what Grace is, and makes us love it, and then shews us Mercy: Out of this we come to long after Christ, and to say, I would I had him. Now to this work he addes a second; Christ comes and tells a man, I will have thee, he comes and shews himself, discovers himself, and speaks plainly to him, I am willing to marry thee: Now the longing Soul hearing those glad tidings, embraces the motion, and the work is done. We may know whether this Faith be wrought in us, by reflecting upon our own hearts, and considering what actions have passed through it; for the works of Faith are manifest: And we must use Faith in comforting our selves, for whatsoever Christ hath by Nature, we have it by Grace, when we have Faith: if he be a Son, we are Sons: if he be an Heir, we are Heirs, *&c.* yea, Faith makes a man regardless of all earthly things.

Those that have Faith, are able to use it of themselves; but many have it that do not use it: and though God doth work in us all the work of Faith as it is received, yet know, He doth not work in us onely, but by us, he makes us Instruments: yea, we shall be called to an account for the Talent of Faith, if we have it and use it not;

and

and if we uſe it not, we ſhall have little enough of it, for the uſing of it is that which ſtrengthneth Faith, and makes it effectual. Now that we are ſaved by Faith, appears from theſe places of Scripture, *Joh.*3.16. *Rom.*1.16. & 3.28. *Eph.*2.8. *Mark* 16.16. *Rev.*21.8. 2 *Theſſ.*2.11,12. *Gal.*3.7,9. *Luke* 7.50. Yet know, That a man is not ſaved by Faith ſimply as it is Faith, for it doth not in its own nature merit Salvation, but it is ſaid to ſave us in reſpect of its Object, which is Chriſt; not as it is a gift, quality or property, but as it is an Inſtrument to apprehend and apply this Object, ſo that we are ſaved by Faith as an Inſtrument, not for Faith as a Cauſe: So Faith alone is ſaid to juſtifie us, but that Faith which is alone, without other Graces, doth not juſtifie us; neither were ever any juſtified by Faith without Works. For Faith is not onely a Perſwaſion that our ſins are forgiven, but alſo a thorough Repenting that our ſins may be forgiven; not onely a Perſwaſion that the Promiſes are true, but a Holineſs of living, that we may have a ſhare in thoſe Promiſes; not onely a Perſwaſion that the Scripture is true, but an Obedience to Gods Will revealed therein; not onely a Perſwaſion that Chriſt dyed for my ſins, but alſo ſuch an uprightneſs of walking, as that I crucifie him not again by my Luſts: for Faith doth not onely work a good meaning in us, but it doth work power in us to do good, and to mortifie our affections; for where Chriſt dwells indeed, he gives power againſt ſin, and that by his Spirit; and where the Underſtanding is fully convinced, the Will and Affections follow: Faith, and the Deſire of ſatisfying Luſts, cannot ſtand together; and he that truſts not God for Earthly things, cannot truſt him for matters of Salvation: for, if we have Faith in the main, we will have it in particular caſes.

We are ſaid to Believe three maner of ways; *viz.*
1. We believe one God; that is, we believe that there is a God.
2. We believe God; that is, that God is true touching his Promiſes: Theſe two ways Infidels, yea *the Devils believe and tremble.*
3. We believe in God; that is, according to thoſe Promiſes to put our whole truſt and hope in God.

In the Doctrine of the Church mention is made of four ſorts of Faith:
1. Hiſtorical, when men believe the Bibles Hiſtory: This ſaves not, *James* 2.19.
2. Temporary, when men believe onely for a time; neither doth this ſave.
3. Miraculous, proceeding from ſpecial Revelation, which is now out of uſe.
4. Juſtifying, this is the true faith, and this ſaves.

Hiſtorical Faith, being an Aſſent of heart to the Truth of Gods Word, is twofold:
1. Infuſed, which is wrought in us by the illightning Spirit of God, and ſtaying it ſelf upon his Authority, immediately relying thereon.
2. Acquired, which is produced by the light of Reaſon, Diſcourſe, and created Teſtimony: This is that which may be found in Devils.

Again, Faith is twofold; *viz.*
1. Legal, when we believe the Promiſes, or more ſpecially the Threatnings of the Law, which we are bound to believe.
2. Evangelical, when we believe the Promiſe of the Goſpel, applying it to our ſelves.

For the right underſtanding of Faith, what it is, theſe things are chiefly requiſite to be known, and ſeriouſly to be conſidered; *viz.*
1. The principal Efficient Cauſe thereof, which is the Holy Ghoſt, *Eph.*2.8.
2. The Inſtrumental Cauſe; that is, the Preaching of the Word, and uſe of the Sacraments.
3. The Formal Cauſe; that is, a certain Knowledge, and a ſure and full Confidence in Chriſt.
4. The Object of it; that is, whole Chriſt, and his Benefits promiſed in the Word.

5. The Subject wherein it remaineth, or Place where it is, which is the Understanding, the Minde and Will.
6. The Maner how it Justifies; *viz.* As an Instrument.
7. The Actions of it, which are these principally; *viz.* { To Reconcile or Justifie. / To Pacifie the heart. / To Purifie or Sanctifie.
8. The Final Cause thereof, which is { 1. The Glory of God. / 2. Our Salvation.

Saving Faith comprehendeth these three things; *viz.*
1. Knowledge, or the right conceiving of the necessary Doctrines of true Religion, especially of those which concern Christ, our Redeemer.
2. Assent, when a man knowing this Doctrine, doth further approve of the same as wholesom Doctrine, and the Truth of God, directing us aright unto Salvation.
3. Application, when we conceive in our hearts a true perswasion of Gods Mercy towards us particularly in the free pardon of all our sins, and for the Salvation of our Souls.

Or thus, In Justifying Faith these six things are necessarily required; *viz.*
1. A true understanding of Gods Word, so far as is necessary to Salvation, *Rom.*10.14.
2. An Inward Assent and Consent unto the Word, *Joh.*17.17. *Rom.*7.16. *Isa.*1.19.
3. A Profession of the Word and true Religion, not for any sinister respect, *Rom.*10.9,10.
4. An Approbation, Joy, Delight, Love and affecting of this Word.
5. A true and sound Application of Christ to our own particular selves, *Heb.*10.22.
6. A continual Declaration of our Faith by the continual practice of good works, *Jam.*2.26.

The order which God useth in working Faith; *viz.*
1. He worketh on the understanding, enlightning it by his Word, as in all Fundamental necessary Points of Christian Religion, so in these two especially:
   1. In the Misery of a natural man, which the Law discovereth.
   2. In the Remedy thereof, which the Gospel revealeth.
2. He worketh on the Will, and thereon also two especial Works; *viz.*
   1. In regard of mans Misery, as to be pricked in heart, grieved in soul for sin, and wounded in conscience.
   2. In regard of the Remedy, to desire above all things in the world one drop of the infinite Mercy of God, and to give all to have Christ.

How the Holy Ghost worketh Faith; *viz.*
1. By enlightning the minde that it may understand the Word.
2. By moving the Will, that it may assent unto the Word once understood.
3. By putting an efficacy in the Law; for though the Law be fit to humble a man, yet is it no worker of Sanctification.
4. By shewing the excellency and riches of Christ.
5. By assuring us that these things are ours.

As in Faith there must be { 1. The Understanding to apprehend Christ. / 2. The Will to accept and lay hold on him.

So therein are these things required:
1. To know the Promises of Righteousness and Life Eternal by Christ.
2. To apply the Promise with the thing promised, which is Christ, unto our selves.

How to apply Christ truly to our selves:
1. Lay a Foundation of this Action; that is, in the Word, and in the Ministery of the Word.
2. Practice upon this Foundation; that is, to give our selves to the exercise of Faith and Repentance, which stands in Meditation of the Word and Prayer for Pardon; when this is done, God gives the sense and encrease of his Grace.

When we resolve to Take Christ, God gives us power and ability thereto; but the rejecting of Christ is the greatest sin, and none shall be so much laid to our charge at the Day of Judgement: Let these Considerations move us to Take Christ:
1. The Danger in not taking him.
2. The Benefit in taking him.
3. The Certainty of having him.

The things which must concur in the Will to receive & take Christ; *viz.*
1. There must not be *Error Personæ*; this excludes ignorant men, that take not Christ indeed, but in their own fancy.
2. There must be the right Form of taking him, as a renouncing of all things else: This must be observed, Christ must be taken onely and alone.
3. There must be a compleat Will concurring to this Action, which excludes all wishers and woulders.
4. There must be a deliberate Will, which excludes those that onely in a good mood would take Christ.
5. The Will must be true and free, excluding servile Fear, in perillous Necessities, or at times of Death, *&c.*

It is the Righteousness of Faith by wch alone men can be saved now in the time of the Gospel; which Position may be opened by the Answers made to these six Questions; *viz.*
1. *How this Righteousness of God saves? Ans.* As *Adams* Unrighteousness condemns.
2. *How it is offered to us? Ans.* By free gift as the Father gives his Land.
3. *To whom it is offered? Ans.* To all that will accept it.
4. *Upon what Qualifications? Ans.* None as proexistent.
5. *How it is made ours? Ans.* By Faith applying it to our selves.
6. *What is required of us when we have it?* Ans.
   1. To love Christ.
   2. To Repent.
   3. To part with all for him.
   4. To suffer for him.
   5. To do for him.

The reasons why the Righteousness of God is ours by Gift; *viz.*
1. That no man might boast in himself, but he that rejoyceth may rejoyce in the Lord.
2. That men may learn to depend upon God for it, who will have no man challenge it as due, for it is a meer Grace, *Rom.* 4. 16.
3. That it might be sure to all the Seed, even to *Gentile* as well as to *Jew*.

There is a double consideration to be had of Faith; *viz.*
1. As it works; As a Quality: and so it hath nothing to do with Justification.
2. As it Receives; As an Instrument: So it justifies, and that not by altering the nature of sin; that is, by making sin to be no sin, but by taking away the efficacy of sin, that it doth not condemn us: *Daniels* Lyons were Lyons still, though God at that time took their fierceness from them; and so was it with *Pauls* Viper.

Faiths double Act:
1. The Direct Act of Faith, by which we apprehend and take Christ.
2. The Reflect Act, by which we know and are assured that we have apprehended and taken Christ.

Faith hath also this double Quality:
1. To lay hold of Christ offered.
2. To empty a man of all things else whatsoever; especially
   1. Of all opinion of Righteousness in himself.
   2. Of all opinion of strength and ability to help himself.

Faith admits Degrees in four respects; *viz.*
1. In Perswasion, That Christ is offered, that he is ours, that he is given by God the Father.
2. In regard of the difficulty and hardness of the things to be believed.
3. In regard of the Extent of it, when there are more things revealed to us.
4. In regard of the Proof; and here as the Evidence of Sanctification is more, so is the Assurance.

Opinion is but an Assent to the Truth, with a fear lest the contrary may be true: So that Faith and Opinion differ in these three things:
1. In the Object, which is something in its own nature uncertain: but Faith pitcheth upon the Word of God, which is in its own nature infallible, and cannot deceive.
2. In the working; Opinion being a matter of Speculation, and no more, Faith a matter of Practice: but that is not all.
3. In overcoming Doubts; for Opinion goeth no farther, but stays in a Doubt, but Faith proceeds to full Assurance.

To be rooted and grounded in Faith, is, To have the first ground right, and so to proceed from one to another: As thus,
1. Stedfastly to believe the Scriptures in general.
2. All the Promises, therein contained, in particular.
3. To apply and appropriate them to our selves justly, and upon good ground.

No man knoweth what Justifying Faith is, but he that hath it: whose true Properties are these;
1. He being convicted thereof in his Conscience, knoweth, that whatsoever things are spoken in the Scriptures, are true and Divine.
2. He findeth himself bound to believe them.
3. He is certain, That through Christs Satisfaction he is received of God into favor, and is endowed with the Holy Ghost, and is by him regenerated and directed.
4. He applyeth to himself all those things concluding that they belong unto him.
5. He rejoyceth in the present Blessings which he hath, but most of all in the certain and perfect Salvation to come: And this is that peace of Conscience which passeth all Understanding.
6. He hath a Will to obey the Doctrine of the Prophets and Apostles, without any exception, in doing or suffering whatsoever is therein commanded.
7. He is certain that his Faith, though it be in this life imperfect and languishing, and often very much eclipsed, yet being builded upon the Promise of God, which is unchangeable, doth never altogether fail or dye.

Faith

Faith is said to work four ways; *viz.* Towards
1. God, by a quiet and peaceable Conscience, grounded on Gods love, *Rom.* 5. 1.
2. Our Neighbor, by mutual concord, especially in matters of Religion, *Acts* 1. 14.
3. Our selves, by Patience with joy and thankfulness in Afflictions, *Rom.* 5. 3, 4.
4. The Devil and the World, by victory over their Assaults and Temptations, 2 *Joh.* 5. 4, 5. 1 *Pet.* 5. 8, 9.

The work of Faith towards God:
1. Peace in Conscience, from our Reconciliation with God, *Rom.* 5. 1.
2. Love towards God and Christ, *Luke* 7. 47.
3. Hope of the Glory of the Sons of God in the world to come, and joy in troubles, *Rom.* 5. 3.
4. Boldness to speak unto God, grounded on a sure confidence in him, *Eph.* 3. 12.
5. A Confession of the Truth, 2 *Cor.* 4. 13. *Rom.* 10. 10.
6. Obedience to God, *Rom.* 1. 5. for which *Abraham* is chronicled as the Father of the Faithful.
7. A Perseverance and Constancy in the Truth of Christ, *Joh.* 6. 68. And a commending of our Souls to God, *Acts* 7. 59.

The work of Faith towards our neighbors:
1. A knitting of the mindes of men one towards another, *Acts* 1. 14.
2. It extendeth Brotherly love even to our Enemies, 1 *Tim.* 1. 6.

The work of Faith towards our selves; *viz.*
1. It makes us entertain with joy and thankfulness Gods loving Chastisements, *Rom.* 5. 3, 4.
2. A Resting upon his Providence and Promises for Blessings Temporal and Spiritual, *Mat.* 6. 25.
3. It affects our hearts with comfort, strengthning them against all troubles, *Joh.* 14. 1.
4. It worketh in us a hatred of sin and of our former ways with shame and grief, *Joh.* 12. 46.

A thing may be said, not to be done of Faith, three ways; *viz.*
1. *Conscientia Dubitante*, when a thing is done with a doubting or unresolved Conscience, as in those that are weak in knowledge.
2. *Conscientia Errante*, thus the Mass-Priest sinneth in saying Mass, though in his Conscience he think it the Ordinance of God.
3. *Conscientia Repugnante*, though upon Error and false judgement of the Conscience, it is in the doer a sin: Thus an *Anabaptist* that holds it unlawful to Swear, sinneth if he take an Oath.

In what sense Faith is called Effectual:
1. When it does its proper Office or Function, namely, To Take Christ.
2. When it is true, real and substantial, when it is opposed to vain Faith.
3. When it is an operative, lively, stirring, and a fruitful Faith.
4. When it goes thorough with the work in hand; that is, when it Sanctifieth the heart throughout in respect of parts, and throughout in regard of time, when it brings a man to the end of his Salvation, when it carries a man through all impediments, when it leaps over all difficulties; a growing, prevailing, overcoming Faith.

Wherein the Effectualneſs of Faith conſiſts; *viz.*

1. In being well built; that is, when the preparation is ſound and full by Humiliation.
2. When a man believes the Promiſes on ſure infallible grounds, and ſees them diſtinctly.
3. When the Will takes Chriſt out of love to him, not his; not out of fear, nor out of miſtake.
4. When it turns not onely the Will, but all the Affections: when it turns the whole man, when it ſhoots it ſelf into life and practice.

The Cauſes of Uneffectual Faith; *viz.*

1. The Taking of Chriſt upon miſinformation, without due conſideration.
2. The Taking Chriſt out of fear, not out of true love to him; as men in ſickneſs.
3. The taking Chriſt for the love of the good things by him, not of his perſon.
4. Want of Humiliation that ſhould go before it.
5. Becauſe Faith is not grounded aright: when men falſly take to themſelves a perſwaſion of the Remiſſion of their ſins upon an uncertain and wrong ground.

The Reaſons why God accepts no Faith but ſuch as is Effectual:

1. Becauſe otherwiſe it is not Faith, for it is dead.
2. Other Faith hath no Love, which condition is required.
3. Other Faith the Devils have, for *they believe and tremble.*
4. Elſe it works no Mortification, for we muſt deny our ſelves.
5. Elſe Chriſt ſhould loſe the end of his coming into the world.
6. Becauſe good Works are the way to Salvation.

The uſual means that Satan doth labor with to weaken, ſhake & cut down the Faith of Gods children; *viz.*

1. By ſuggeſting to the childe of God a conſideration of the flouriſhing ſtate of the wicked, how imperiouſly and proſperouſly they domineer and revel it in the world, whileſt himſelf lies trampled on by their Inſolencies, Oppreſſions, and Prophane Cenſures: But this the childe of God may repulſe, by conſidering and underſtanding with *David*, the end of theſe men, how ſuddenly they are deſtroyed, periſh, and come to a fearful end.
2. He curiouſly obſerves all ſeaſons and advantages, therefore if he findes us caſt down with ſome ſad and heavy accident, he preſently afreſh repreſents unto the view of our Conſciences, the many and great ſins of our unregeneration in their fouleſt ſhape, to cauſe new unneceſſary doubtings, diſtruſts and fears, to looſen the hold of our Faith: But this the childe of God muſt repel, by reflecting on his All-ſufficient Savior.
3. When the heart of a godly man is ſweetly refreſhing it ſelf with an Aſſurance of his future happineſs, and eternal enjoyment of endleſs joys in Heaven, Satan labors to caſt into his minde even ſome thoughts of impoſſibility of the performance of the Promiſes of Salvation, and of the attainment of that excellent weight of glory. But this the childe of God muſt reſolutely repel by the power of Prayer, knowing that God who hath promiſed, is Omnipotent, and able to perform; Faithful and true, and will perform.
4. If Satan by the violence of ſome temptation, be able to hale us again into ſome groſs ſin, to which we were principally obnoxious before our Calling, then from thence he draws and enforces upon us diſcomfortable and Faith-killing Concluſions, and preſently infers upon ſuch relapſes, that we have deceived our own Souls, that our Holineſs is but Hypocriſie, our Faith but Temporary, and our Converſion but Counterfeit: But this the childe of God muſt overcome by ſpeedy, renewed ſound Repentance.

The

The two main pillars which support our Faith in the recovery of Grace:

1. One without us; which is the Author of Grace, even God, in whom the same Cause which first moved him to bestow the Graces of his Spirit on a man, still remaineth to move him to renew his Spirit, and that is even his own free mercy and goodness.
2. The other within us; that is, the Seed of Grace, which is not corruptible, but incorruptible, 1 *Pet.* 1. 23. called *The seed of God*, 1 *Joh.*3.9. which is the holy Sanctifying Spirit of God; and compared by Christ to a Springing well, whence flow Rivers of water of Life, *Joh.*7.38,39. whereby Supply and Repair of Grace, if it fail by reason of infirmities, may be made, renewed and recovered through Repentance.

How Faith and Hope differ:

1. Faith embraces the present benefits of God, and his Will towards us; Hope embraces the effects and fruits which are to come of this present and perpetual Will of God.
2. Faith is that which maketh those things to be which are hoped for, and which sheweth those things which are not seen: but Hope that is seen, is not Hope: for how can a man hope for that which he seeth?

Wherein Faith & Hope agree, *viz.*

1. In the Author and Worker of them both, which is Gods Holy Spirit: For as Faith is a fruit of the Spirit, *Gal.*5.22. so we abound in Hope through the power of the Holy Ghost, *Rom.*15.13.
2. In the common matter; for both of them are saving and sanctifying Graces: As we are saved by Faith, *Eph.*2.8. so also by Hope, *Rom.*8.24. And as by Faith the heart is purified, *Acts* 15.9. so he that hath Hope purgeth himself, 1 *Joh.*3.3.
3. In the Ground of them; both being grounded on the Promises of God.
4. In the Properties of Assurance and Patience, *Heb.*6.11. & 10.22.
5. In Continuance, which is onely till they have brought us to the possession of the Inheritance promised, 1 *Cor.*13.13. in which respect Love, which continueth even in Heaven, is preferred before them both.
6. In many excellent Effects; as, A clear and quiet Conscience, An utter denyal of a mans self, A casting himself wholly on Gods grace, A patient bearing of Crosses, and perseverance unto the end.

The childe of God may not doubt of his Salvation for these Reasons:

1. Because it favoreth the Opinion of the Papists against the Truth.
2. The doubting of Salvation wracks the Conscience by a servile and slavish fear.
3. Because it doth quench the motions of the Spirit and all goodness.
4. It taketh away our Patience in Troubles, and willingness to undergo them.
5. He that doubteth hereof, bewrays his ignorance of Gods Word, and his unbelief.

A man may & ought to be certain of his Salvation from these Arguments:

1. From the Example of *Job*, Job 19.25.
2. From the words of *Paul*, 2 *Cor.*5.1. *Rom.* 8.14.
3. It was *Pauls* own perswasion of himself, *Rom.*8.38.
4. The Spirit is the Earnest of our Inheritance, *Eph.*1.14.
5. He that believeth shall be saved, *Mark* 16.16. *Joh.*3.16.

We may be assured that we are the children of God by these five infallible Signs:

1. By the Testimony of Gods Spirit.
2. By a stedfast Faith in Gods Promises.
3. By a daily dying unto sin.
4. By a profitable keeping of Gods VVord.
5. By a carefull observation of all Gods Commandments.

VVe

We may be assured that we have the Spirit of God dwelling in us, if we finde and feel in our selves
1. A more love and desire to good things then to evil, and a loathing and hatred of all sin, because it is sin.
2. The fruits of the Spirit, as Love, Joy, Peace, Long-suffering, Goodness, Gentleness, Faithfulness, Meekness, Temperance, Sobriety, Chastity, Holiness, Uprightness, and such like.

Two ways to encrease Assurance; *viz.*
1. By the Promises, the sure Word, on which Faith is built.
2. By the fruits of Sanctification in our selves: Now when we finde these languishing, we should go to the first, and the other will be encreased by it.

We offend about this Assurance three ways; *viz.*
1. By doubting of our Salvation, as the Papists teach others to do.
2. By Infidelity, not being throughly perswaded of the goodness of God, nor believing his Promises.
3. By grounding our Hope upon our own unworthiness, sins, infirmities, and so not upon God.

Six Considerations to help Faith in comforting the soul; *viz.*
1. God justifies the ungodly.
2. Christ is made Righteousness to us.
3. The Pardon is general.
4. God takes delight in shewing Mercy.
5. His Mercy is Infinite.
6. Christ came to pardon the greatest sins.

Certain Instances of Faith guiding a man in difficult cases:
1. In confessing of Christ; as in many of the chief Rulers, *Joh.*12.12.
2. In praise with men; as in *Paul.*
3. In case of Profit; as it should have been in *Saul* touching the fat Cattel; and in *Balaam*, *Judas*, *Gehazi*, *Achan*, &c.
4. In case of Safety and Danger; as in *Saul* and the *Philistims*, and in *Joram*, Jer.42. & 43.
5. In great Fears; as in *Stephen* and *Paul.*
6. In Pleasures; as in *Moses* when he left *Pharaohs* Court.
7. In case of Provision for Posterity.
8. In matters of daily imployment.

The Titles given to true Faith; *viz.*
1. It is called the Faith of the Elect, *Tit.*1.1. for none but the Elect have it, and all the Elect have it at one time or another: when once they have it, they never utterly and totally lose it.
2. It is called Saving Faith, because it bringeth us to Salvation, *Eph.*2.8.
3. It is called Justifying Faith, because it is that means or Instrument which Gods Spirit worketh in us, whereby we apply unto our selves Jesus Christ, in and by whom we are justified, *Rom.*3.28.
4. It is called Sanctifying Faith, because by it God purifieth our hearts, *Acts* 15.9.

How far the sense of Faith may be lost in men:
1. It may be so covered over and smothered, as it may not be discerned, they may for a time have no Assurance of it.
2. All the joy and comfort of it (wherewith they were formerly upheld) may be clean taken away, and they even faint for want of it.
3. No fruits thereof may appear, they may be as Trees in winter: little conscience of any duty, dull in hearing Gods Word, cold in Prayer, nothing remaining but a formal Profession, if that.
4. Their Consciences may prove a very Rack, a grievous Torture and Torment unto them.
5. They may think it is like to be recovered with a wet finger, with a light sigh, or a groan: but they may call, cry, and roar again and again, before they be heard.

6. And

6. And when they recover it, it may be they ſhall never attain to that meaſure which once they had; or if to that meaſure of the thing it ſelf, yet not of the joy and comfort of it: They may carry the grief of this their Fall to their graves.

The difference between Faith and Preſumption; *viz.*

1. Faith driveth a man out of himſelf, and caſts himſelf wholly on Chriſt: Preſumption makes him boaſt of himſelf, and makes him ſelf-conceited.
2. Faith reſteth on a ſure ground, even Gods Word: Preſumption relieth onely on a mans ſurmiſe and meer conjecture.
3. Faith is joyned with the uſe of the means: Preſumption not onely carelesly neglecteth, but arrogantly contemneth all means.
4. Faith is wrought by degrees; as firſt by Knowledge, then by Grief, after by deſire: Preſumption is a ſudden apprehenſion of the minde.
5. Faith makes a man work out his Salvation with a holy jealouſie, yea with fear and trembling: Preſumption is over-bold.
6. Faith makes a man depart from all iniquity, and keep a clear Conſcience: Preſumption is accompanied with much pollution.
7. Faith is moſt ſure in time of Tryal, then the ſtrength of it is moſt manifeſted: Preſumption maketh greateſt flouriſh when there is leaſt danger.
8. Faith continueth unto the end, and never quite falleth away: Preſumption is ſubject to decay totally and finally.

Motives to labor for, and to grow in Faith:

1. Without it whatſoever we do is ſin, *Rom.*14.23.
2. We cannot pleaſe God in any one action without Faith, *Heb.*11.6.
3. We cannot hear Gods Word with profit, except we have Faith, *Heb.* 11. 6.
4. We cannot Pray without this Faith, *Jam.*1.6.
5. We cannot Receive the Benefit of the Lords Supper without it.
6. We cannot be ſaved without it, *Mark.* 16.16.
7. We muſt grow in Faith, becauſe we need more ſtrength daily, and daily meet with greater Aſſaults.
8. We ſhall hereby grow in joy, and gain the favor and love of God the more.
9. We ſhall the more prevail in Prayer.
10. By growing in Faith we ſhal bring the more glory to God.

The means of getting Faith, are twofold:

1. Outward, which are either ſuch as both work and ſtrengthen Faith, as the Word of God; or onely ſuch as ſtrengthen it, as the Sacraments.
2. Inward (or rather the Cauſe) which is the Sanctifying Spirit of God, who ſoftneth, quickneth, openeth our hearts, making them to bring forth the bleſſed fruit of faith, 2 *Cor.*4.13. 1 *Cor.*2.4,5.

The way to obtain and encreaſe Faith; *viz.*

1. To be vigilant Hearers, and to continue Hearers of Gods Word, *Rom.* 10. 17.
2. To labor for a good Conſcience, and to keep it when we have it, 1 *Tim.*1.19.
3. Godly, effectual and fervent Prayer to God for it, *Luke* 17.5.
4. The worthy receiving of the Sacrament of the Lords Supper, which though it doth not confer Faith *ex opere operato*, yet it confirms and ſtrengthens it, 1 *Cor.*11.25,26.
5. That to our uttermoſt power we uſe and well imploy that ability whatſoever it be, that we have by nature or by ſpecial gift.
6. That we reſiſt not any motion of Gods Spirit, like the rebellious Jews, nor put off from us the Promiſes of the Goſpel, as if they belonged not to us; and think our ſelves unworthy of eternal life.

The

The true desire of the heart after Christ, which worketh Faith, may be known:

1. By the Cause, which is the Gospel, and nothing but it can do it, because by it alone is Christ revealed and offered.
2. By the Order, which followeth upon grief for sin, and despair of succor in our selves or others.
3. By the Quality, for it is an hearty and true desire, an inward desire of the Soul, and also a vehement and earnest desire, greater then the desire of any other thing can be.
4. By the Fruits, as a conscionable care in using, and fervent Prayer for blessing the means of Faith.
5. By the Continuance of it, which raiseth up, and preserveth an appetite after Christ, even after we have tasted him.

The Fruits, Effects & Signs of Effectual Faith:

1. It purifies the heart, and sanctifies the person, therefore Faith and Repentance are put together; a purged and sanctified heart, renewed in Soul and Body, *Acts* 15.9.
2. The Spirit of Prayer.
3. Peace in the heart, that which passeth all understanding, Peace of Conscience, or Joy resting on God, *Rom.*5.1.
4. To hold out in cleaving to Christ; Constancy and perseverance in Christ unto the end, *Jude* 20.21.
5. The Concomitants of it, which are Love, Hope, Joy, Humility.
6. The justifying of us before God.
7. Our whole Conversion which followeth Faith, and beginneth at the same time with Faith.
8. The fruits of Conversion and Repentance, even good works.
9. Increase of Spiritual and Corporal gifts.
10. Justification, Regeneration, and all the benefits purchased by the blood of Christ.
11. It is an effect of Election, none have it but the Elect, *Acts* 13.48. *Tit.*1.1.
12. The continual working of it, for true Faith is never idle, *Gal.*5.6.
13. Hearing of the Word with joy, and practising it, *Joh.*10.27.
14. A striving against Doubt, Distrust, Despair of Gods Mercy, if we have not attained a full perswasion: And this is acceptable to God, *Isa.*42.3.

The principal effects of Faith whereby it may be best proved, may be drawn to these two Heads:

1. A quiet Conscience, whence proceedeth
   1. A holy Security of minde, having peace with God, resteth secure for Salvation.
   2. A Spiritual Joy of heart, in regard of the benefit of Faith, 1 *Pet.*1.8.
2. A clear Conscience; that is, a faithful endeavor to approve our selves unto God, by doing what is acceptable, and avoiding what is offensive to his most excellent Majesty: The ground of this clear Conscience, is Love, for a sense of Gods Love worketh love to God; and it is always accompanied with a pure heart, 1 *Tim.*1.5. 2 *Cor.*1.12.

These two things are especially Requisite as Helps to Faith:

1. A faithful Remembrance of Gods Promises.
2. A right Application of them.

For

For the right application of Gods Promises, three things are to be observed; *viz.*

1. The matter contained in them:
   - 1. General, concerning supply of all good things, and deliverance from all evil, *Gen.* 3.15. & 22.18. *Rom.* 8.28. 1 *Cor.* 3.22.
   - 2. Particular, fit for our particular estates and needs, and theyconcern
     - 1. This life, & therin
       - 1. Temporal things, as
         - 1. To Supply things needful.
         - 2. To Remove things hurtful.
       - 2. Spiritual things, *Jer.* 31.33, &c. *Luke* 11.13.
     - 2. The life to come, for which heavenly and glorious things are promised, *Luke* 23.43. 1 *Cor.* 15.22. *Phil.* 3.21. *Mat.* 25.34.
2. The kinde or quality of them; *viz.*
   - 1. Absolute; which God hath simply and absolutely determined to accomplish even as they are propounded: so all saving and sanctifying Graces, being absolutely necessary to Salvation, are promised to all Gods children, 1 *Cor.* 1.5. and eternal life, *Joh.* 10.28.
   - 2. Conditional; which are no farther promised, then God in his wisdom seeth to be most for his own glory and his childrens good; and are no otherwise to be prayed for by us: Thus conditionally are promised
     1. All Temporal Blessings, which *Lazarus* an holy man wanted, *Luke* 16.20.
     2. Freedom from all Crosses and troubles: what Saint hath not had his part in some of them?
     3. Freedom from all Temptations; as our Head was tempted, so have his members been from time to time.
     4. Less principal Graces, which are called Restraining Graces: These the Spirit distributeth severally, 1 *Cor.* 12.8. Not all to every one; some to one, some to another.
     5. The measure of sanctifying Graces; for though every Saint hath every saving Grace in him, yet have they not all a like measure; some have a greater, and some a less.
3. The maner of propounding them
   - 1. Expresly declared; and they are either
     - Generally propounded to all: Or
     - Particularly applyed to some particular persons.
   - 2. By consequence implyed in the
     - Examples
     - Prayers

     of Saints
     - 1. By those Blessings which they have enjoyed.
     - 2. By thosewhich they have prayed for in Faith, and obtained.

Our laboring to strengthen Faith, is of much use to us, especially these three ways,
1. In getting Assurance of Pardon after some sin is committed.
2. In Conflicts with strong Lusts.
3. In want of Spiritual Graces.

The use of Faith in Prosperity; *viz.*
1. It maketh us acknowledge, That it is the Lord who hath so disposed our estate.
2. It maketh us rest upon God for the time to come, that all shall go well with us: for Faith hath eyes, whereby it doth after a maner see that to be true which yet it seeth not accomplished.

Faith hath also a double use in Adversity; *viz.*

1. It upholdeth us in the present distress, when else we know not what to do.
2. It maketh us patiently wait for deliverance, *Hos.*6.1,2. for God having promised to give a good issue, Faith resteth upon it, even as it were now and already accomplished.

The Vices repugnant unto Faith, and forbidden in this first Commandment; *viz.*

1. Unbelief, which assenteth not to such Doctrine as is heard and known concerning God.
2. Doubtfulness, which neither stedfastly assenteth to it, nor altogether gainsays it.
3. Distrust, which applyeth not unto it self the knowledge which it hath of God and his Promises; and doth through fear of Gods forsaking us surcease the doing of that it should do.
4. A Dissembling or Hypocritical Faith.
5. Temporary Faith, or a Revolting from Faith.
6. A Tempting of God, stubbornly and proudly provoking him to anger.
7. Carnal Security, without thinking of God, his Will, or our own miserable estate under sin.

Faith doth the Sun in's Zenith far out-shine,
Inflames with Love, and makes us all divine;
Cancels our Debts, makes all our Reck'nings ev'n,
Takes wing at Christ, and flies us up to Heav'n;
Lifts us above the World, and does advance
Hope 'yond Hope, and rests us in Assurance:
Which first sucks life from Faith, returns back then
The sap much stronger to the Root agen.
He that hath Faith hath Heav'n, onely does stay
To take a Death and Cross or two in's way.

§.3. *Of Humility.*

HUmiliation is the fruit of Faith, and the first effect whereby Faith, which lies hid in the heart, doth appear: And in the very instant, when a sinner begins truly in heart and conscience to humble himself before God, he is then entred into the state of Salvation. Now if a man finde himself hard-hearted, and of a dead Spirit, so as he cannot humble himself as he ought or as he would, such persons, if they humble themselves, must be content with that Grace which they have received; for if thou be truly and unfainedly grieved for this, That thou canst not be grieved, thy Humiliation will be accepted: And though it may be thou art more humbled, and hast a greater grief for an earthly loss then for thy committed sins, yet mayest thou even then be truly humbled and grieved for thy sins too; because the one is a bodily, natural and sensible loss, and the other a supernatural, insensible and spiritual: Now sensible things do more affect and urge the minde then the other. The heart of man cannot be lifted up in Assurance of Gods favor, to the apprehension of heavenly things, unless it be first abased by true Humiliation, brought to nothing in it self. To this must be added Faith; for in the practice of a Christian life, the duties of Humiliation and Faith cannot be severed: Till the heart be throughly by Humiliation prepared, by being broken with the sight of sins and Gods wrath, Christ and the Gospel is preached to it in vain; and though some drink in the Truth of the Gospel with their Education, yet such usually hold not out without also sound Humiliation. Thus by the Spirit of *Elias*, is meant a sharp Ministery, to shew men their sins, that they may be throughly humbled and prepared; else they will never take Christ so as to keep close to him, for without sound Humiliation,

tion, ſin is not accounted the greateſt evil, nor Chriſt the greateſt good: We cannot love Chriſt, till upon the conſideration of our ſins, we are humbled for them, and are become poor in Spirit, and then the Lord regards us highly, and will raiſe us up; but the want of ſorrow for ſin, is a greater Argument of the want of love to Chriſt, then the ſin it ſelf.

Now Humiliation is not required as a Qualification, antecedent and precedent to the pardon of our ſins, for no Tears of ours can give Satisfaction; beſide, *Judas* the Reprobate had it: but it is required as that, without which we will not come to Chriſt. Now the taking of Chriſt, is nothing elſe but what we call Faith, and Faith is nothing elſe, but when theſe two things concur, That God the Father will give his Son, and freely offers Righteouſneſs, and we receive this Righteouſneſs, taking Chriſt for our Husband, our King and our Lord. And when we are truly entred into the ſtate of this Humiliation, we ſhall not fail of that Humility required in this Commandment; for we ſhall then acknowledge all thoſe good things which are in us, and done by us, not to come from any worthineſs or ability of our own, but from the free goodneſs of God: we ſhall then by the acknowledging of Gods Divine Majeſty, and our infirmity and unworthineſs, ſubject and ſubmit our ſelves unto God, to give the glory of all good things, which are in us, to him alone: We ſhall then truly fear God, We ſhall then acknowledge and bewail our own defects and vices: we ſhall not then covet any higher place or condition: we ſhall not then truſt in our own gifts, but in the help and aſſiſtance of God: we ſhall then hold our ſelves contented with our own Vocation and Calling: we ſhall not then deſpiſe others in compariſon of our ſelves, neither let or hinder them in the diſcharging of their duty, but acknowledge that others alſo are and may be made profitable Inſtruments of Gods glory, and therefore give place and honor to them: we ſhall not then attribute to our ſelves things above our force and power: we ſhall not then affect any one excellency above others: neither ſhall we then murmure againſt God, if we fail of our hope, or if we be deſpiſed, but in all things aſcribe the praiſe of Wiſdom and Juſtice unto God. Let no man therefore preſume above that which is written: *For who hath ſeparated thee? or what haſt thou that thou haſt not received?* 1 Cor.4.6. *God reſiſteth the proud, but giveth grace to the humble,* 1 Pet.5.5. *Whoſoever ſhall humble himſelf as this little childe, the ſame is the greateſt in the kingdom of Heaven,* Mat.18.4. And this is that Humility required in this Commandment, and him in whom it is, the Lord will exalt in due time, 1 *Pet.*5.5.

The Vices repugnant to Humility; *viz.*

1. Pride and Arrogancy, which is, to aſcribe our gifts not unto God, but to our own ability, and therefore to ſtand in admiration of our ſelves and gifts; not to acknowledge our wants or bewail our defects; to be ever aſpiring to ſome higher place or calling; to attribute to our ſelves thoſe things which we have not; to overlook our poor Brethren; to be guilty indeed of all thoſe Vices from which the humble man was even now ſaid to be free.
2. A feigned Modeſty or Humility, which is a double Pride; and it is, to hunt after the praiſe and commendation of Humility, by denying of thoſe things outwardly, which yet a man doth in his minde attribute unto himſelf, either truly or falſely, and by refuſing of that honor which he deſireth above the peace of a good Conſcience, and covertly laboreth to compaſs.

Going to take a Survey of my Sins,
I heard a voyce which ſadly ſaid, Who brings
Help to my wounded Soul? And having cry'd
At leaſt a heart-full of Tears, Faith apply'd
A precious Soveraign Salve: but ſaid,
It came from far, coſt dear, and therefore praid
He would eſteem it highly: Then me thought
He ſomewhat elſe in duſt and aſhes ſought.
What it ſhould be, I ask'd Hope *who ſtood by,*
And Love *reply'd it was* Humility.

§.4. *Of Patience.*

PAtience is the knowledge and acknowledging of Gods Majesty, Wisdom, Justice, Power and Goodness, resolving through a confidence in Gods Promises, and so in hope of Gods assistance and deliverance, to obey God in suffering those evils and afflictions which he sendeth on us, and willeth us to suffer, and herein not to murmure against God, or do any thing against his Commandments, but by this knowledge and full perswasion of Gods good will and pleasure herein, To comfort our selves in our distress, and to Pray in Faith, and Wait in Hope for his deliverance. Humility and Patience belong unto this first Commandment, not onely because they are parts of that internal obedience which God requireth immediately to be performed unto him; but also because they follow and accompany the true Knowledge, Confidence, Love, and Fear of God, as necessary effects of the same: For in cases of Distress, of Persecution and Affliction, we must not live by feeling, but by Faith, for Afflictions are Pledges and Tokens of our Adoption, if we make the right use of them, *Heb.*12.7. And when God defers deliverance, he doth it upon great and weighty causes and considerations best known unto himself; for in his Wisdom he hath set down certain and unchangeable Times for the accomplishment and issue of all things that are: And indeed there is a necessity of having this godly vertue of Patience, for we need many afflictions, because the corruptions of the heart are of diverse sorts, and we need long afflictions, because sin is very natural, yet there may be good in that evil we suffer, and in the worst dangers there is somewhat that makes the godly trust in God, that keeps them up from sinking. A sound Spirit will bear any Affliction, and therein is a Christian happy, for God loves us tenderly in Affliction: whence the difference between the Saints and others in the same Afflictions, is, That though the same Afflictions befal both, yet God hath respect to his in it, not to the others, *Jer.*24. The wicked, though prospering, yet stand in slippery places; the godly, though afflicted, are built on the Rock Christ. To prosper in sin, is the miserablest condition in the world, for when the wicked are not interrupted in their course, God hath a purpose to destroy them, as *Hophni* and *Phineas*: Prosperity hurts evil men, yea, and as much as Affliction doth good to the godly. Evil men may prosper, and good men be crossed many times, not prospering in their business, and that in those things which they do according to Gods Will, as in the success of *Pauls* Ministery at *Macedonia*, and the Disciples jeopardy on the water, though they were there on Christs command.

Thus the Lord dealeth promiscuously with good and bad in outward things, that we may not know where to have him in his ways and actions, which are past finding out: therefore we must not judge by Gods outward proceeding, till he hath finished the work, nor murmure at his Providence, or prove impatient under the smart of any Affliction whatsoever: For the Afflictions of the godly are not punishments, and satisfaction for their sins, but onely fatherly chastisements, and the Cross, whereby they are brought to Humility. To the wicked they are indeed a punishment, which is either Destruction or Torment, inflicted by the order of Justice on the person guilty of sin: And this is proper unto the Reprobate, because it is inflicted on them to this end, That Gods Justice may be satisfied: for the Law bindeth all men either to Obedience or to Punishment. Now the wicked despairing of the Mercy of God, murmure at his Justice, and are even mad with impatience, when his inflicting Scourge is on them: but the godly kiss his Rod, and *in patience possess their Souls*, resting on the Promises of God. This is that which sets them at liberty in the dungeon, makes them run the paths of Gods Commandments even when Irons manacle them, makes them go chearfully to the Faggot, and embrace the Flame, makes them smile at the frowns of their Persecutors, and in an holy patience makes them as it were anticipate Death, by dying to all impatience, that when it comes indeed, they may

may be ſaid rather to be changed, then dye. And indeed, this one Conſideration, How that thoſe that perſecute the Saints here, would undoubtedly perſecute Chriſt himſelf, were he now upon Earth, is ſufficient of it ſelf to ſupport the Spirits of any that now are or may be under Perſecution; beſide the conſideration that God will as undoubtedly deliver his to his glory and their advantage, as he permits Perſecution to befal them.

We have need of Patience, for theſe two Reaſons:
1. Becauſe there are ſo many Mockers and Scoffers at our Profeſſion, *Luke* 21.17.
2. Becauſe the Object of our Hope is of things inviſible, *Rom.*8.25.

The Signs or Properties of Patience:
1. A heart reſolved to abide whatſoever is laid upon us, whether it be for ſin or for tryal.
2. When we ſuffering, and ſuffering much, do yet never ceaſe to love the Lord who ſtriketh us.
3. Humility, and humbling our ſelves under his blows and ſtrokes laid upon us.
4. Chearfulneſs and Joy in Suffering: when we are ſo far from murmuring under it, that we rejoyce in it.

Patience muſt have her perfect work, *James* 1.4. which work is ſaid to be perfect in theſe three reſpects; *viz.*
1. In reſpect of the Condition; it muſt be true, hearty and ſound, not feigned and counterfeit, *Luke* 21.19.
2. In reſpect of the Extent; it muſt reach to all maner of Croſſes, heavy and light, inward and outward, at home and abroad, whether they come from the Devil, or any of his wicked Inſtruments, or from God himſelf, and his own hand, of what kinde, quality, quantity ſoever they be, 2 *Cor.*6.4.
3. In reſpect of the Continuance; it muſt endure unto the end, not onely unto the end of that Affliction which lieth upon us, but alſo to the end of our life: ſo as we muſt both patiently bear the preſent, and alſo prepare our ſelves for future Croſſes, *Mat.*10.22.

Neceſſary it is that Patience have this perfect work in us, and that for theſe Reaſons; *viz.*
1. The Croſſes whereunto we are ſubject, are not troubles in ſhew and appearance onely, but ſuch as pierce both Body and Soul: Therefore counterfeit Patience will ſtand us in no ſtead.
2. The Number of Tryals whereunto we may be brought, is uncertain: one calamity upon another, as Waves, may fall upon us, therefore the extent of our Patience need be very great.
3. It is Uncertain how long we ſhall be ſubject to Tryals, becauſe the continuance of our life is uncertain; therefore there is a Neceſſity in it that our Patience continue unto the end: for while we are in this world, the field of the Lords Battel, the Enemy will aſſault us.

The good which God aymeth at and effecteth by thoſe Troubles he inflicteth on his children, which ſhould incite us to Patience:
1. The Preventing of ſome great Miſchief and Evil, 2 *Cor.*12.7.
2. The Purging out of ſome feſtering poyſonſom ſin, 2 *Chron.*33.12.
3. The Upholding and keeping us ſafe and ſtedfaſt in the right way, *Heb.*12.10,11.
4. The Proof and Tryal of ſuch Gifts and Graces as he hath beſtowed on us, 1 *Pet.*4.12.

The

The Saints must poſſeſs their Souls in Patience from the conſideration of thoſe Ends which God hath in afflicting them: As

1. His own Glory, *Joh.*9.3. 2 *Cor.*12.9.
2. The Edification of others, *Eph.*3.1.
3. Their own good,
   1. By preventing, 2 *Cor.*12.7. or curing ſome dangerous diſeaſe, *Pſal.*119.67.
   2. To manifeſt the Grace of God beſtowed on them, *Job* 1.12.
   3. To draw them nearer to God, *Hoſ.*5.15.
   4. To make them long the more for heaven, 2 *Cor.*5.2.
   5. To lead them by this Correction, as it were by the hand, to Repentance.
   6. To try and exerciſe their Faith, Invocation of Gods Name, Patience, *&c.*
   7. To breed in them a loathing of worldly, and a love of heavenly things.
   8. To ſhake off their over-much carefulneſs for outward things.
   9. To ſuppreſs and amend the viciouſneſs ingrafted in their Nature.
   10. To ſave them from being condemned with the world.

So likewiſe doth God ſuffer his Church to be under the Croſs, and afflicted for theſe ſpecial Reaſons:

1. The more to manifeſt his Pity, Power, Providence and Truth in keeping promiſe.
2. That the Members thereof, by their Afflictions, may be acquainted with their own wants and infirmities, which they would not much regard, were they freed from the Croſs.
3. That by Affliction they may be kept from many grievous ſins, into which they might otherwiſe fall.
4. That others ſeeing the Correction of the Church for ſin, may learn thereby to hate and avoid ſin.
5. To wean them the better from the world: Much proſperity makes us reſemble the fool ſpoken of, *Luke* 12.19.
6. To make Heaven the more longed for while we are on earth, and the more acceptable when we come to poſſeſs it; like Victory after a tedious and dangerous Combat.
7. That the Church may glorifie God in a conſtant and couragious maintenance of the Truth unto death; for even in perſecution is Gods Truth preſerved againſt the Reaſon of mans Wiſdom.

The Reaſons of the worlds Hatred to Gods Church may be theſe:

1. The Church of God in the Miniſtery of the Goſpel, ſeeks the ruine of the Devils Kingdom, who is the Prince of the World; the Devil therefore rageth and inflames the hearts of his Inſtruments with malice againſt Gods Church, that they may quite deſtroy it, if it were poſſible.
2. Gods Church is a peculiar people, ſevered from the world in their Profeſſion, Doctrine and Converſation, and therefore the world hates them, *Joh.*15.16. and this the world will do to the end thereof.

The Croſs is the Affliction of the godly, but not properly a puniſhment, and is of four ſorts; *viz.*

1. The Chaſtiſements, for the remnants of ſin in them, and oftentimes for peculiar ſins committed by them, that they may ſee their uncleanneſs, and repent.
2. The Proofs and Tryals of their Faith, Hope, Invocation, Fear of God, and Patience.
3. Martyrdoms, which are Teſtifications concerning their Doctrine delivered others.
4. The Croſs is their Ranſome, even the obedience of Chriſt alone.

The causes of the Affliction of the wicked:

1. The Impellent Cause is sin, because it is an evil merit, and deserveth evil.
2. The Principal Efficient Cause is the Justice of God, inflicting punishment for sin.
3. The Instrumental Causes are divers, Angels and Men, both good and bad, and all other Creatures.
4. The Final Cause is, That the Justice of God may be satisfied.

The Causes of the Cross of the godly; *viz.*

1. The Acknowledging and purging out of sin, 1 *Cor.*11.32. *Psa.*119.71.
2. The Hatred of the Devil and wicked men, *Joh.*15.19. 1 *Pet.*5.8.
3. The Tryal and Exercise of Godliness, *Eccl.*34.10.
4. Particular Defects and Failings in the Saints, as in *David* and others.
5. The Confirmation of the Truth by their Martyrdom, *Joh.*21.18.
6. Their glorious Delivery; that is, the Manifestation of the immeasurable Wisdom, Power, Mercy, and Justice of God in their wonderful deliverance, 1 *Sam.*2.6.
7. The making of a Conformity between the Members and Christ their Head, both in Affliction and Glory, 2 *Tim.*2.12.
8. A Testimony and Confirmation of the Judgement and Life to come, because Gods Justice and Truth requireth that in the end it go well with the good, and ill with the bad; but this cometh not to pass in this life.

In all Chastisements how sharp soever, God is alway to be acknowledged just in laying them upon us:

1. Because his Punishments, though many times very grievous, yet are alway less then our deserts and offences, *Psal.*103.10.
2. Because our sins are the procuring Causes of all the Evils we suffer, *Mic.*7.9.
3. Because in all his Corrections and Judgements he remembreth Mercy, *Hab.*3.2.

The Comforts and Consolations which are to be opposed to Afflictions to invite us to Patience; *viz.*

1. Remission of Sins, and Reconciliation unto God in Christ, *Rom.*5.1. & 8.3.
2. The Necessity of Obeying God, and the love which we owe him, *Job* 2.10. *Psal.*3.9.
3. The worthiness of Vertue; that is, of Obedience towards God, the true Vertue, *Mat.*10.37. & 16.25.
4. A good Conscience; the godly being assured of Remission of sins, purpose to obey God, being confident of pardon in Christ, resolve to suffer any thing.
5. The Final Causes thereof, as Gods glory, *Psal.*119.75. Our Salvation, 1 *Cor.*11.32. The Salvation of others, *Acts* 5.
6. The comparing together of Ends and Events; it is better to suffer now then hereafter.
7. The Hope of Recompence; for the Reward is great in Heaven, *Mat.*5.12.
8. The Example of Christ, for *the Servant is not above his Master*, Joh.15.20. and of his Saints who have suffered before us.
9. The Certain presence and assistance of God in all cases and chances of this life, 1 *Cor.*10.13. *Psal.*19.15.
10. The final and full Delivery, whereof are three degrees, contrary to those of punishment:
    1. In this life, when we have the beginning of eternal life.
    2. In our Bodily Death, when the Soul is carried into *Abrahams* bosom.
    3. After the Resurrection, when we shall be perfectly blessed both in Body and Soul.

The

The way to comfort our ſelves in trouble:
1. It is our duty to acknowledge Gods Mercy to be great, who might lay a heavier burthen on us.
2. We muſt with boldneſs come by Prayer unto the Throne of Grace, that we may put him in minde of his Mercies.
3. We muſt thereby be drawn unto Repentance, acknowledge our ſins to have deſerved far greater Judgements then yet we ſuffer, and turn unto God with all our hearts.
4. We muſt praiſe the goodneſs of God in ſparing us, and not pouring out the full Vials of his wrath upon us.
5. We muſt remember, That we think not our ſelves hardly dealt with, taking heed that we murmure not, nor complain againſt God.
6. We muſt be patient, and not diſcouraged under the Croſs.

As the hand of Gods particular Providence is in all our Afflictions theſe three ways:
1. He decreeth and fore-appointeth them.
2. He effecteth them.
3. He ordereth and diſpoſeth them.

So his preſence with us in Affliction hath theſe three ends or effects; *viz.*
1. To work our deliverance from the Croſs, ſo far forth as it ſhall be for our good.
2. To temper and moderate our Afflictions.
3. To give us ſtrength and power to bear his Affliction.

The fruit of Affliction; *viz.*
1. Conſideration: they make men to ſee and conſider their ſins.
2. Humiliation: they ſerve to humble men in their Souls before God.
3. They ſerve to work Amendment of life.
4. Abnegation: they cauſe men to deny themſelves, and relie wholly on the Mercy of God.
5. Invocation: they make us cry heartily and fervently unto God.
6. Patience: Affliction brings forth Patience, Patience Experience.
7. Obedience: whereof we have an Example even of Chriſt himſelf, *Heb.*5.8.

Proſperity worketh in us effects contrary to thoſe of Affliction:
1. It maketh us proud and inſolent.
2. It ſtirreth us up to ſerve our own wicked luſts fed by it.
3. It hardneth us againſt the affection of Mercy.
4. It maketh us cold, negligent, and diſtracted in prayer.
5. It provoketh us to impatience, wrath, and ſelf-confidence.
6. It beſots us with the love of the world and our ſelves, alienating our thoughts from the heavenly life.

For what cauſes God humbleth his ſervants by Affliction:
1. That all glory and praiſe may be given to him alone.
2. That we may put away the vain confidence which naturally is in us, and cleave to him alone.
3. That we may be the better fitted for Mercy, the better prepared to receive his gifts.
4. That we may humble our ſelves, pray, repent, pity others, renounce the world, and deſire life Eternal.

Why the Lord ſometimes defers deliverance from Affliction:
1. To humble us throughly, and to bring us to an utter denyal of our ſelves.
2. That we may acknowledge from whence our Deliverance comes.
3. To make us diſtruſt the World, and draw our thoughts to the life to come.
4. To prevent greater evils and dangers, wherein we might run.

Dire-

God is said to deliver us two ways:
1. By preſervation and keeping us, that we ſhall not come into danger.
2. By freeing us from the trouble into which we are faln: And this is
   1. By taking the miſery from us.
   2. By takingus from the miſery.

Directions to arm us with Patience, and to keep us from deſpiſing Gods corrections:
1. In all Afflictions look as *David* did, 2 *Sam.* 16.10. unto him that ſmiteth, and know that they come not by chance, but by Gods wiſe-diſpoſing Providence, and that purpoſely to breed in us true remorſe.
2. Conſider that the Lord can adde Croſs to Croſs, till he pull down our proud ſtomacks, break our ſtiff necks, and bring us to utter confuſion; yea, that his Wrath is as his Greatneſs, Infinite.
3. Take notice of the Judgements which other men, by deſpiſing the Lords corrections, bring upon themſelves.
4. Make uſe of the leaſt Croſs, and begin ſpeedily to humble thy ſelf, if thy heart begin to be touched, ſuffer it not to be preſently hardned again, but more and more humble thy ſelf.

Directions to keep us from fainting under the Croſs:
1. We muſt not caſt both eyes on our ſelves and our own weakneſs, and the weight of the Croſſes that lie upon us, but lift up one unto God and unto his goodneſs, and conſider how ready he is to ſuccor in all time of need.
2. Call to minde his manifold Promiſes, both thoſe which reſpect his gracious Aſſiſtance of us in the Tryal, and his mighty deliverance of us out of it.
3. Remember Examples of former times, how he never oppreſſed them that patiently endured his corrections.

The benefit the Saints have by their peace with God in caſe of Affliction:
1. It keepeth many Judgements from us, which fall upon the wicked, yea which otherwiſe would fall on us: for the Threatnings of God are made againſt ſuch as hate God and are hated of him.
2. It alters the nature of all Troubles which befal us, the ſting is pulled out, the curſe is removed, they are not vindictive for revenge, but rather medicinal for phyſick.
3. By it we are aſſiſted and ſupported in all to the great admiration of others.
4. By reaſon thereof we obtain at length full freedom from all Troubles and Croſſes, according to Gods many faithful Promiſes made to his children, *Pſal.* 34.19. *Prov.* 11.8. 1 *Cor.* 10.13.

The Promiſe of Comfort in Affliction is accompliſhed four ways:
1. When God tempers and allays the Sorrows and Afflictions of them that mourn, according to the meaſure of their ſtrength, 1 *Cor.* 10.13.
2. When God removes the grief with the cauſes thereof; thus he comforted *Manaſſeh*, 2 *Chron.* 33.13,14.
3. When God gives inward comfort to the heart and conſcience by his Word and Spirit, *Rom.* 5.3.
4. When God by death puts an end to all miſeries, bringing our Souls to eternal life. Thus *Lazarus* was comforted.

Motives to Patience:
1. We muſt know, That as all Affliction is from God, ſo he will be with us, and have care over us under the Croſs: for he is preſent with his Servants in their Afflictions.
2. This meditation muſt enter into our Souls, and never depart from us, that God will turn all our ſorrows and ſufferings unto the beſt, and that every Affliction upon the Servants of God, hath ſome ſpecial goodneſs in it.

3. We muſt conſider what we have deſerved, and how we may juſtly be puniſhed, not onely in that maner, but in a greater meaſure.
4. We are made to ſuffer here, that we might not ſuffer elſwhere.
5. It is the Will of God that we ſhould ſuffer, to which we muſt willingly obey, and humbly ſubmit our ſelves, *Phil.*1.29. For all Afflictions come to paſs not by accident, chance or fortune, but by the ſpecial Providence of God, who hath commanded Obedience.
6. We muſt conſider that the party diſtreſſed hath partners in the Croſs, That God will aſſiſt us in the patient bearing of them, That God promiſeth a bleſſed iſſue, That by means of them Proſperity is made more pleaſant and delectable.
7. That the Lord vouchſafeth us the Honor to be Martyrs, Witneſſes of his Truth, made like unto Chriſt himſelf; yea, that while we are made partakers of Chriſts ſufferings, the Spirit of God reſteth upon us, wherewith we are marvellouſly comforted, 1 *Pet.*4.14.
8. We muſt look upward to our reward, which is great in heaven, *Mat.*5.12.

The lets or hindrances of patience, *viz.*
1. Self-love, the very bane and poyſon of all good and holy deſires.
2. The deſire of Revenge, that indeed which belongs not to us.
3. Infidelity, when we caſt off all confidence in God, who maintaineth the lot of all thoſe that truſt in and depend upon him.
4. The want of premeditation and conſideration how we may continue and go through all adverſity, without ſtarting back in any kinde from our profeſſion.

Means to procure Patience:
1. To pray to God for it, for he is the Author of it, *Rom.*15.5.
2. Conſtantly to profeſs the Goſpel, to hear the Word and practiſe it, *Rev.*3.10.
3. We muſt labor for the Spirit of God, which may work patience in us, for it is a fruit of the Spirit, *Gal.*5.22.

The Vices repugnant to Patience; *viz.*
1. Impatience, which is through the not knowing and diſtruſt of Gods Wiſdom, Providence, Juſtice and Goodneſs, not to be willing to obey God in ſuffering, but through grief to fret againſt him, not expecting or deſiring any help or deliverance from him, but by yielding unto grief, to be thereby ſolicited unto Deſpair.
2. Temerity or Raſhneſs, which is through fooliſhneſs, not knowing or not conſidering the dangers, our own calling, or the Will of God, through a confidence in our ſelves to adventure on dangers without need or neceſſity.
3. Too light regard of Croſſes, *Prov.*3.11. So ſome deſpiſe them as matters not much to be regarded, not looking to God who ſmiteth. This is commonly cauſed either by ſtupidity of minde, or ſtubbornneſs of will; ſuch endure many troubles, but receive no good by any: Into this fall the wicked ſort.
4. Too great fear of ſuch Croſſes as God layeth on men, *Heb.*12.5. Thus others faint and ſink under the burthen of them, as if they were unſupportable, not to be endured, fixing their eyes too faſt upon the Juſtice and Wrath of God. Into this Extreme fall the weaker ſort, yea many of the dear Saints and Servants of God, *Pſal.*6.6.

Wouldſt thou be Fire-proof in the midſt of Flame,
Or burn a Martyr, yet not feel the ſame?
In Chains more free then Kings on Thrones wouldſt be,
Fetter'd and manacled to Liberty,
So great a pleaſure done thee by thy pains,
Thou mayſt be bound, as by, ſo to thy Chains?
Thrive by the Croſs, and have Affliction prove
No Scourge of Juſtice, but the Rod of Love?
If ſo, put on this Armor of Defence,
This never-Conquer'd Vertue, PATIENCE.

§.5.*Of*

§. 5. Of Hope.

HOpe is an infallible and moſt comfortable expectation of all the Promiſes made by God unto the Faithful for Chriſts ſake, and ſo of an allaiment of preſent afflictions, and of a final deliverance from the ſame; and laſtly, an earneſt looking for all thoſe bleſſings neceſſary to ſalvation, according to the good will and pleaſure of God. This Hope ſpringeth from Faith, for he that is certain of the preſent will of God towards him, that is aſſured of his grace and favor, hath alſo certain and aſſured promiſes of the time to come; For God is unchangeable, yea, and the gifts and calling of God are without repentance. Now when we believe on true, ſound, and undeceiveable grounds that Chriſt is ours, that heaven is ours, that our ſins are pardoned, and that we are the Adopted ſons of God; then comes in Hope, and that paſſionately expecteth that which is to come; yea, though Perſecution, Fire, Sword, Famine, Peſtilence, Bondage, and thouſands of other croſſes and calamities involve us to eclipſe our Faith, this Hope holds us above the Waves, makes us danger-proof, roots us unanchorable, and at length brings us ſafe to our expected haven.

The diverſe Acceptation of Hope in Scripture:
1. For the thing hoped for, *Tit.*2.13. *Eph.*1.18.
2. It ſignifies the perſon we hope in, *Pſal.*46.1.
3. It is taken for the Object of our hope, which is onely good things to come, *Col.*1.5.
4. For the certainty of future glory, *Rom.*5.4,5.
5. It is taken for a Theological vertue by which we hope, 1 *Cor.* 13.13.

Hope is twofold:
1. Counterfeit; as
1. Such as Papiſts have, grounded upon their own Merits, not on God.
2. Deceitful, ſuch as ignorant Chriſtians on their Death-beds preſume to have.
3. Of thoſe who put their hope in men, wealth, *&c.* or partly in theſe, partly in God.
2. True, ſound and ſaving, which is the gift of God wrought in our hearts by his Spirit, that we being perſwaded by Faith of Gods Goodneſs, Truth, Fidelity and Power, do wait with patience for the fulfilling of his Promiſes, eſpecially that main Promiſe of Salvation in the life to come.

The grounds of Hope are the full perſwaſion of
1. The goodneſs of God, which is
1. General, to all, to juſt and unjuſt, *Pſal.*145.9.
1. Special, whereby in a more ſpecial manner he is good to the faithful, which is
1. Unchangeable, *Rom.*11.29.
2. Invincible; the Devil nor his Inſtruments cannot hinder it.
3. Everlaſting; becauſe it never fadeth, but endureth for ever.
2. The Truth of God, which is conſidered
1. In God himſelf 3 ways:
1. In his Eſſence, by which he is truly Exiſtent.
2. In Quality, by which all ſpoken of him in Scripture is moſt true.
3. In Operation, by which all his works are agreeable to his Nature, moſt truly good, void of all falſhood, *Rev.* 15.3. *Pſal.*111.7.
2. In his Word, which is moſt pure and holy as himſelf, it is Truth it ſelf, *Joh.*17.17. For it is
1. The Word of God who is Truth it ſelf.
2. It containeth no falſhood, onely that which is true.
3. It is a ſpecial means to bring us to the knowledge of the Truth.
3. The fidelity and faithfulneſs of God, *Pſal.*89.34.28. *Tit.*1.9.
4. The Power and Omnipotency of God, being able to perform his Promiſe, *Rom.*4.21.

To the right maner of the exerciſe of Hope, is required:
1. Patience towards God and man, *Luke* 21.19. *Heb.*10.36.
2. Aſſurance; it is Faith and Hope's nature to be certain: we muſt hope aſſuredly for the Promiſe. Thus *Abraham*, Rom.4.20.21.
3. Earneſtneſs; which is a fervent deſire of the Soul, looking and earneſtly expecting the day of Chriſt, and the accompliſhment of the Promiſe.
4. Chearfulneſs; which is an inward rejoycing in the heart, proceeding from the perſwaſion of participation of Celeſtial glory in the world to come.
5. Continuance and perſeverance, even in the midſt of the moſt dangerous and comfortleſs Afflictions, *Iſa.*26.4.

Our Hope muſt be ſtedfaſt, immoveable and continual, for theſe Reaſons:
1. Becauſe the Malice of the Wicked, the Temptations of Satan, the Scoffs in the World, and the Corruption of our Nature, are continually ſeeking our deſtruction, 1 *Pet.*5.8,9.
2. Becauſe the Lord hath given us the Victory over Sin, Death and Hell, through our Lord Jeſus Chriſt, 1 *Cor.*15.17,18.
3. Becauſe the Promiſe is made to none but thoſe that endure and hold out unto the end, *Mat.*24.13.
4. Becauſe unleſs our hope be conſtant, we are none of Gods children, none of his Spiritual Temple, neither doth God dwell in our hearts by his Spirit, *Heb.*3.6.

Hope is the Helmet of Salvation, 1*Theſſ.*5.8. which is thus applied to Hope for theſe Reaſons:
1. Becauſe Salvation is the main end of our Hope, that which above all other things we wait for: when we come to the poſſeſſion of it, then hath Hope her end and period.
2. Becauſe it is a ſpecial means of attaining to Salvation: we are ſaved by Hope, *Rom.*2.24. This is that Cord whereby we hold faſt to all Gods Promiſes, which will not be let go until we enjoy Salvation.
3. Becauſe it herein differs from the Hope of Worldlings, which reacheth no further then to the things of this life: therefore when they dye, their hope periſheth, *Prov.*11.17.

The two ſpecial and principal Properties of Hope; *viz.*
1. Aſſurance, in regard whereof Hope maketh not aſhamed, *Rom.* 5.5. Diſappointeth not; therefore it is worthily termed *The Anchor of the Soul both ſure and ſtedfaſt*, Heb.6.19.
2. Patience, for if we hope for that we ſee not, we do with patience wait for the accompliſhment of it, *Rom.*8.25. 1 *Theſſ.* 1. 3.

Some men have neither Faith, Hope nor Fear, as
1. Atheiſts, that have ſome vain Hope, but no Fear.
2. Devils and deſperate men, that have ſome Fear, but no Hope.
3. Preſumptuous men, who have but a ſhadow of Faith.

How Hope is gotten preſerv'd and well uſed:
1. It is gotten by the ſame means that Faith is: for it is the Daughter of Faith. The means which beget Faith, do immediately hereupon beget Hope.
2. It is preſerv'd
1. By a due conſideration and full perſwaſion of Gods Promiſes: As
1. His Free-grace.
2. His Infinite Power.
3. His Infallible Truth.
4. His Unſearchable Wiſdom.
2. By a faithful Remembrance of Gods former dealings, ſpecially with our ſelves, whereof we have two notable Examples, one of *Jacob*, Gen.32.10. the other of *David*, 1 Sam. 17.37.

3. It

3. It is well used:
1. By casting the Anchor of Hope on a sure ground, *Heb.*6.19. which is Gods Promise revealed in his Word.
2. By fast fixing it on that sure ground; that is, when his Promises are stedfastly believed.
3. By often setting and fixing it anew, by oft renewing the hold; that is, by meditating again and again in those Promises, which we have known and believed, and oft calling to minde Gods former benefits, and performance of his Promises.

Hope is very necessary in these four respects:
1. In regard of the time which God hath set down for the accomplishment of his Promises, which time is oft both unknown and long dated; though the time be of God certainly determined, so as it cannot be prevented, *Joh.*7.30. not shall be over-passed, *Heb.*2.3. yet it is not always made known unto us, *Mat.*13.32. *Acts* 1.7.
2. In regard of those many troubles and perplexities which do fall out betwixt the making and accomplishing of Gods Promises. *Israel* may be a sad witness hereof, ere they enjoyed the promised *Canaan.*
3. In regard of the Scoffs and Reproaches of the wicked, as when the accomplishment of the Promises is deferred, 2 *Pet.*3.4. also in time of Affliction, *Psal.*42.10. and in the extremity of Affliction, *Psa.*3.2.
4. In regard of our own weakness: for we are very prone by Nature to think, That God remembers not his Promises, especially if he delay their accomplishment, or bring us to any straights, and seem to hide his face.

God draweth the Will to Take Christ, and so the Mind to Hope in the Promises, by these 3 means; *viz.*
1. By being perswaded what the miserable condition of man is, that is not yet come to Christ, that is not yet in him, nor partaker of his Benefits.
2. By the good that we shall get by it.
3. That he shall not lose his labor if he do attempt it: Now Faith onely applies the Promises with boldness; but we are not affected with Spiritual Priviledges, because we look on them with a general eye, as matters of fancy and speculation, because we see no such thing, we have no feeling of them. And the Promises of God are always to be understood with an Exception of the Cross of the godly, and of the punishments and chastisements of such as depart from God and Sin, or with a condition of perseverance in Faith and godliness.

When thou seest that thou hast put thy Seal to the Truth, that thou believest the Promises, and hopest in them, then consider whether God hath put his Seal to thee. Now we must know that there is a double Seal:
1. Secret; that is, the Secret Witness that God gives to every mans heart, as a Privy-Seal that God sets on it.
2. A more Open one, in life and conversation, whereby he enables us to depart from iniquity, 2 *Tim.* 2. 29.

Hope and Faith differ
1. In their Order: Faith is first, for it bringeth forth Hope; Faith is the ground of things hoped for, *Heb.*11.1.
2. In the kinde of Object: Faith is of things past, *Heb.*11.3. and present, *Joh.*20.19. Hope, onely of things to come.
3. In their Nature: Faith believeth the very Truth of Gods Promises, and sealeth that God is true; Hope waiteth till God manifest and accomplish his Truth.

In

In like maner Hope and Presumption differ: Now Presumption may be these four ways:

1. When men live in their sins without Faith and Repentance, presuming of the Mercy of God; and because God is merciful, they take occasion to sin more freely.
2. When men perswade themselves they hope in God, when indeed they do not; perswading themselves upon no ground, That they live in expectation of the life to come, being destitute of saving Knowledge, Faith and Repentance.
3. When men live in sin, thinking afterwards to convert themselves when they list.
4. When men presuming too much on their own power and strength, even after Conversion, think they stand so fast they cannot fall.

The Signs of sound Hope:

1. A purging of our selves to resemble God in purity, 1 *Joh.*3.3.
2. True filial fear of God, *Psal.*147.11.
3. A weaning our selves from the most desireable outward things of this life: and that for these Reasons; *viz.*
   1. They cannot possibly fill the unlimited desire of the Soul.
   2. They cannot secure the Conscience, distressed with the apprehension of the Wrath of God, or prevent his Judgements.
   3. They cannot stretch themselves unto Eternity.
4. A Rejoycing for the Salvation in the last day, and in this Joy a Delight in the means, as the Word and Sacraments, Prayer, good and godly men, *&c.*

Motives to labor for true Hope; *viz.*

1. The Commandment of God, and the Admonition to Hope so frequently multiplied in the holy Scripture, *Psal.*42.5. & 43.5. & 37.34.7. & 27.14.
2. The Excellency of Hope, for God himself is called *The God of Hope*, Rom.15.13. it is also called *Blessed Hope*, Tit.2.13.
3. The Profit of this Grace of Hope; as Piety, 1 *Joh.*3.3. Comfort in affliction, *Phil.*1.21,23. Blessedness, *Psal.*146.5.
4. The Necessity of it, for without it we Christians were of all men the most miserable, 1 *Cor.*15.19.

The means to attain unto Hope *viz.*

1. Diligent and fervent prayer to God, *Eph.*1.18.
2. We must labor for a full perswasion of the Goodness, Truth, Fidelity, and Power of God towards us, *Rom.*15.13.
3. We must labor to have a true experience of Gods love and favor towards us, 1 *Sam.*17.31 unto 51.
4. We must put upon us the whole Armor of God, *Eph.*6.11,12, &c.
5. We must be often conversant in Reading, Hearing, Conferring and Meditating on the Scripture, *Rom.*5.4.

The Vices repugnant to Hope, and forbidden in this Commandment; *viz.*

1. Despair, which is to esteem our sins to be greater then the merit of the Son of God, and to refuse the Mercy of God offered in his Son the Mediator; and therefore not to look for those Blessings which are promised unto the godly, but to be tormented with an horrible sense and feeling of Gods wrath, and with a fear of being hereafter cast away into everlasting pains, and to stand in horror of God, and to hate him as if he were cruel.
2. A Doubting of the Blessings to come, which are expressed in the Word, as of everlasting life, and of final perseverance. This Doubtfulness neither stedfastly assenteth to the Doctrine of God, nor altogether gainsays it, but being floating and wavering, hath a weak inclination, now to one part, and now to another.

3. Carnal

3. Carnal Security, which is, To live without thinking of God or his Will, or of our own infirmity and dangers, and without acknowledging or bewailing of our sins, and without the fear of God, and yet to promise unto our selves an indempnity from the anger of God, and from punishment without Faith or Repentance.

Suppose the World a Sea, on whose uneven
Tempestuous Waves sails Man that's bound for Heaven;
Whose Understanding at the Rudder stands,
To dictate to the Will what she commands
Th'Affections, who Usurper-like do sway,
Command and Rule that Power they should obay;
Whereby the Vessel oft miscarries, and
The Fraught of Graces swallowed in the sand.
When Romes *Euroclidons from Hell are sent,*
Faith's shipwrack'd, 'less Hopes Anchor doth prevent.

§. 6. *Of Love.*

THe Love of God is a most upright affection of the Minde, by which God is loved for himself, and our Neighbor for God: which Love is grounded on Gods love to us, 1 *Joh.*4.19. Indeed Love is nothing else but a disposition of the Will, whereby it cleaves or makes forward to some good that is agreeable to it self; yea, all the Affections are nothing else but the diverse motions and turnings of the Will. Now Love is that act of the Will, whereby it turns it self to a thing; as Hatred is that whereby it turns it self from a thing: And the object of Love is somewhat that is good, not that is True, or that is Beautiful, for this is onely the object of the intuitive understanding: So that to love the Lord, is not onely required, That we be perswaded that he is well-affected to us, That he is willing to receive us, but also that we look on him as one that is suitable and agreeable to us: And indeed, that is the main, the other will follow easily. Hence men may have a perswasion of their sins forgiveness, and yet want true Faith, for that which begets not Love is not Faith: Now a man may have that perswasion of Christ, yet not love Christ (as a Prisoner may of the Judge, yet not love the Judge) for love comes from some suitableness, some agreeableness between the parties: but when a man is humbled, and looks on Christ, and again is perswaded that Christ looks on him, and that Christ will take him; when this is done, then a man receives Christ by Faith, and from this Faith issues this Love.

These two great radical Vertues, Faith and Love, are the two Pillars, as it were, upon which the Fabrick of our Salvation is built: for nothing makes us the Sons of God, but such Faith as is accompanied with Love and good Works: It is Gods pleasure to save us in this maner, that it may be of grace. To love any man because he is a Christian and a childe of God, is a sensible and certain note that he is partaker of the true Love of God in Christ: And it is much easier to love Holiness in the Saints then in God himself, because he is far remote from us, and they amongst us are visibly seen; therefore unless we finde our hearts inwardly moved to love them, yea with a natural affection as it were, we but pretend to love God. Love is a commanding Affection, yea Love and Hatred are as it were the great Lords and Masters that divide the Affections between them. Now the Reason why we hate God naturally, is by reason of that opposition and contrariety which is between God and every Man by Nature: for all Love comes from similitude and agreeableness; therefore this sinful Nature of ours must be broken in pieces and subdued, again

again new-molded and framed, before it can ever be fit to love God. Hence it is that any natural man that hath the most impure heart, may, to escape Hell and get Heaven, do all the works the Papists require, and for the same end that they require them, but to do it out of love to God, that is a thing no Hypocrite can reach to; and therefore the giving a cup of cold water proceeding from Love, is a better work then a Martyrdom, the giving ones body to be burned, and all that he hath to feed the poor, if it come not from Love; yea, then all this coming not from Love, is to God more acceptable, the very will of doing the least good, though the deed be never done, so the Will arise from this affection of Love: But when a man loves not, he breaks the whole Law; for as Love is the keeping of the whole Law, so the want of Love is the breach of the whole Law.

Now true love looks first to Christs person, next to the Promises and benefits we have by him: And this love to God doth not so restrain us, but we may love the Creature also; yet so, that if this Love to the Creature doth over-ballance, or any away lessen our love to God by the inordinateness of it to the Creature, then is it an adulterous love: Nor doth it restrain our liberty, for he that gives his heart to God, hath as much liberty as he that followeth his lusts; all the difference is, the one is an unjust owner, the other the Lord hath made the steward of his own heart, so that he hath it as before, onely now he doth use it at Gods appointment, before it was at his own.

What it is to love God:
1. To acknowledge God to be exceeding good, bountiful and merciful, not onely in himself, but also in us and towards us, and that therefore he doth imploy his Power, Wisdom, Justice, Mercy and Goodness to our Salvation, and so through the acknowledging of this his infinite goodness towards us to love God, as that we more covet and desire our conjoyning and conformity with him, and the execution of his Will, then all other things whatsoever.
2. To leave and relinquish all things, rather then to be bereaved of his communion and fellowship, or to offend him in any thing; and to be ready to part with all other things which we love, for his sake, and to care for nothing more then how we may do things acceptable and grateful to him.

There are five kindes of Love; *viz.*
1. Love of Piety, when we desire the preservation of any thing.
2. A Love of Concupiscence; that is, to love a thing meerly for our use.
3. A Love of Complacency; so the Master loves a towardly Schollar.
4. A Love of Friendship; that is, a Reciprocation of affection.
5. A Love of Dependance; that is, to love one on whom all good depends, so we are said to Love God, yea with the three last kindes of Love.

Love is threefold
1. Natural, wherewith we love our selves, children, wealth, *&c.*
2. Sinful, that carries natural love the wrong way to love sinful things.
3. Spiritual, which sets limits to this Natural love, yea elevates it, and makes it an holy love.

Love to God is twofold:
1. General or Natural, which is in every one by Nature: Thus the wicked love God, as he is *Summum Bonum*, and doing good to all touching outward affairs. This is not true Love.
2. Special, when a man upon true evidences perswading himself of Gods Love to himself; in particular, doth upon this sensible feeling and perceiving of Gods goodness, return unto God all his Heart, all his Soul, all his Strength, in Love and Thankfulness.

The

The right order of Love:
1. God in the first place must be loved, for that is the cause of love to our Neighbor.
2. We must love in Man onely those things which are to be loved, not those things which are to be abhorred.
3. We must not love those more or less who are equally to be loved, nor those equally who are more or less to be loved.
4. We must love the Creator for himself, but the Creature for Gods sake.

The right order of Love, as touching the degrees thereof;
1. We must love those that belong to the Church in general, before a private Member thereof.
2. Those of the houshold of Faith, before those which are not, for they are Sons with us, as well by Adoption as Creation.
3. Those to whom we are bound by any bond of duty, nearer to us then other men.
4. Not strangers so much as acquaintance, not enemies so much as friends.
5. For equals, we must proportion our affection to them more or less, as they are more or less profitable to the Church of God.

The love of God is wrought in us two ways:
1. By breaking our Nature in pieces as it were; that is, by Humiliation and the Law.
2. By moulding it anew, which is done by Faith and the Gospel.

A man may also be assured of his love to God 2 ways:
1. By his conformity to him in Holiness; not in equality and perfection, but in similitude and conformity.
2. By the weaning of his affection from the things of this world, so far forth as they are severed from the Fear and Love of God.

The Reasons why he that loves not Christ, shall not be saved:
1. Because there is a Curse on him and a woe due to him, for to serve God, and not to love him, is but Hypocrisie, which is to do the outward action, without the inward sincerity; that is, without Love.
2. Because he breaks the Evangelical Law; now he that breaks the Law hath a curse due to him.
3. Because he is an Adulterer; now in the Law of God an Adulterer ought to dye, and he that loves not the Lord is an Adulterer; that is, he is false to the Lord that should be his husband, and loves somewhat else.
4. Because he slights and rejects the Lords gracious offer.

The Disposition of all those that love God, is, To have their hearts after Gods own heart; and this is proper to the Saints: And the way to know whether our hearts be so or not, is by doing these two things; *viz.*
1. By hating what God hates; for our actions are effects of our affections.
2. By loving those that fear the Lord, and hating those that are enemies to him.

The difference between the love of God and fear of God; *viz.*
1. The love of God ariseth from a Knowledge of Gods goodness: The fear of God ariseth from a Knowledge of Gods Justice, and of his Power to punish sins, and of that Right which he hath over all Creatures.
2. Love pursueth good, as God, and our conjunction with him; but Fear flieth evil, or the displeasure and wrath of God, and our separation from him.

The right maner of love to God:
1. It must be with all the heart; that is, the whole stream of our affections, desires, intentions and endeavors.
2. It must be with all our might; that is, according to the Talent that God in any kinde hath given us.
3. It must be with the whole man, with all the faculties and powers both of soul and body, *Deut.6.5.*
4. We must love God above all; that is, incomparably above all; absolutely for himself, and all good things for his sake, *Mat.10.17.*
5. We must be rooted and grounded in love; that is, not by fits and starts, but to be permanent in love.
6. It must be diligent and operative, not an idle and negligent love.
7. It must be free, without constraint; sound, not in hypocrisie; total, without division; continual, without end.

Why we must love the Lord above all:
1. Because he is most Excellent, and the most amiable of all.
2. Otherwise we love him not as God.
3. Else we should not love him constantly.
4. Because he hath done for us more then all.
5. Because he is the uttermost end of all Natures.

The way to be rooted in Love, is,
1. To be rooted and grounded in Faith.
2. To pitch our love on Christs person, not to love him for by-respects.

Wherein our love must be diligent:
1. In preparing for Christs coming.
2. In adorning and beautifying the Soul for the approach of her Lover.
3. In keeping his Commandments.

God dealeth not hardly with us in requiring love, and that for these Reasons:
1. It is that which every one may do.
2. He might have required far harder things.
3. It is for our own benefit.

The effect of love in the heart:
1. It makes the heart to cleave unto God, and to be well pleased with him simply for himself.
2. It moves the heart to seek by all means possible to have true worship with God in Christ.

The signs of our love to God:
1. Obedience both Active and Passive to Gods Commandments, *Joh.* 14.15.
2. A careful hearing, conscionable keeping, continual meditating, and effectual practising of Gods Word, *Joh.*14.23.
3. A true love towards our Brethren, 1 *Joh.*4.20. & 5.1.

The signs of hatred of God; *viz.*
1. If we desire that he were not, that there were no God to call us to Accompt.
2. If we look on him as upon a Judge onely, and not also as a loving Father.
3. When we look on God and his ways as contrary to our hearts.
4. If we love any thing, as Wealth and Pleasure, more then God.

The Tryals of our love to God in Christ:
1. By the quickness and activeness of the heart after Christ.
2. By the Affections, as grief when he is absent, joy when he is present.
3. By hating sin, and loving the Saints.
4. By doing for his sake, yea matters of greatest difficulty.
5. By the Bounty, as to part with Credit, Liberty, yea all for Christ.
6. By walking with the Lord; that is, by observing his dealing to us, and ours to him again.

7. By

7. By the Diligence of our love, by the pains we take for his glory.
8. By our Desire of the present enjoyment of the thing beloved, without deferring.
9. By the Wages thereof, for love desires no wages but the thing loved; so that he that loves the Lord indeed, would serve him for his own sake, were there no Reward here, nor Heaven hereafter: for Love is its own wages.
10. By its Constraining us to please God: for if we love the Lord, it will put such necessity upon us to please him, to obey him in all things, to do what he requires, whatsoever is for his advantage, that we cannot chuse but do it, 2 *Cor.* 5.

The Tryal of the Bounty of our love:
1. When it crosseth Advantages to our selves.
2. When it crosseth Self-love, for every man hath some particular Temptation.
3. When it is done chearfully and willingly, not grudgingly and niggardly.

Tryals of our love to holy men:
1. To love all the Saints; to love all grace, all holiness in all the Saints.
2. To love none but the Saints with the love of Complacency; indeed the love of Pity reaches to all Mankinde.
3. To love them as they excel in grace, in holiness, as they are more strict, *&c.*
4. By delighting in their Company, and by the fruits of love to them.

The Properties of Love mentioned in the Holy Scripture, whereby we may examine whether we have true love or no:
1. Love is Bountiful, 1 *Cor.* 13. God observeth what his service doth cost us.
2. Love is contented with nothing but love again; the sanctified are not content with Mercy without Grace.
3. Love desireth the second coming of Christ, 2 *Tim.* 4. 8. It loves his Appearance here also in the beauty and purity of his Ordinances.
4. Love delighteth to be always speaking of the party loved: Do we make the Lord Jesus our Discourse?
5. Love will do much, and suffer much, and both willingly for the party beloved.
6. Love is like Fire, in four respects:
   1. It is Active, it will set all thy faculties awork for Gods service.
   2. It is Quick, it will not delay from day to day what God requires of thee.
   3. It is Vehement, it will bestow the height of your intentions about holy things.
   4. It is Powerful, it overcomes all impediments, still aspiring towards Heaven.
7. Love commandeth all the Affections: especially
   - Anger, when impediments cross us: This is Zeal.
   - Fear, to tremble at Gods Word, at his Judgements.
8. Love doth things freely, and not looks for an exact Recompence; which is manifest in these two things:
   1. It will not limit it self in Duties.
   2. It will not indent with God for Reward.
9. Love to God hateth sin; many are angry with sin, but hate it not.
10. Love loveth the Saints of God, for they are his Image, differing onely in degrees.

The sincerity of our love to the Lord, may be known these two ways:

1. By our even carriage towards him, not sometimes for him and sometimes for our lusts.
2. By our constant carriage, by our continuance and holding out in his service; yet daily infirmities break not the Covenant, so long as our hearts are sincere, and we take not another husband; that is, love not any lust more then Christ.

Reasons or Motives perswasive to love the Lord; *viz.*

1. The Commandment of God; The Exhortations of the Prophets and Apostles, *Deut.*6.5. *Mat.*22.37. *Mark* 12.30.
2. The Examples of the holy men of God, Prophets, Apostles, Martyrs, *&c.* as *Abraham*, *Gen.*12. *Josh.*23. Peter, *Joh.*21.
3. The Excellency of it, for it knitteth and bindeth all other Vertues together; yea, he that loves is in God, and God in him.
4. The Profit of it: for all things work together for the best, to those that love God, *Rom.*8.28.
5. The Necessity of it: for without love, all other Vertues and rare Perfections profit us nothing, 1 *Cor.*13.
6. It sets a Price on all we do, be it never so small, be it but a Cup of cold water given in love.
7. We lose not by this love, which is contrary to all other loves even in that.
8. The Lord is Worthy of our love: for all Excellency is in God, and he is wholly delectable.
9. The consideration of the Greatness of God might command our love; yea, seeing this great and mighty God is a suiter to us for it.
10. The easie Conditions he requires of us: for he might have commanded us to offer our children in Sacrifice, and our bodies to be burned, in being our Soveraign Creator, and we his Creatures.
11. God hath planted this very Affection of Love in us for this very end; and doth he then call for more then his own?
12. We have engaged our selves to love the Lord, being Baptized in his Name; nay, he hath bought us too, and loves us; yea so, as he gave even himself for us: Doth not this deserve Love? O consider this, all ye Adulterers, that divorce your selves from Heaven, to be enamored with Hell and your own Damnation.

What lieth in the understanding between God and us that hinders Love: for Love uniteth

1. Temptations to Atheism.
2. Temptations to think that the Scriptures are not true.
3. Temptations to think amiss of God in any thing.
4. Temptations to doubt of the favor of God.

The two main Impediments of our love to Christ:

1. Strangeness, for it dissolveth Love, breeding Ignorance and Fearfulness; but a truly grounded holy Boldness, is the Parent and Nurse of Love.
2. Uncircumcision of heart, or worldly-mindedness, *Deut.*30.6. that is, worldly Lusts, worldly Cares, worldly Desires, when they abound in the heart.

The Means to enable us to Love the Lord; *viz.*

1. Labor to know him: Beseech the Lord to shew himself to thee, for till then thou wilt never love him.
2. We must labor to know our selves: We must consider our sins, what we are, what hearts we have, what lives we have led.
3. We must labor to get the Assurance of Gods special Love to us; the two notes whereof are these:
   1. The Love of our Brethren: for then we love God, and then he loves us.
   2. Our love of God: for whom God loves, to them he gives his grace to love him again.
4. Prayer,

4. Prayer, for it is allowed by Suit; and think you that if we request to love him, he will deny it us? surely no, *Jam.* 1.17.
5. A careful and diligent Hearing of Gods Word, with continual Meditation on the same, whereby we attain to Faith, which inflames us with Gods love towards us, and thereby stirs up again our love towards God.
6. We must labor earnestly that the Spirit of God may dwell in our hearts: Love is a fruit of the Spirit, *Gal.* 5.22.
7. The continual Meditation of Gods wonderful works, and of his infinite benefits, which by the death of his onely begotten Son, he bestowed so freely on us.

The love of our Neighbor is said to be like unto our love to God for these Reasons:

1. Because that Commandment of loving our Neighbor, is opposed unto the Ceremonies.
2. Because the Obedience of the First Table, is the cause of the Second.
3. Because the breach of the Second Table, doth as well deserve eternal punishments, as the breach of the First.
4. Because it appertaineth to the Moral Worship, which is described in the First and Second Table.
5. Because of the Coherence of both, for that neither can be observed without the other.
6. Because one is the Author of both.
7. Because both of them contain our whole Obedience.

The maner how we must love men; *viz.*

1. It must be as Christ hath loved us, *Eph.* 5.2. not in equality, but resemblance and conformity.
2. We must love our Neighbor as our selves, *Mat.* 22.39.
3. We must love them as the same Members of the same body love one another, *Rom.* 12.4,5.

Our love must be conformable to Christs love: The maner whereof was this; *viz.*

1. Christs love was Free, without constraint, not for any Merit in us, 1 *Joh.* 4.19.
2. His love was a right and True love, he loved us not to profit or benefit himself, but onely us.
3. His love was Discreet, he loved our persons, not our sins, 1 *Cor.* 13.5,6.
4. His love was Vehement, he gave himself to the death for us, 1 *Joh.* 3.16.
5. His love was Fruitful, shewing it self in the effects thereof, *Jam.* 2.15,16.
6. His love was Constant, *Joh.* 13.1. True love doth never fall away, 1 *Cor.* 13.8.
7. His love was General, to the Poor as to the Rich, to his Friends, to his Foes, *Mat.* 5.44.

That we may know how to love our Neighbor as our selves, we must know that Self-love is twofold:

1. General, which is Natural Love, whereby every one seeketh his own good and preservation: This kinde of love in it self is not evil, the order thereof being rightly observed.
2. Special, which is
   1. Carnal, whereby a man preferreth the benefit of his Body and Flesh, before the good of his Soul and Spirit, 2 *Tim.* 3.2. This is a Mother-sin.
   2. Spiritual, whereby a man preferreth the good of his Soul before all things in the world.

That

That we may know how to love our Neighbors as fellow-members, we must know, That

1. One Member of the Humane Body doth not envy another, which hath not the same office with it, 1 *Cor.*12.
2. One Member doth not appropriate his Office to it self, but communicateth it to the good of all.
3. One Member of the Body being hurt of the other, doth not revenge it self upon the other Members.
4. One Member suffereth with another, and rejoyceth with another, *Rom.*12.15.
5. One Member of the Body exposeth it self to danger for the defence of another.

The Properties of true love to our Brethren:

1. It must be in Adversity as well as Prosperity.
2. It must be sincere and sound, not feigned or hypocritical, *Rom.*12.9.
3. It must be fervent, increasing inwardly, and shewing it self in the fruits thereof outwardly, 1 *Pet.*4.8.
4. It must be constant, holding out unto the end, *Heb.*13.1.
5. It must not be for any private by-respects.
6. We must love those that are our enemies and hate us, *Mat.*5. 46,47.

The signs of true Christian Brotherly love:

1. If we love God unfeignedly with our hearts, and labor to keep his Commandments, 1 *Joh.*5.2.
2. If we love without servile and slavish fear, for there is no such fear in love, 1 *Joh.*4.18.
3. If we can forgive wrongs, forget to revenge them, and pray for them that did them, 1 *Cor.*13.
4. If it be not onely in time of Prosperity, but when he stands in most need of our love: if it be more manifest to our Brother in his adversity then in his prosperity, *Prov.*17.17.
5. If it be not for outward respects, but because they are the Sons of God.
6. If it be not outward in shew onely, but inward in the heart.

Motives perswasive, or Reasons to inforce our love to our Brethren:

1. Except we love our Brethren, we do not love God; and if not God, he not us, 1 *Joh.*4.20.
2. Except we have this love, we know not God, for God is love, 1 *Joh.*4.8.
3. If we love not our Brethren, we abide in death, 1 *Joh.*3.14. are none of Gods children, 1 *Joh.*3.10. but the Devils.
4. He that loveth not his Brother is a manslayer, neither shall he be saved, 1 *Joh.*3.15.
5. Because God so commandeth us to love one another, yea on pain of eternal death, *Heb.*2.2.

The Vices repugnant unto the love of God; *viz.*

1. The casting away of Gods love, or the contempt and hatred of God, which is through the alienation of our Nature from God and Gods Justice, and by reason of an inclination thereof to sin, therefore to flie and shun God, accusing and punishing Sin.
2. Inordinate love of our selves, and of other creatures, which is to prefer our Lusts, or Pleasures, or Life, or Glory, or any other thing before God, and his Will, and Glory, and to be willing rather to neglect and offend him, then to part from those things which we love.

3. A feigned love of God, an hypocritical, counterfeit, or self-respecting love, whereby also we may here offend: Now we cannot here ever offend in the excess, because we never love God so much as we should.

Hail, O thou lovely Grace, whose rare feature,
When Faith and Hope vanish from the Creature,
Shall ever Lustre forth, in Heaven be,
As now of Sweetness, full of Majesty.
By thee the Graces all enamell'd are,
'Mongst whom thou shin'st the Heart Attractive Star:
By thee the Saints are ever so inflam'd,
To be but warm th'are holily asham'd.
Sweet Flame! perfume my Soul, and in thy fire
Ravish'd, let me from whence thou cam'st, aspire.

§. 7. *Of the Fear of God.*

THe last Vertue required in this First Commandment, is the Fear of God; which being formerly touch'd, and though taken in a strict consideration, was yet found to be a great part of the Worship of God, and an infallible Sign of the true Religion: We shall therefore in this place speak a word more of it, onely in reference thereto. Now whereas it is said to be a great part of the Worship of God, it is understood chiefly and principally of the Inward Worship, which alone is properly, simply, and of it self the Worship of God; the Outward is not simply the Worship of God, but onely so far forth as it is quickned by the Inward, and grounded on it. God is a Spirit, his Worship is Spiritual. This is the Worship of the Minde, the Heart, the Conscience, the Will and Affections: for Man by all these joyntly and severally performeth Worship and Service to his Creator; and this is the Spiritual Worship of the Inward Man, the Foundation of all true Worship of God: whereas the Outward Worship is onely that, whereby the Inward is testified outwardly by the speech and actions. The Worship of God, according to his Word, consisteth in things which God either giveth us, as his Titles and Works; or requireth of us, as Hearing his Word, Prayer, Sacraments, Vows and Swearing, in all which *thou shalt fear the Lord thy God, because he is the Lord*, Levit.14.19. To which may be added Outward Adoration, Confession (not ordinary or Ecclesiastical Confession, but such as is made before the Adversary) and Fasting; in all which the Fear of God, which is taken for the whole Worship of God, or for the general Obedience, according to all Gods Commandments, *Prov.*1.7. This Fear, which ariseth from a knowledge of Gods Justice, and of his Power to punish sins, from a consideration of of that Right and Dominion which he hath over all Creatures. This Fear, which is an acknowledging of sin and the wrath of God, keeps the whole Man in a Religious Respect, a holy Dreadfulness, and in an awful Reverence of the great and mighty Majesty of Heaven and Earth, commands him to walk as in the Presence of God, that even his whole Conversation seems one undiscontinned, holy, and Religious Adoration.

The

The whole Worship of God may stand in these five particulars; *viz.*
1. To Fear and Love him above all.
2. To Believe in all his Promises without doubting.
3. To Call upon him in all our necessities.
4. To be Thankful unto him for all his Benefits, wch shews it self in these 2 things; *viz.*
   1. An Acknowledgement of the heart, That our Souls, and whatsoever we have is Gods, and proceedeth from his Blessing alone.
   2. In a Consecration of our Bodies, Souls, Lives, Callings and Labors, to the honor and service of God.
5. To be Obedient to all his Commandments.

The Worship of God consisteth in things that are
1. Perpetual, which are
   1. Confidence in God, *Prov.*3.5. & 22.19. 2 *Chron.* 20.20. *Psal.*37.3,5.
   2. Love of God, *Deut.*6.5. *Joh.*22.5. & 25.11. *Mat.* 22.37.
   3. Reverence of God, *Mat.*4.10. *Heb.*12.28. *Deut.* 6.33. & 10.20.
2. Belonging to this life, as
   1. Hope in God, *Psal.*37.7. & 62.5,6,7. *Isa.*38.18. 1 *Pet.*1.21.
   2. Fear of God, *Deut.*4.10. & 6.2,13. & 10.12,20. & 14.13. *Rev.*14.7.

The Heads of Inward Worship are two:
1. Adoration, whereby a man upon a vile and base estimation of himself, subjects himself, his Soul, to the Glory and Majesty of God.
2. A cleaving to God, which is by Faith, Love, Hope, and Inward Invocation.

Adoration is twofold:
1. Religious, in which Religion and godliness is exercised; wherein are these two:
   - The Intention of the Minde.
   - The outward prostrating of the Body.
2. Civil, which fellow-Creatures give one to the other; and this pertaineth onely to the Second Table.

Two principal grounds of Adoration in the heart:
1. Abnegation or denyal of our selves, when we esteem our selves to be meer nothing.
2. Exaltation of Gods Majesty above all the things in the world.

In Adoration are these four Vertues; *viz.*
1. Fear, which is a great part of the Worship of God, and the comprehending Vertue of this Paragraph.
2. Inward Obedience of the hidden man of the heart, which standeth in these two things; *viz.*
   1. In yielding Obedience and subjection of Conscience to the Commandments, Threatnings and Promises of God, so as we are willing it should become bound unto them,
   2. When the rest of the Powers of the Soul in their place and time perform Obedience unto God.
3. Patience, when a man in Affliction submits his will to Gods Will, and sweetly quieting his heart therein.
4. Thankfulness of heart to God for all his benefits, acknowledging him to be the Fountain of every good thing.

Two

Two things whereby the Fear of Gods Worſhip is diſtinguiſhed from all other Fears:

1. It is Abſolute: for by it God is reverenced abſolutely; that is, the fear we give to men is onely for God, but we fear God for himſelf.
2. It makes a man firſt of all to fear the offence of God, and then the puniſhment: for it is a fear of both, but of the offence in the firſt place.

In the Worſhip of God we muſt not be led by our own Devices, but by Gods Direction, and that for theſe Reaſons:

1. God will be acknowledged to be the onely Law-giver, the King of his Church, and the onely Prophet to inſtruct it in the Will of God, *Jam.*4.12.
2. There is a Promiſe of Bleſſing to them that ſerve him with a perfect heart; and there is threatning of moſt heavy Curſes and Judgements to come upon their Souls, that worſhip him after the Commandments and Precepts of men, *Judg.*2.12,14,15. 2 *Chron.*26.28,29.

Rules touching the right maner of Gods Worſhip:

1. Touching things that are to be done or not to be done, we are not to judge by the falſe Rule of our own carnal and corrupt Reaſon, but according to the ſure Word of God by the Prophets and Apoſtles.
2. We muſt not preſume to adde ſomewhat of our own to the Ordinances of God in his Worſhip, and account it too groſs ſimplicity to cleave to the bare and naked Word, and thereby make a mixture of his Religion with our own Invention.
3. We muſt make it (as indeed it is) our Duty to ſtudy to acquaint our ſelves with the Scriptures, Reading them with all diligence, for the Word is a Chriſtian mans true and perfect guide, and in all doubts it is his Counſellor.

More ſpecial Rules for our Obedience to the Worſhip of God, as himſelf hath preſcribed:

1. We muſt think our ſelves fools in the matters of God, that we may be made wiſe, 1 *Cor.*3.18.
2. To account God onely wiſe, yea Wiſdom it ſelf.
3. To adde nothing to the Word of the Lord, which were to make our ſelves wiſer then God himſelf.
4. We muſt think nothing ſmall or little in Gods ſervice; he took order for the leaſt things in the Tabernacle, and left them not Arbitrary.

Holy things muſt be handled Reverently and Religiouſly for theſe Reaſons; *viz.*

1. Becauſe we have to do with God in matters of Religion.
2. Becauſe ſuch as come without Reverence and due regard into his preſence, do loſe the fruit and benefit of their coming.

The Miſchiefs of a Toleration of any falſe Worſhip, where the true Worſhip of God is Eſtabliſhed:

1. It ſheweth a coldneſs in Gods Cauſe, and little or no Zeal in defacing the Monuments of Idolatry, which rob God of his honor, when he will not have his glory given to any other.
2. It nouriſheth a Serpent in the boſom of the Church.
3. It cauſeth uncertainty of Faith and Religion, Doubt in men, ſpecially the weaker ſort, which ſide to adhere to.
4. It maintaineth Confuſion in Gods Worſhip, and foſtereth Schiſms, Troubles, Seditions and Rebellions.
5. It breaketh the ſweet and comfortable knot of the Unity and Amity of Brethren: it bringeth danger to the whole State, and is directly againſt ſincere Profeſſion, *Joſh.*24.19. & 2.10,1.

The Vices repugnant unto the Fear of God:
1. Prophaneneſs, Carnal Security, Not to Fear God.
2. Servile Fear, which is to ſhun punishment, without Faith, without a deſire of changing and amendment of life, with a deſpair and ſhunning of God, and with a ſeparation from him.

It appears from what hath been ſaid, That the Fear of God, being an awful reſpect of the Divine Majeſty, ariſeth either
1. From Faith in the Mercy and goodneſs of God: This is called Filial Fear; The effects whereof are theſe:
1. A careful Endeavor to pleaſe God.
2. A careful avoiding of ſuch things as offend the Divine Majeſty of God, *Prov.*8.13. *Job* 1.1.
2. From Diffidence, when a mans heart doubteth of Gods Mercy, and expecteth nothing but Vengeance, and the fearful wrath of God upon him for ſin, whereupon nothing but horror and amazement ſeizeth all the faculties of his Soul. This is Servile Fear: Both which are grounded *Rom.*8.15. The firſt was ſeen in *Abraham*, *Gen.*22.12. The ſecond in *Adam*, *Gen.*3.10. And ſo *the devils fear and tremble*, Jam.2.19.

The ſigns and Evidences of him that feareth the Lord:
1. Where this Fear is, there is the hatred of evil, as of Pride and Arrogancy, *Prov.*8.13. A man that feareth the Lord, dare not do unjuſtly, *Gen.*42.18.
2. He is made pliable to Gods Will, though he were obſtinate before, *Acts* 9.6. *Iſa.*6.5.
3. He trembleth at Gods Word, *Iſa.*66.2,5. *Habbak.*3.16. *Amos* 3. 8.
4. He feareth not man, *Mat.*10.28. *Iſa.*51.21. *Dan.*3.
5. He delighteth in Gods Commandments, *Pſal.*112.1. *Pſal.*128.
6. He ſhall want no good thing, *Pſal.*34.9. & 112.2.

The Means to attain to this holy Fear; *viz.*
1. To renounce our own Wiſdom, *Prov.*3.7. *Rom.*8.7. and not to be ſwayed by our own Reaſon.
2. To beg it of God, becauſe it is his gift, *Jer.*32.39,40.
3. To meditate upon Gods Judgements againſt ſinners, 2 *Pet.*2. and alſo upon his Mercies, *Pſal.*130.4. For there is mercy with him, that he may be feared.

Wouldſt ſerve the true God in the Truth? not part
Gods Worſhip 'twixt Divinity and Art?
Nor ſmother what the Spirit blows? nor ſtrain
A ſlaviſh Complement with Man? whoſe Brain
Whets his Invention how to cut and fit
God Worſhip to the meaſure of his Wit;
Whoſe Devotion in zeal to Clergy-Polf,
Gods ſtead, ſet up the Dagon of himſelf:
Wouldſt this abhor, and in all things accord
With Truth it ſelf? Then learn to Fear the Lord.

§. 8. *Of Ignorance.*

HAving ſpoken of the Vertues required in this Commandment, we come now to the Vices therein forbidden; but becauſe they are many (as may formerly appear in the firſt Paragraph of this Chapter) and this Book no Foreſt but an *Arbor*, we ſhall touch, and but touch onely three of the chiefeſt of them; *viz.* Ignorance, Deſperation and Pride. Ignorance, or not knowing of the true God and his Will, is, Not to know thoſe things of God, or to doubt of them, which we ought to know by the benefit of our Creation, and by his Manifeſtations. Indeed we muſt not, neither can we poſſibly know God as he is in himſelf, for ſo he is Infinite, and therefore Incomprehenſible in regard of us; but we are to conceive him, ſo as he doth reveal himſelf to us in his Creatures, principally in his Word.

Now as Ignorance is in it ſelf a ſin and a cauſe of ſin; ſo is it in it ſelf the puniſhment of ſin and a cauſe of the puniſhment. This Ignorance is called, *Hoſ.*4.6. *The Mother of Deſtruction*, though the blinde Papiſts proclaim her *The Mother of Devotion:* From this ſin of Ignorance they derive their Devotion, or their Superſtition, or which is worſe, their Idolatry: They ſay Ignorance is *The Mother of Devotion*, the Apoſtle ſays, *of Idolatry*, *Gal.*4.8. which ſpeaks Truth, judge. The Papiſts hoodwink the poor people, and tell them the knowledge of the Scriptures will cauſe them to erre. Chriſt ſaith, *Ye erre not knowing the Scriptures*, Mat.22.29. which ſpeaks Truth, judge. Upon Ignorance of the Scriptures, muſt needs follow Ignorance of Chriſt, for *they are they that teſtifie of Chriſt*, Joh.5.39. Now Ignorance being in it ſelf a moſt odious Vice, againſt which *Chriſt will come in flaming fire to render vengeance*, 2 Theſſ.1.8. and a Mother-ſin of many other notorious ones, it is as ſtrange to us as true in the Church of *Rome*, how any man that hath but the light of Nature ſhould be ſo blinde, as to imagine the leaſt light can come out of darkneſs; yea, when the Devil the Prince of Darkneſs is ſaid to be the God of them that are blinded, 2 *Cor.*4.4. Thus are they pitifully begniled, that think the Scriptures, being a two-edged Sword, is too ſharp and keen for Lay-men and women, and ſuch as have not skill in Tongues and Arts, and therefore the knowledge thereof very dangerous for them, in caſe they ſhould pierce and wound their own Souls and Conſciences with this Sword, as children hurt themſelves with Knives; but in a ſecure and quiet Ignorance they may go to Hell unmoleſtedly, without the leaſt check or trouble of Conſcience.

Blinde Souls! not knowing that the Word of God, as it is ſharp in it ſelf, ſo hath an inward power to give ſharpneſs of wit, and that unto the ſimple and to the childe knowledge and diſcretion, *Prov.*1.4. ſo as by the Word they may learn how to uſe the Word.

How dare then any thus counter-command God himſelf, and queſtion his Wiſdom, who is Wiſdom it ſelf, and hath expreſly commanded the people to uſe what theſe preſumptuous Worms and audacious Wretches prohibit them? Whom did Chriſt except, when he ſaid to all, *Search the Scriptures?* Joh.5.39. Or whom did God, when he expreſly commanded that *the Law ſhould be read to all, even men, women, children and ſtrangers?* Deut 31.11,12. This not knowing the Word of God, is the Mother of Ignorance, and that the Mother of all Impiety: If we deſire therefore to know God hereafter as he is, let us endeavor to know him here, as he hath revealed himſelf to be; for the ignorance of God in this world, will debar us of the knowledge of him in the next, and for ever exclude us from that bleſſed experience the Saints and Angels have of him to all Eternity.

Mans Ignorance touching God, appears in that though the minde of man knows there is a God, yet naturally man will not acknowledge,

1. The Presence of God: for if he did, he would not without remorse or fear commit those sins in Gods sight, which he is afraid and ashamed to do in the sight of men.
2. Gods particular Providence: for in time of Distress the Promise of Help from men will more chear him then his Hope in God, so that he trusts more in the Creature then in the Creator.
3. Gods Justice: for naturally man thinks, that though he sin he shall escape punishment, *Deut.* 26. 16.
4. Though man knows God must be worshipped, yet naturally the Minde discerneth not of Gods right Worship, *Rom.* 1. 21, 23. 1 *Cor.* 2. 14.

Mans Ignorance of himself by Nature:

1. No man naturally knows the blindeness of his own minde; men think themselves wise, when in the things of God they are fools, *Rom.* 1. 22.
2. Man cannot discern aright of his own sins, nor see the vileness of them naturally, though his Conscience oft accuse him: if he did, he would not sin as now he doth.
3. Man naturally doth judge amiss of his own frailty and mortality, for there is no man so aged, but thinks naturally he may live longer, and thereby deceives his own poor soul.
4. Natural men cannot discern aright of the end and scope of their lives; for naturally they wholly seek their own praise and their own good, in stead of Gods glory and their Brethrens good.
5. We cannot naturally discern of our own true happiness; for we measure it by outward things, esteeming the rich and honorable most happy, and the poor most miserable, when most commonly the contrary is true.

There is a twofold Ignorance:

1. When we are ignorant of those things which we are bound to know, called Ignorance of an Evil Disposition: And this is evil properly.
2. When we are ignorant of those things which by the Law of God we are not bound to know: This is not sin.

The means prescribed by God to expel Ignorance, must be used by us for these Reasons:

1. That we may obey God therein, who both hath decreed ends, and ordained means to those ends, and not tempt him by contempt thereof.
2. That we may obtain the Blessing of Knowledge decreed for us according to his Promise, and that to our Salvation.
3. That we may retain a good Conscience in using the means, although the expected event do not presently follow.

Again, Ignorance is fourfold; *viz.*

1. Natural or engendred in men, which is of those things which we are ignorant of, or cannot understand through the corruption of our Nature.
2. A simple and meer Ignorance, simply for want of means, condemned, *Joh.* 15. 22. when the means of knowledge is wanting:
   1. Within a man, there being dulness and want of capacity.
   2. Without, there being no Vision, Prophecying failing, Preaching coldly, or as seldom exercised as practised. This is not excusable, *Prov.* 29. 18.
3. A careless Ignorance, which is a neglecting and contemning the means of Salvation.
4. A wilful Ignorance, because men will not see their sins, nor know their errors; a purposed and endeavored Ignorance, which is of those things that

that our Conscience we seek as must be enquired after, neither yet do we enquire after them with a desire of learning them and obeying God; called affected Ignorance, when there is no fault in the means wanting, but we are contented to be ignorant even under the Means, that we may sin the more freely. This is the highest kinde of all Ignorance, and is damnable.

Ignorance is the Mother of many grievous sins, especially of Heart-Atheism, Prophanenes, Inward Idolatry and Apostacy: All which are forbidden in this Commandment; *viz.*

1. Of Heart-atheism, whereof there are 3 sorts; *viz.*
   1. When men through a self-conceitedness, affecting to be wiser then all the world, do hold this, That there is a God not really but in opinion or shew, to keep simple persons in awe: Of this sort of Atheism *David* complained of, *Psal.* 14. 1.
   2. To conceive otherwise of God then he hath revealed himself in his Word: for whatsoever is there spoken of God, such an one he is, yea every Attribute of God is God: So that the heart conceiving a God without any of these, is guilty of Atheism.
   3. When any shall conceive otherwise then he ought of God, in regard of the persons of the Godhead; *viz.* denying either the Son or the Holy Ghost, as *Turks* and *Jews*: for he that hath not the Son hath not the Father, 1 *Joh.* 2. 23. And must needs therefore be an Atheist.
2. Of Prophanenes, wch shews it self,
   1. By living securely in open sins, being without shame or regard of God or Man, *Isa.* 30.
   2. By bruitish living without all practice of Devotion, little or no Praying, Reading or Meditating upon the Scriptures.
   3. By following and professing one Religion so, as that there is a disposition, if need require, unto the contrary. A prophane heart causeth this; for where it is otherwise, there is the constancy of the Apostle, *It is better to obey God then Man.*
3. Of Inward Idolatry, or of the heart: And this is
   1. By love, joy, and delight of the heart without measure: Thus the covetous man, the Epicure, and the Proud man, are Idolaters; so are all such as unreligiously love their own Wills more then Gods most holy Will.
   2. By trust and confidence, whereby the Creature is so relyed upon, as that with it there is total Assurance and no fear; but if that be wanting, then nothing but fear and mournful despair.
   3. By praying unto it: for it must hereby be supposed to be every where, or to be able to hear at the least wheresoever it is called upon: But this can onely the Lord do, for it is a property of the Infinite alone, not of Angel or Saint.
4. Of Apostacy, whereof there are five Degrees; *viz.*
   1. A consenting to sin, being deceived with the Temptations thereof.
   2. Hardnes of heart upon many practises of sin.
   3. The heart being hardned becomes unbelieving, and calls the truth of the Gospel into question.
   4. By unbelief it becomes evil, having an unworthy conceit of the Gospel.
   5. This evil heart brings a man to Apostacy and falling from God, which is the extinguishing of the light of the Gospel. To prevent this sin we must carefully practise the Counsel of the Gospel.

Ignorance

Ignorance of the Will and Word of God is a grievous sin also in it self, *Levit.* 4. 2. & 5. 17. *Isa.* 1. 3. & 5. 13. which may further appear by these Reasons:

1. Because all the corruption that befel us through *Adams* Fall is sin; now Ignorance and Blindeness of minde was a principal part of that corruption.
2. Ignorance is contrary to the Image of God wherein we were first created; for a part of Gods Image in man was Knowledge, *Col.* 3. 10. as well as Holiness and Righteousness, *Eph.* 4. 24.
3. As Knowledge is the Foundation of all Piety and Obedience: So Ignorance is the Mother of all Error and Prophaneness, *Mat.* 22. 29.

The four main Supporters of Ignorance against Knowledge *viz.*

1. Envy, whereby men grieve at the knowledge and good parts which are in others.
2. Ambition, whereby they seek to be eminent above all others.
3. Policy, whereby they seek a cloak for their own Ignorance.
4. Covetousness, whereby they pretend a strange kinde of secret Vertue in Ignorance, that thereby they may with the less prejudice to their jugling in Religion, the more securely Monopolize Idolatry: These men are not of *Moses* his minde, when he wished *that all the Lords people were prophets*, Num. 11. 29. neither of *Pauls* minde, when he wished *that all that heard him were altogether as himself was*, Acts 26. 29. though indeed with these men Priest and People are all one, but not in *Pauls* sense, unless Darkness be Light.

The Ignorance that is excusable, is onely such as is

1. In Ideots, Natural Fools, through some defects in Nature.
2. In Lunatick persons, violently bereaved of the use of Reason.
3. In Infants and Children, being not of years of discretion.
4. In all men, as touching such things as we are not bound to know.

Time was when Ignorance was not amiss,
When Innocence lay swadled all in Bliss:
But Man soon came (proud to unscale his Eyes)
A learned Fool, in nought but Folly wise;
Since which curs'd Fate, the Twylight he has left
Serves but to mourn for what he is bereft.
Thus he that dares aspire to dart his sight
I'th' Sun, looks himself blinde with too much light,
Even in those Gospel-days, whose dawning Minde
Hath one Eye open that can see 'tis blinde.

§. 9. *Of Desperation.*

THe Diseases of the Body are many, and many grievous, but the Maladies of the Minde are incomparably more, and more grievous; those of the Body make us sick men, those of the Minde make us miserable men. The Minde can judge of the Bodies Diseases, but how shall it declare the Diseases of it self, when it self is diseased; if the judgement be sick, how shall the sickness be judged? The instrument of judging is the Minde, the Disease whereof is not proper and peculiar onely to such as are troubled, distressed and disturbed in Conscience, but Epidemical, yea most raigning in all unregenerate persons, wanting a right reformed judgement to judge of themselves, and therefore take or rather mistake Vice for Vertue, Darkness for Light,

Light, and Error for Truth. Now of all ſores, the moſt dangerous is the wound of the Spirit, therefore is that the neceſſarieſt Doctrine which relieveth and rectifieth the Conſcience. And as the Word of God is mighty in operation, piercing the heart, and diſcerning the thoughts and intents thereof: So is it alone available and effectual to pacifie the Minde, and to give full ſatisfaction to the Conſcience. In this caſe of Diſtreſs of Minde, it is meet and convenient there ſhould alway be uſed a private confeſſion, *Jam.*5.16. not of our Faith ſo much as of our Faults: For the Phyſician muſt know the diſeaſe, before he can apply the remedy; and herein the grief of Minde and ſcruple that troubleth the Conſcience muſt be made known; for man hath but two witneſſes of his Thoughts, God and his own Conſcience, by which man knows that thing of himſelf which God alſo knows of him, and none elſe; for mans Conſcience is known to none beſide himſelf but God.

Now the moſt ſpecial and common diſtreſs of minde, ariſeth from a Divine Temptation, which is a Combat with God himſelf immediately; which is when the Conſcience ſpeaks ſome fearful things of God, and withal the party diſtreſſed feels ſome evident Tokens of Gods wrath. Yet indeed Gods Mercy is never ſweet unto the palate of the Soul, until it be ſeaſoned with ſome taſte of his Wrath and Indignation. This indeed is the true Tryal of our Faith, even when above and againſt Reaſon we relie on the Mercy of God in the Apprehenſion of his Anger. In which time of Temptation men are unfit Judges of themſelves and of their condition, how it ſtands between God and their Souls; even the faithful themſelves at ſuch time may cry out, and complain as if they were without both Faith and feeling of any favor of God, who yet even then is not abſent from them, neither hath forgotten them. The hour of Temptation with the Faithful, is the time of winter, wherein their Faith and Graces ſeem as it were benumm'd; but when the Rejoycing Beams of the Sun of Righteouſneſs break forth, diſſipate and chaſe away from the poor bemiſted Soul, the thick cloud of falſe and forged Suggeſtions, his Faith appears, the ſpring of Graces approacheth, they ſhew forth by lively effects, That they ſtill retained life and were not dead, to the preſent operation of unſpeakable comfort in the late clouded Soul. In ſuch Diſtreſſes let no man think the Weight of his ſins can over-ballance the Merit of his Savior. The Celeſtial Lights may ſuffer Eclipſes; and we muſt walk by Faith, not by Feeling. Now the true Application of Life Everlaſting promiſed in and by the Blood of Chriſt, is the general Remedy for all Diſtreſſes. But note, That the diſtreſſed in minde are not fit for comfort, till they be humbled for their ſins, for till then the Word of God is miſapplied, and ſo abuſed.

Deſpair is a ſin, whereby a man makes ſhipwrack of all Hope of the Mercy of God in Chriſt, ariſing from a falſe conſideration of his ſins which he hath committed, or the good which he hath omitted, with a perſwaſion that God is neither able nor willing to forgive him. Thus the Deſperate man believeth not that God is either good, true, faithful or powerful; he may indeed have ſome conceit that he is ſo in general, but that he is ſo to him in particular, and for his good, this he will not be perſwaded of, but with *Judas*, conceits that God is not willing to pardon him, or rather that he will not pardon him, *Mat.*27. or with *Cain*, That he is not able to forgive him, *Gen.*4.13. Thus Deſpair impeacheth the moſt glorious Attributes of God; his Power, as if he were not able to make good his Promiſe; his Truth, as if he were unfaithful; his Mercy, as if it were dryed up with the heat of mens ſins; his Omnipreſence, as if he were not ever by us. Thus it ſtops the currant of Gods Mercy, barreth up the gates of Heaven againſt men, and openeth the mouth of Hell for them; which if thou wilt avoid, beware of Infidelity, for that is the Mother of Deſpair. And thus Deſpair ariſeth partly from too deep an apprehenſion of the power of the Devil, as if he were Infinite, and he able to do whatſoever his Malice would, or unlimited, God letting the reins looſe, and permitting him to do what himſelf pleaſed; and partly from too light

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an esteem of that power which is to be had in God, as if he were not sufficient to keep us safe, and of the Mercy of God, as if it were not Infinite.

Temptations to draw us to doubt of that help we have in God, and to Despair, are properly termed *The fiery darts of the devil*, which he shoots into our thoughts to poyson the Soul with their venomous heads, thereby to draw us into Perdition. These Temptations, where they light and fasten, pierce deep; showers of them did the Devil shoot at poor *Job*: *David* complains much they were let fly at him; yea, he flung some even at Christ himself in the wilderness, *Mat.*4.3. in the garden, *Mat.*26.37, *&c.* and on the Cross, 27.46. He that Despairs, sucks fiery burning poyson into his Soul, hath the Brimstone of Hell sulphering in his very bowels, not a drop of the gracious Promises of God to quench it, because he thinks the Puddle-pool of his sins greater then the Ocean of Gods Mercy: This fire either stupifies the Spiritual Senses, and dries up the life of the Soul, or torments him like *Cain*, *Saul* and *Judas*, intolerably, without all hope of redress. Whosoever therefore by reason of their weakness, or through the violence of some Temptation, have so let fall their shield of Faith, as that Satans fiery darts have touched their Conscience and pierced their Soul, let them not thereupon utterly despair, and give themselves up to the power of Satan: but know, That a Renewing of Faith by a speedy recourse to the Promises of God in Christ, is a liquid Balsam to quench the flame, Virtual to draw out the fire, and Soveraign to cure the wound. Faith applying the Vertue of Christs Sacrifice to a perplexed and troubled Soul, dispelleth the inward anguish thereof; but he that after some failings and spiritual wounds puts off all Hope, as if Death and Destruction without all Remedy, must needs follow thereupon, is like him that will rather dye then take Physick; murthers his Soul, because it was sick, hastens his own Damnation, and by a Blasphemous prejudice to the unvaluable Merits of Christ, through Infidelity becomes the wilful Destroyer of that Soul which might have lived for ever, had he had the grace of Faith to apply the Remedy.

The special distresses of the Minde are five; and arise either
1. Of a Divine Temptation.
2. From outward Affliction.
3. Of the Temptation of Blasphemy.
4. From a mans own Sins.
5. From a mans own Body.

Distress in minde is, when a man is disquieted and distempered in Conscience, and consequently in his Affections, touching his estate before God, which hath two Degrees:
1. The less, which is a single fear, grief, suspence or doubt touching his Salvation.
2. The greater, which is Despair, when a man in his own sense and apprehension is without all hope of Salvation.

All distresses of the Minde ariseth from Temptation either begun or continued; therfore according to the divers kindes of Temptations, must the Distresses of the minde be distinguished, which (as formerly) may be all reduced to these two Heads; *viz.*

1. Of Tryal, which is twofold:
   1. Combat of the Conscience directly with the wrath of God, called a Divine Temptation.
   2. Of the Cross, whereby God proves and makes tryal of the Faith of his children.
2. Of Seducement, which is threefold:
   1. Immediately from the Devil, called the Temptation of Blasphemy.
   2. From a mans own sins, both Original and Actual.
   3. From Imagination corrupted, irregulated and depraved.

Despair

Deſpair is of three ſorts of men; *viz.*

1. Of Epicures, Prophane men and Atheiſts, who rejecting all Hope, and refuſing to wait for Mercy, their Conſcience convicting them that there is nothing to be expected but damnation, give themſelves over to all maner of wickedneſs, laboring to extinguiſh out of their hearts, That there is a God, a Heaven, or a Hell, *Jer.*18.12.
2. Of thoſe men who are overcome with too much ſorrow, ariſing from the grief of the puniſhment, 2 *Cor.*2.7. & 7.10.
3. Of thoſe who are troubled in minde for ſins, ſuppoſing that their ſins are ſo great and ſo many, that God cannot nor will not forgive them. This kinde ariſeth from grief for ſin, and is twofold; *viz.*
   1. Temporary, onely for a time: This is curable, and may happen to a childe of God.
   2. Final and incurable: This kinde is onely incident to the Reprobate.

The cauſes of Deſpair are twofold; *viz.*

1. Hidden and ſecret: So Reprobation may be ſaid to be the cauſe of final Deſpair.
2. Open and more manifeſt, which generally are theſe four, Unbelief, Impenitency, Hardneſs of Heart, and An abſolute Denyal of the known Truth joyned with Blaſphemy.

The more particular open cauſes of Deſpair are theſe; *viz.*

1. The greatneſs and multitude of ſins, *Gen.*4.13.
2. The multitude of Temptations, *Judg.*3.1. *Gen.*21.1.
3. The often falling into ſin: This is incident to the beſt, *Prov.* 24.24.
4. Overmuch grief, melancholly, and ſadneſs of heart, *Prov.*15.13.
5. Ignorance in mindes not inſtructed in the Reconciliation by Chriſt.
6. An inveterate cuſtom in ſinning, whence proceeds hardneſs of heart.
7. The too much conſideration of our own unworthineſs with the leaſt reflection on Chriſt and his Merits.
8. That compelled Abnegation and denyal of the known Truth through tyrannical Violence and Compulſion, too hard for the weakneſs of the fleſh.

Four Caveats in private Confeſſion convenient in caſe of Diſtreſs of minde, *Jam.*5.16.

1. It muſt not be urged as a thing ſimply or abſolutely neceſſary to Salvation.
2. It need not be of all ſins, but of ſuch as trouble the Conſcience.
3. It is eſpecially to be made to Miniſters, though it may be made to any man.
4. The perſon to whom it is made, muſt be one of truſt and fidelity.

Helps and Remedies againſt Deſpair; or, that we may the better avoid Deſperation and carnal ſecurity, we are always to have in minde.

1. That the Promiſes of Grace and Favor to Mankinde are univerſal, *Mark* 11.38.
2. The Promiſes of Mercy, how hainous ſoever ours ſins have been, *Iſa.*1.18.
3. That the Mercy of God is above all ſin, *Rom.*20.
4. That the Doctrine of the Goſpel for the free Remiſſion of ſins, is to be preached not unto a few, but univerſally and generally unto all, *Mat.*28.19.
5. That the Seals of the Covenant are appointed to be given to all men which are members of the Viſible Church, or deſirous to be incorporated thereinto, *Matth.*28.19. & 26. 26, 27.

6. That as the Disobedience of *Adam* brought Condemnation on all men: So the Blood and Obedience of Christ is All-sufficient to wash away all sins, and that of all men, 1 *Cor.* 11. 24.
7. That God delights not in any sinners Death, but desires his Conversion, *Ezek.* 33.
8. That if any Believer sin, he hath a sufficient Advocate with the Father, 1 *Joh.* 2. 2. *Heb.* 9. 24. *Rom.* 8. 34.
9. Labor to lay hold upon the Promises by a right-grounded Faith.
10. Take heed of too much melancholly and worldly sorrow.
11. Consider the grievousness of the sin of Despair.
12. Remember the Passion of Christ, the Truth and greatness of his Mercy.
13. Have in minde the Examples of mercy, as to Murther and Adultery in *David*, to Apostacy in *Peter*, to Idolatry in *Manasseh*, to Theft in the Thief on the Cross, to Blasphemy in *Paul*, and much Iniquity and Impurity in *Mary*, having many foul Devils in her.
14. The Indignity offered unto God by Despair, seeing we refuse to trust him upon his most holy Word, and the inevitable destruction of our own Souls thereby; consider, That so long as we despair not, we are not shut out from Mercy upon Repentance, but while we despair, there is no hope, we are lost for ever, and most worthily.

Again, to avoid Despair, it is necessary that we pray to be kept and preserved

1. From presumptuous and notorious sins most chiefly, as Murther, Apostacy, Adultery, Blasphemy, *&c.*
2. From wicked Company, which like a violent stream and torrent doth force men to all kinde of wickedness.
3. From the Neglect of Gods Worship, whereby we lose our Spiritual Armature, and are laid naked to our potent foes.
4. From the love of, and immoderate affection to the things of this world, which having the heart, if they fail, our heart faileth also, and a wide gap is opened to Despair.

Reader, When ere thou meet one in Despair,
Lock thine Ears, his very breath poisons th' Air:
Nothing but Sulphur from his Lungs proceed,
Hot enough to make an Adamant bleed.
Of Gods free Promises discourse the point,
And thou wilt finde his Soul quite out of joynt;
His lips foam Blasphemies, and who can tell
But that his Heart goes to the tune of Hell?
In this sad case, his wound is much the worse,
In that he holds the Salve his greatest Curse.

§. 10. *Of Pride.*

THe last Vice in opposition to this Commandment, which we promised to touch, was Pride; a sin so obviously condemned, even by Heathen Writers, as we shall here onely abstract it as it were from that Pride which is so generally condemned; and, taking the word in somewhat a more strict sense, chiefly as it relates to Inward Spiritual Arrogancy, the insensible poison even of a sanctified heart, we shall onely glance at it, and proceed to the Second Commandment. Pride is a puffing up of the heart and minde, proceeding from the opinion of some good thing in us more then in other men. Pride, truly so called, is the most pertinent and incompatible Opposite that Grace hath; and therefore he that is most sanctified,

moſt fights againſt it: For beſides that impoiſoned tincture our Souls are ſtained with by this ſin in our depraved Nature, the ſubtile Serpent experimentally knows how to manage it with moſt accurate policy, who follows this poiſon with ſuch eagerneſs and activity, ſweetning it with ſuch ſpecious Deluſions, that after it is expelled by the Antidote of Faith, he yet endeavors with all the power and policy of Hell, that ſome ſpice thereof may remain behinde, even in the Soul humbled for ſin, and devoted unto the ſervice of God. For being exactly experienced in all advantages for Spiritual Aſſaults, and tempering the powerful Ingredients of his Temptations, with the Reliques of mans proud Nature, doth cunningly perſwade him to advance above that which is meet within himſelf, in his own opinion, the worth of his own Graces and Vertues; by reaſon of the predominancy and delightſomneſs whereof the undermining Venom and cankering Peſtilency of this ſin corrodes the Soul, and frets out the very heart of Grace undiſcernably.

This Lyon in a Lambs skin, ths Devil in an Angels ſhape, this ſin of Spiritual Pride is the harder to be expelled, becauſe ſo eaſie to be entertained, and ſo difficult to be diſcerned; ſuch is the inſenſibleneſs of thoſe *Meanders* wherein ſhe walks inviſibly, when ſhe haunts the Saints and children of God; who with the more circumſpection and holy policy are to fortifie themſelves againſt it, becauſe it ſprings from ſo fair and unſuſpected a Fountain, even from Zeal, godly Duties, and good Actions; who are with much Humiliation and fervency of Spirit to pray and ſtrive againſt it, becauſe it ſingles out the Choſen of God, and takes up his ſeat in the ſanctified Soul; who are with wonderful care to countermine the ſly inſinuations wherewith it unavoidably windes it ſelf into their hearts, leſt when they ſeem to diſclaim Pride, they prove proud that they are not proud; who cannot be too ſecure of their Sentinels on the heart-guards, becauſe there is no profoundneſs of Knowledge, no meaſure of Grace, no eminency of Zeal can be exempted from hazard of Surprizal, by this laſt and moſt cunning encounter of Satan by Spiritual Pride. Great reaſon therefore hath the childe of God ſtrongly to fence his heart with a gracious and unfained humility againſt this ſin, leſt gazing on the dangerous ſpeculations of his own worthineſs, the eye of his Conſcience become blinde to his own Deficiencies, Corruptions and Infirmities; leſt his Self-conceitedneſs, and a vain over-valuing of his own Gifts and Vertues, call the Truth of them into queſtion, and extinguiſh the life of Sincerity; leſt an adulterous ſelf-liking of his own excellency, be juſtly plagued with a ſcandalous fall into ſome groſs ſin; leſt this Viper nouriſhed in the boſom of his Soul, take unſeaſonable heat and warmth from his Zeal, and endanger the whole frame of his New man.

Now the onely Soveraign means to preſerve the life and vigor of Graces in the Soul, and to keep thence this peſtilent canker-worm of Spiritual Pride, is with much earneſtneſs and prayer to labor after and ſettle ſurely in the heart a true and undiſſembled Humility. This kinde of Secret or Privy-Pride, is not ſo properly a breach of this Commandment, as the outward and more open Pride, whoſe concomitant Companions and Branches are, Envy, Anger, Impatience, Indignation, Self-will and Obſtinacy, Preſumption, Hypocriſie, Boaſting, Ingratitude, Contempt, Diſobedience, Ambition and Curioſity; as alſo a fained Modeſty or Humility, which is a double Pride, being to hunt after the praiſe and commendation of Humility by refuſing in ſhew and apparence, and by denying of thoſe things outwardly, which yet a man ſecretly covets, and in his minde attributes unto himſelf, either truly or falſly: This is Pride under a vail; which, if Plenty and Proſperity in outward things anſwer the expectation, doth ſoon appear in its proper Peacock-colours, to be nothing elſe but the very heighth and pinacle of all Pride and Arrogancy, whoſe true Properties follow.

The properties of the proud man, *viz.*

1. To ascribe his gifts not to God, but to his own worthiness and ability, and to refer his gifts and counsels principally to his own glory, and therefore to stand in admiration of himself and his gifts.
2. Not truly to fear God, neither to acknowledge and bewail his own defects.
3. To be always aspiring to some higher place and calling.
4. To attribute to himself those things which he hath not, to attempt things above his power, and not belonging to his calling.
5. To contemn and debase others in respect of himself, to believe none, but to covet to excel, and be eminent above others.
6. To be angry with God and Men, to fret and fume against God, when his desires and counsels are hindred, and also to accuse God of Error and Injustice, if Gods counsels agree not with the judgements and affections of men.

Pride is twofold:

1. Inward, in the soul, wch consists
   - Partly in the Minde, which is a corrupt disposition thereof, whereby a man thinks himself to be better then indeed he is. This was the proud Pharisees sin, *Luke* 18.11,12.
   - Partly in the Will, which is an inward affection, whereby a man is not contented with that estate wherein God hath placed him, but desires a better. This befel *Adam* and *Eve*, and does most of their Posterity in every Age.
2. Outward, which proceeding from the former, shews it self in the effects in her proper colours, by apparel, gestures, language, actions, and most vain phantastick self-conceits.

Inward Pride must be carefully avoided for these Reasons; *viz.*

1. Because whatsoever outward good works the childe of God can do by Grace, the same may a wicked man do through Pride and Hypocrisie; as conceive a Prayer, Preach the Word, and Practice the outward duties of Repentance, of Love, and such like: for Pride is a sin that will counterfeit Grace, and man cannot discern it truly, but God onely.
2. Many other sins prevail in the wicked, but Pride is the sin that troubleth the children of God, and when other sins dye, then will Pride revive; yea, it will rise as it were out of Grace it self: for the childe of God may be proud because he is not proud, proud of his Humility; therefore *Paul must be buffeted by the messenger of Satan, lest he should be puffed up with the abundance of Revelations*, 2 Cor. 12.7.

The way to avoid this dangerous sin of Inward Pride; *viz.*

1. We must be careful to know the Pride of our own hearts: for every man hath it in him more or less, and the more we see it, the less it is, but the less we see it, the more it is indeed; for he that is most humbled, is not altogether free from this Inward Pride.
2. When we see our Pride, we must labor to subdue it, which may thus be done:
   1. By considering the Judgements of God upon this sin; it poysoned Angelical Perfection, and afterward occasioned our Parents casting out of Paradice; and remember *Herod*, who for this sin was eaten up of worms, *Acts* 12.
   2. We must search into our selves, and labor to see our own wants and corruptions, as our Blindeness of Minde, Unbelief, *&c.* The want of feeling our wants occasions Pride.
   3. We must meditate upon the Death and Passion of Christ, and how can a man think that Christ endured that bitter Passion for, and yet not be humbled with the sight of his sins, which had a part in the cause thereof.

Reasons

Reasons taken from the state of the Regenerate Soul, why the childe of God should fence his heart against Spiritual Pride; *viz.*

1. The consideration of our deficiencies even in our most religious duties and best performances.
2. The consideration of our own forwardness to march under Satans Banners, and our base unworthy vassallage therein before our Regeneration.
3. The consideration of the bottomless depth of Gods bounty to us, which hath raised unto us whatsoever gifts we have.
4. The consideration of the danger which may happen to the whole man, by giving entertainment to Spiritual Pride; for either it may perswade us to embrace some groundless singularity of unwarrantable Opinions; or by Gods just Judgement draw upon us a deadness of heart, a dulness of zeal, an intermission of the operations of Grace, or the like inconveniences.

The three Errors which did deceive the Pharisee, & does many other proud persons;

1. His Error of Comparison, in comparing himself with another person, which was to behold his face in a false glass, *Luke* 18.11.
2. His freedom from some gross sins forbidden in the Second Table, which he judged others to be guilty of.
3. His performance of some Duties of Religion, doubtless with as much Spiritual Pride as he now makes proclamation of it.

Motive-Engines to pull down Pride & Ambition; *viz.*

1. We must consider the state of our bodies, what it is: Dust we are, and to it we must return, yea how speedily we know not.
2. We are altogether set upon sin, and bring forth the bitter fruits of our Corruption, in regard whereof we are more wretched then other creatures, so vile a thing, so accursed is sin.
3. We are not able of our selves to think one good thought; neither are we sufficiently furnished of our selves to do the least and smallest duty that God requireth of us; we have the spawn and seed of all sin in our Nature.
4. Whatever gifts are bestowed upon, we must think meanly and humbly of our selves and them; for our best gifts are stained with many blemishes.
5. Let us set before us the Example of our Lord and Master Jesus Christ: we must be ready to learn of him the lesson that he offereth to teach us by Word and Example, *Mat.*11.29.
6. Pride is the preparation of us to a fall, and the ready way to destruction, *Prov.*16.18. Fearful Examples whereof are *Nebuchadnezzar*, *Haman* and *Herod*.

A Bubble in a Storm; a falling Star;
A Cobweb-Helmet in the brunt of War;
A Flash of Lightning; or a Spark that flies
By night i'th' Air, looks like a Star, and dyes;
Frothy Foam disgorg'd, shit on the proud Rocks
By Neptune, *when he combs his curled Locks;*
The Lovers Weathercock; a Peacocks Plume;
A Courtiers Cringe; meer Smoke or Chimney-fume;
A Dream of Treasure; or a Scorpions kiss;
A Tower of Glass: Pride is nought else but this.

The

The Second Commandment.

§.1. *Thou ſhalt make to thee no graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou ſhalt not,* &c.

IN this Commandment God preſcribeth the Rule of true Divine Worſhip, forbidding not onely that Creatures or Images be not reputed or worſhipped for God, but alſo that himſelf be not worſhipped by or at Images: for if Adoration be given to the true God with a falſe and erroneous intention, it makes him an Idol; and to worſhip him in, at, or before an Image, is Idolatry and Superſtition, and God ſo worſhipped is made an Idol. And in thus forbidding the groſſeſt, and the Head and Fountain of all falſe Worſhips, he forbiddeth all the other kindes. Here alſo we are commanded to perform all outward Duties of Gods Service, according to his Will revealed in his Word, for the ſubſtance thereof. So that the ſum of this Commandment is, That we worſhip not God after our fancies, but according to his own Revealed Will, *Deut.*29.29. & 13.18. & 5.33. *Joh.*4.24. Laſtly, we muſt take notice, That all maner of Images is not here forbidden, but onely in matters of Religion.

This Commandment hath two parts:
1. The former forbiddeth Images to be made, yet not ſimply, but ſo as by them to repreſent and worſhip God.
2. The latter part forbiddeth to worſhip them with Religious or Divine Honor.

They who make this Commandment to conſiſt of three parts, divide it thus:
1. The forbidding of the things wherein a man may ſin in the outward Worſhip due unto God.
2. The forbidding of the things performed in the profeſſion of that Worſhip, done by the outward behavior of the body.
3. Threatnings againſt the Breakers of the Law, and a Promiſe to ſuch as keep it.

Two things beſide the worſhipping of Images forbidden in this Commandment:
1. The worſhipping of Creatures with a Religious Worſhip.
2. Superſtition, which is a worſhipping of God by Rites and Ceremonies deviſed and commanded by men: Of this ſort are theſe; *viz.*
   1. To wear a certain kinde of Apparel for Religions ſake.
   2. To hold Difference of place in worſhipping of God.
   3. To obſerve days and times for that purpoſe.
   4. To make a Difference of meats.
   5. To abſtain from Marriage, and ſuch like.

The particulars forbidden in this Commandment; *viz.*
1. To ordain any other Word or Sacrament then that which God hath appointed, *Gal.*1.8,9. *Rom.*16.17,18.
2. To ordain ſtrange Miniſteries, or to ſeek ſecret things of them or by them, *Lev.*19.31. *Deut.*18.10,11.
3. All maner of Ceremonies that are not for comelineſs and order, *Iſa.*1.11, unto 15. & 66.3,4.
4. All Monuments of Idolatry, *Deut.*12.3. *Exod.*23.24. & 34.13. *Judges* 22.

5. All

5. All means to Idolatry, as Marriage, and familiar accompanying with Idolaters and Papists, *Deut.*7.3. *Ezra* 9.2. & 10.10. *Exod.*25.24.
6. To Swear by any false God or Idol, as Mass, Cross, &c. *Exod.*23.13. *Josh.*23.7. *Psal.*16.4.

The making of Images to be worshipped is abominable for these Reasons:

1. Because it is impossible that God who is an Infinite Spiritual Essence, can be represented by an Image, *Isa* 40.22,25. yea, every Image of the Godhead is a Doctrine of Vanity; and though most curiously polished, yet a very stock and teacher of lyes, *Jer.*10.8.
2. Because we have an express Command to the contrary, *Deut.*4.15. neither can there any toleration be found hereof, representing God by the Image of a Man; yea, the Lord hath not onely forbidden to make Images, but straitly charged that they be pulled down and broken in pieces, *Exod.*23.24. & 34.13.
3. Because the Lord is wonderfully provoked by Images, as appears *Exod.*32.
4. Because Images have often been occasions of Idolatry, *Judges* 8.27. 2 *Kings* 18.4.
5. Because it is a thing scandalous to such as be without, the *Jews* and *Turks* are hereby hardned against the Christian Religion, when they compare *Moses* his Law with the practice of *Romish* Catholicks, and their temporizing adhering Apes.

So that all Images are to be abolished in all Christian Churches for these Reasons; *viz.*

1. Because of the Commandment of God: for this abolishing of Idols is it that *Jehu*, *Hezekiah* and *Josias* are so praised in Scripture.
2. In respect of our Confession, of our Profession, of the sincere Worship of God, and of our hatred against Idolatry, which consists not in words onely, but also in actions, and in outward shew and signs.
3. For avoiding of offence and Superstition, lest by retaining of ancient Images, the same danger come to the Church and ignorant people thereby, which in times past we see, to have issued hence.

In abolishing of Images, two things are to be observed:

1. That the Doctrine concerning the true Worship of God be preached before the abolishing of Idols. So did *Josias*. Let the Word go before, and the Idols will fall to the ground.
2. The Images and their Altars, and the like Instruments, must be taken away not by private men, but by publike Authority: So hath God commanded the *Israelites*; and so *Paul* disliking the *Athenian* and *Ephesian* Idols, did not notwithstanding himself pull them down.

Also, it is Idolatry to serve God according to our own fantasies: which is done these several ways; *viz.*

1. By a kinde of Worship which we our selves have invented, or other men for us meerly out of their own brains.
2. By Resting on the work done, bodily or outwardly.
3. By serving God without repenting us truly of our sins.
4. By performing the Service of God and immediate duties of Religion out of Hypocrisie or for by-ends: For all these are Abuses in Gods Service, and he is hereby made an Idol.

In

In this Commandment we are Required to perform all outward Duties of Gods Service, according to his Will Revealed in his Word:
For Direction whereof, take these general Rules; *viz.*

1. All things are to be done in order, and not confusedly, *Mat.*3.15. 1 *Cor.*14.
2. All things must be done in the greatest humility and highest reverence towards him whose Service it is, when any preach or pray, or joyn with others in these holy duties.
3. All things are to be done without shew of vainglory, not affecting notoriety, by Pharisaick sighing, groaning, knocking the breast, and the like, more then the heart enforceth.
4. All things are to be done in Faith, to be accompanied with Zeal to God glory, and Love to our Neighbor.
5. All things are to be done without shew of Idolatry, according to that, *Abstain even from all appearance of evil*, 1 Thess.5.22.

The Reason of this Commandment is taken

1. Partly from the punishments to be inflicted upon such as break it, even unto the third and fourth generations: This is an Argument of Terror, perswasive to Obedience.
2. Partly from the benefits to be bestowed on such as keep it, even unto thousands: This is a Reason of Comfort, invitatory to Obedience hereunto.

The special Vices forbidden in this Commandment; *viz.*

1. Idolatry, which is a false and superstitious worshipping of God: This is of two sorts:
   1. When a false God is worshipped; that is, when in place of the true God, or besides him, that worship is given to some either Imaginary or Existent thing, which is due to the true God onely, and to be given to him alone.
   2. When men erre in the kinde of worship; that is, when Worship or Honor is imagined to be given and done unto the true God by some such work as himself hath not commanded. This kinde is called Will-worship or Superstition, which is an adding of Humane Inventions unto the Commandments of God.
2. Hypocrisie, which is a pretending or feigning true Godliness and Worship of God, without true Faith and Repentance: Of both which a word or two doth challenge the next place in our Discourse.

Enacted in Heav'ns Statute-Book it stands,
Thou shalt not bow the knee nor lift up hands
To Carved Images: And yet, Behold
The Antichristian Prelat is so bold
The blinde deluded Sons of Men to tell,
If they'll serve Baal, *he'll rescue them from Hell;*
And by the Pardon of's Blasphemous breath,
Reprieve the Damned from Eternal Death.
Hells Master-piece! second to none at all
Save that whence sprang the Universal Fall.

§. 2. *Of*

§. 2. Of Idolatry.

WHat Idolatry is, hath been already shewn: we shall now onely speak a word of the original Antiquity of it, who are guilty of it, of the Ridiculousness of it, of the Danger of it, and of the way how to avoid it. The Nations of the Gentiles had multitudes of gods, and every Nation his several Idol-god; as *Chemosh*, was the Idol of the *Moabites*; *Baal*, of the *Caldeans*; *Ashteroth*, of the *Sidonians*; *Milchom* and *Moloch*, of the *Ammonites*; *Rimmon*, of the *Syrians*; *Dagon*, of the *Philistims*: but these trusting in their Idols, were all still defeated and destroyed. Whence we learn, That the worshipping of Images, howsoever it be coloured with false Reasons, is the true cause of Gods Judgements; which Truth is not without a cloud of Witnesses in the holy Scripture: So that the Laity under Antichrists Jurisdiction, me-thinks should give the Modern and more refined Idolaters of *Rome* but little thanks for leading them to the Slaughter by the ears, and buzzing them therein, that Idols are Lay-mens Books.

The *Assyrians* were very famous, or rather infamous, for Idols, great boasters of them, not without cause indeed, for they were most exquisite god-makers, not much unlike the *Romish* Idolaters, who knead the Dough, and of one part they make Bread, and a god of the other; who cut down the Tree, warm themselves with part thereof, roast their Meat with another, and with a third part make a pretty god, and worship it; who hew the Stone out of the Rock, bedawb the one part with tempered dirt, and bow unto the other; who have their Plague-Saint, and their Childe-bed-Saint, their Tempest-Saint, and their Fair-weather-Saint. O Blasphemous Idolatry! These and the like are their *Dii Tutelares*, or their Patron-Saints, whereof they have one for every Season, called their *Protecting-Gods*, as appears by an Historian of their own, *Paulus Jovius, Hist. lib.* 22. Now all the difference betwixt this Idolatry and that of the Heathens, even he that is as blinde as themselves may discern; for onely the Names of the Idols are changed, the nature of the Idolatry still remaineth, to their indelible infamy here, and fearful condemnation hereafter.

It is not lawful for a Subject to worship his Prince, or for a Son his Father, with any Religious Worship; much less may we worship Images with any kinde of Religious Worship, or any Worship whatsoever, which at best are as it were but the Creatures creatures. Not to honor God, is intolerably wicked; to give his honor to any Mortal Man, is more sinful; but to give it to base and senseless Idols, is most abominable. The baselt Image-maker that lives, is far better then the Image that lives not: What a gross and senseless thing then is it, that the living Image of the living God should perform worship or service to the dead Image of a dead Saint; yea, to the Image of that man, whose Soul for ought they know is among the damned?

That we may the more abhor Idolatry, observe how base the means are which have been used to establish this cursed sin of Image-worshipping, *Dan.* 3.

1. The violent and peremptory Command of the most haughty King *Nebuchadnezzar*.
2. The Acceptation of ungodly Nobles, and flattering of covetous corrupted Officers.
3. The glittering and alluring matter of which Images are made, as gold and silver.
4. Their outward form and beauty, being most curiously wrought, artificially carved, and richly apparelled.
5. Most grievous Penalties threatned to those that refuse to bow themselves thereunto.
6. Inchanting Musick of all sorts. Thus the thing it self is fleshly carnal and devilish, and so are all such as give the glory of the Creator to the Creature.

Idolatry doth ever turn to the destruction of the Idolater, and that for these Reasons; *viz.*

1. Because God is the Husband of his Church, *Hos.* 2. 19, 20. *Jer.* 2. 2. and cannot suffer his Honor and Worship to be communicated to another: Idolatry therefore is Spiritual Whoredom, and God is a jealous God of his glory. As then God is the Husband of the Church, so our Spiritual Worship is a certain Marriage of our Souls consecrated unto the Lord, and therefore all false and forged Worship is Spiritual Whoredom and Idolatry towards him.
2. Because Idols are but the worke of mens hands, moth-eaten painted Stocks, Weather-beaten carved Stones, crack'd brittle-crafie Glass-gods: It follows therefore, That such as most sacrilegiously rob the most High true God of his Honor, to give it in any kinde to these Stocks and Stones, under any pretence whatsoever, cannot prosper, but shall be confounded, *Hos.* 8. 8, 9. *Jer.* 3. 23, 24. & 10. 15. *Isa.* 44. 9, 10. & 42. 17, 18, 19.

No familiarity is to be used with Idolaters; but we are carefully to avoid the company of them, *Hos.* 4. 15. *Deut.* 7. 5. *Psal.* 16. 4. *Judg.* 2. 2. 1 *Cor.* 8. 9. & 10. 21. 2 *Cor.* 6. 17. *Isa.* 52. 11.

1. Because whosoever will avoid sin, must also avoid the means whereby they may be induced and insnared to fall into it, *Psal.* 119. 115.
2. Because our Nature is prone and inclinable to Idolatry; and therefore by their Company, by their Example, by their Practice, by their Perswasion, and by their Doctrine we may easily be corrupted, as the Lord himself threatneth, *Judges* 2. 3.

Popery may not be tolerated in any State for these Reasons, *viz.*

1. Because it maintaineth inherent Righteousnes of their own, and Justification by Works done by themselves and in themselves, and thereby, as by many other ways, derideth the imputation of Christs Righteousnes, abandoning, renouncing and rejecting the Savior of Mankinde.
2. Because they corrupt the Worship of God in substance, by professing and practising Idolatry; yea, more then Heathenish Idolatry, by entertaining a mixture of Paganism and Judaism.
3. Because the Church of *Rome* is the Church of Antichrist, and therefore not of Christ.
4. A natural Papist; that is, such an one as acknowledgeth and believeth in the Councel of *Trent*, and is obedient to the Doctrine of the Jesuits, cannot be a good Subject, and obey for Conscience sake; and how dangerous it is for any State to admit them, former Times have already recorded in characters of Blood scarce yet dry.

That the High Priest of *Rome* is the true and very Antichrist, may most evidently thus appear:

1. If we consider the Place where we are to seek, and where we shall finde him: The Seat of Antichrist is *Mystical Babylon*, and *Mystical Babylon* is no other then *Rome* it self; for the *Whore of Babylon* is the *Great City*, which in the Apostles time *had rule and dominion over the Kings of the earth*, Rev. 17. 18. and *this City is scituated upon seven Hills*, Rev. 17. 9. so is *Rome*, as is well known to all Travellers and Historians.
2. If we consider the Time when the Church was to look for him: The time of Revealing and Manifestation of Antichrist, was foretold by the Apostle. That he should come when the Emperors were removed and taken out of the way, and when once the Empire in the West should be dissolved, then should Antichrist succeed in the Seat, 2 *Thess.* 2. 7, 8. that is, in the Government of *Rome*, for the Empire of the West was the Roman Empire.

3. If

3. If we consider the Conditions and Qualities of Antichrist, which are plainly described, 2 *Thess.*2.4. he is said to be an Adversary opposed to Christ, yet not professed but disguised; for under this Vizard of Hypocrisie, he oppugneth Christ and his Truth, and denyeth the Lord Jesus to be that Christ anointed to be the onely King, the onely Priest, the onely Prophet of the Church: in all which the Bishop of *Rome* usurps a share, *lifting up himself above all that is called God*; that is, all to whom the Name of God is communicated, or by whom the Name of God is called on, and sitteth in the Temple of God as God: Witness his usurped Authority upon the Consciences of men, upon the Scriptures; his Pardons, and the like.

Private Caveats to avoid Idolatry:

1. We must not delight in Idolatrous Papists company, to be their inward friends.
2. We must be careful how we travel for pleasure and delight into Popish and Idolatrous places, lest we expose our selves to inevitable dangers, by consorting and conversing with such as are ready to allure us to commit Idolatry, to go into their Idolatrous Temples to see and hear for fashion and experience sake, and afterward to fall down before their Images.
3. We may not for Wealth, Friends, or any worldly wicked Respects link our selves in the neareſt Society of Marriage with Popish Idolaters, taking and nourishing in our bosoms a Serpent which is ever at hand day and night to tempt and entice us to forsake our Covenant with God, to renounce his pure Worship, and to embrace Idolatry and Superstition. This was the sin of the Sons of God before the Flood, *Gen.*6.1,2. This was *Solomons* sin, for all his wisdom, 1 *Kings* 11.4. *Neh.*13.26. This was *Ahabs* sin, 1 *Kings* 16.31. and *Jehorams* sin, 2 *Kings* 8.18.
4. We are not to be present with our Bodies before the abominable Idol of the Mass, whether it be of a fancy or for fashion, whether of curiosity, or for fear of punishment; nor to give the least outward approbation to Idolatry, though we reserve our hearts to God and his pure Worship: for if this were allowable, then the Holy Martyrs needed not to have suffered, nor the Three Children of God to have walked in the fiery Furnace, rather then bow before the Idol.

You that Religion t'any time can sing,
Make Gods of Wood, of Stone, or any thing;
You that are Gods unto your selves, can strain
Devotion to the Idol of your Brain;
You that pray to your Lust, and Sacrifice
Unto the Glances of Lascivious Eyes;
You that hoord up your God, and put your Trust
In what cannot defend it self from Rust;
And thou whose Belly is thy God: All ye
Shall be indicted of Idolatry.

§. 3. *Of Hypocriſie.*

THe other Vice repugnant to this Commandment, is Hypocriſie; and whoſoever will keep his Soul uninfected and unpoiſoned by this peſtilent and venomous ſin, muſt look to his heart to keep that ſincere, as the Root and Fountain of all his actions; otherwiſe it may deceive others, and it will deceive himſelf, but can never deceive God. Counterfeit Holineſs is a double Ungodlineſs. If it be a good thing to be good indeed, what Reaſon hath the Hypocrite to but appear to be what he would not be? And if it be an evil thing to be evil indeed, why will he be that indeed which he would not ſo much as ſeem to be? Wherefore let him appear as he is, or be as he appears, for what will it profit him to ſeem to the world a very Saint, and to his God a Devil: A wicked man of himſelf as he is wicked, is too ſufficiently wicked; but when he counterfeits godlineſs, his diſſembling of Piety makes every ſin he commits leave a double blot of guilt on the painted Sepulchre of his Soul. Without Integrity and Uprightneſs of heart, our Prayers, hearing of Sermons, partaking of the Sacraments, or the performance of any other holy Exerciſes doth nothing avail. *If I regard iniquity in my heart, the Lord will not hear me*, Iſa. 1. 15.

Sincerity is as Salt that ſeaſoneth every work, the life and ſubſtance of all other Graces, without it the beſt things are no better then ſins againſt God; but to ſuch as are pure in heart he is good and gracious, *Pſal.* 79. 1. & 125. 4, 5. Hence it is that men in this Age hate the Saints, under pretence that they are the Hypocrites; and this hath been the Devils policy againſt all holy men in all Ages. *David* was ſaid to be a ſubtile man to deceive others; *Paul* was reckoned the great Impoſtor of the world; nay, Chriſt himſelf was called a Deceiver. And indeed no man ſpeaks againſt Religion or hates Religion under its own notion, under its own name, but ſomewhat elſe, as Hypocriſie; indeed ſuch as have not Grace themſelves, cannot poſſibly judge of Grace in others.

Now in the ſtate of Formal Hypocriſie, may concur immunity from notorious ſins, all natural and moral Perfections, admirable variety of Learning, Policy, and all other acquired Ornaments of the Minde, an outward performance of all duties of Religion, ſome meaſure of inward illumination, a reſemblance or ſhadow of the whole body of true Regeneration, and a perſwaſion of being in the ſtate of Grace; even thus far a man may go in the profeſſion of Chriſtian Religion, and yet for want of true ſincerity be a ſtranger from the power of Faith, and from the life of godlineſs: yea, though a man were a moral Saint, an Angel among the Phariſees, abſolute in all other Perfections, yet without the inward power of Grace to give them the life of ſincerity, he is but a ſpectacle of commiſeration to Angels and Men.

The difference betwixt this Moral civil man and the Hypocrite, is onely this, That the Hypocrite doth much of the Firſt Table, little of the Second; but the Civil man doth much of the Second Table, little of the Firſt; neither doth what he doth in ſincerity; both do what they do in Hypocriſie: yea, though Moral Honeſty and outward Righteouſneſs be in themſelves good, and in a kinde neceſſary, yet by accident are many times a ſtrong bar to keep men from the power of godlineſs and unfeigned ſincerity; for reſting therein and not ſtepping forward, they content themſelves with a probable error of being in the ſtate of Grace, and with a plauſible paſſage unto eternal Death: for he which reacheth but to civil Honeſty, comes far ſhort of being in Chriſt, and conſequently of true happineſs. Thus the two main Engines whereby the Devil deludes the world, and enſnares the Souls of Unregenerate men, are Civil Honeſty, and Formal Hypocriſie.

Hypocriſie

Hypocrisie is either
1. In works commanded of God, but not done after that maner which God requireth.
2. In works not commanded of God, yet done for ostentations sake, as all superstitious and humane Traditions which appertain not to the edifying of the Church.

The causes or Reasons that many profess God that serve the Devil:
1. Pride or Self-love, which so overcometh their hearts, and blindeth their eyes, that they cannot see their wickedness, or judge of themselves and their own Misery as they should.
2. Because the heart of man is so deceitful, he can speak with his Tongue what he meaneth not in his heart, beguiling with lying lips and a double tongue.

Hypocrisie is threefold;
1. Privy Hypocrisie, by which a man maketh profession of more then is in his heart. This kinde of Hypocrisie ariseth from Spiritual Pride, and sometimes mixeth it self even with the fairest and most sanctified actions of Gods dearest children, soonest insinuating into the holiest heart.
2. Gross Hypocrisie, by which a man professes that which is not in his heart at all, and so deceives others, but not his own heart: This most properly is Hypocrisie.
3. Formal Hypocrisie, by which a man doth not onely deceive others, but also his own heart with a false conceit and perswasion that he is in a happy state.

The Reasons why the gross Hypocrite is more miserable and of less hope then the open sinner:
1. Because he sins against the light of his Conscience; which maner of sinning makes him incapable of saving Graces.
2. Because by his outward profession he so dazles the eyes of men, that he bars himself of those Reproofs and wholesom Admonitions, whereby the open sinner is many times reclaimed, humbled and converted.
3. Because all publike Reprehensions and Admonitions from the Ministery he posts over from himself to the open sinner, as not belonging to himself.
4. Because he is justly obnoxious to an extraordinary measure of Gods hatred and indignation, and weight of vengeance.

The unhappy issue of the Formal Hypocrite:
1. A cursed Security, wherein he slumbers to eternal destruction.
2. A wretched Opposition to more sincerity then he findes in himself.
3. A fearedness, deadness, and benummedness of Conscience.
4. An Impatiency of having his Formality censured by the Ministery of the Word.
5. A Neglect of a more sound search into the state of his Soul.

Reasons moving the Formal Hypocrite to think well of himself, and his own state good:
1. A comparing himself with those which are more sinful.
2. A prejudice which he conceives from the imputation which the world layeth upon the children of God.
3. An outward Success in worldly matter, much plenty in outward things.
4. A Misconceit of Gods Justice, and a straining and a racking of his Mercy beyond his Truth and Promise.
5. A Misapprehension of the Opposition in the passage of Grace.
6. A Misobservation upon the Death and Ends of other men.

A per-

A performance of outward Duties of Religion without the power of Grace upon the Soul, and an universal Sanctification in all the faculties thereof, cannot produce any sound comfort in the heart, or acceptation with God; and that for these Reasons,

1. Because the iniquity, defect or exorbitancy of any particular, of one circumstance, maketh an action evil: but an absolute integrity of all concurrents is required to make a good work acceptable to God, comfortable and profitable to a Christian.
2. Because *except our Righteousness exceed that of the Scribes and Pharisees, we shall not enter into the kingdom of Heaven.*
3. Because the principal and holiest Exercises, the most solemn and sacred actions of Religion, without sincerity and Sanctification of heart, are but as the cutting off a Dogs neck, and the offering of Swines blood: which Truth ariseth out of *Isa.* 1. *Mic.*6. *Hag.*2. *Psal.*50. and many other places.

Hypocrisie, though long covered, will be at last uncased, and that for these Reasons:

1. Because it is like a wound healed outwardly, but festering inwardly, and therefore at last the corruption cannot but break out. Hypocrites have no sound hearts, and therefore they must needs at length be made manifest.
2. Because a lyar will one time or other miserably forget himself; and every Hypocrite is a lyar, because he speaks one thing with his mouth, and entertains another in his heart; therefore doth the Apostle joyn them together, *They speak lyes in hypocrisie*, 1 Tim.4.2.

Moral Honesty being of near relation to Hypocrisie, observe the difference betwixt the Righteousness of faith and the Righteousness thereof

1. The Fountain or Original of the Righteousness of Faith, is the sanctifying Spirit; but the cause of the Righteousness of Moral Honesty, may be goodness of Constitution and Ingeniousness.
2. The Righteousness of Civil Honesty in outward actions, may make a colourable pretence of Piety, but hath many secret relations to by-respects; but that of Faith hath in all actions for the main scope and principal end onely the glory of God.
3. That of Faith doth labor religiously and conscionably in that particular Calling wherein Gods Providence hath placed a man, and in all the parts and special Duties of Godliness and Obedience; but Civil Honesty wanders in the generalities of Religion.
4. That of Faith doth strive with most earnest contention of Spirit for Spiritual comfort, and a good Conscience before God; but Civil Honesty is fully satisfied with Credit and Plausibleness among men.
5. Civil Honesty makes no great conscience of small sins; but the other makes resistance to all known sins.
6. Civil Honesty doth not use to make opposition against the sins of the time; but the other doth stand out for the honor of God unto the death.

The degrees of saving Faith, wch are peculiar to the children of God, & distinguish the Regenerate man from the state of the formal Hypocrite:

1. A feeling and special approbation of the Word of Life and Promises of Salvation, that with it he holds himself an heir of Heaven, without it a childe of endless Perdition.
2. A most fervent thirsting for the enjoyment of them, enforced with groans unutterable, and a gasping for it, as the dry and thirsty ground for the refreshing drops of rain.
3. An effectual Apprehension of them with a fast and everlasting hold.
4. A particular Application of them closely and particularly to his own Soul.

5. A

5. A full Perſwaſion of them, being fully and truly perſwaded by Gods good Spirit, out of a conſideration of his univerſal change, that they are his own for ever.
6. A Delight and Joy thence riſing, ſound and unconquerable; he lies down in peace that paſſeth all underſtanding; he is filled with joy that no man can take from him; he delights in the Grace apprehended, as in a treaſure far more dear then the glory of infinite Worlds, yea or Life it ſelf: And from the power and working of this inward grace, ſpring out Actions outward, both in his general Calling of Chriſtianity, and his particular Vocation, which by the Mercies of God are Faithful, Conſtant, Uniform, Impartial, Reſolute, Univerſal and Comfortable.

The Degrees of that Temporary Faith which the Formal Hypocrite may have; *viz.*

1. He may be endewed with underſtanding and knowledge in the Word of God.
2. He may be perſwaded that it is divinely inſpired, and that it is moſt true.
3. He may ſee clearly by the Law of God the grievous intolerableneſs of his ſins, and the heavy Judgements due unto them.
4. He may be amazed and terrified with fearful horror and remorſe of Conſcience for his ſins.
5. He may give aſſent unto the Covenant of Grace in Chriſt, as moſt certain and ſure; and may conceive, That Chriſts Merits are of an invaluable price, and a moſt precious Reſtorative to a languiſhing Soul.
6. He may be perſwaded in a generality and confuſed maner, that the Lord will make good his Covenant of Grace unto the Members of his Church.
7. He may be troubled in minde with grudgings and diſtractions, with reluctation and ſcruples before the Commiſſion of ſin; Like *Pilate* before his Judgement on Chriſt, and *Herod* before his beheading of *John Baptiſt*.
8. After a ſin committed, beſide the outward forms of Humiliation, by the power of this Temporary Faith, he may be inwardly touched and affected with ſome kinde and degree of Repentance and Sorrow, which may ſometimes prevent temporal Judgements, as in *Achab*, and with a ſlumbering and ſuperficial quiet ſecure the Conſcience for a time.

The cauſes whereby Hypocriſie is many times by the world unjuſtly laid unto the charge of the children of God:

1. Suſpiciouſneſs, an Argument ever of worthleſneſs and impoecncy; for inſufficiency is moſt ſuſpitious: That ſuſpition by which a man doth caſt the worth, actions and affections of another in his own mould, and thinks every man obnoxious to all the infirmities he finds in himſelf.
2. Diſability and blindeneſs in the natural man of diſcerning and acknowledging the operations of grace. For no man can ſee the actions of grace in another, without the experience of the power of godlineſs upon his own Soul.

We may know whether we have ſincerity or not, by theſe ſigns:

1. If we approve our ſelves to God in all things, not to man, 1 *Theſſ.* 2.4. and ſeek to have the Teſtimony of a good Conſcience.
2. If we are ready to yield ſimple and abſolute obedience to Gods Word (though our reaſon be often ready to croſs the ſame) even to all Gods Commands, *Pſal.* 119.6.
3. If we Repent of all ſin, and not retain any one, but hate ſin unfainedly in our ſelves and others.

4. If

4. If we truly humble our ſelves in the ſight of God, caſting our ſelves down in his preſence, confeſſing our own vileneſs and unworthineſs to appear before him, *Mic.*6.8.
5. If we be confident in good Cauſes, and couragious, eſpecially in time of peril, *Prov.*10.9.
6. If we be conſtant and perſevere unto the end in well-doing, and be reſolved never to give over a continued courſe of Piety, till we have finiſhed the courſe of our Life, the pilgrimage of our Miſery.

The infallible Marks whereby to diſcern the hollowest hearted hypocrite:

1. His chiefeſt care is to ſeek the pomp and glory of the World, to be highly eſteemed of others, and never regarding the glory of God, or what he eſteems of him, 1 *Sam.*15.30.
2. Hypocrites are ſharp-ſighted, and have Eagles eyes, to obſerve the behavior, and look into the lives of other men, but are as blinde in regarding, as backward in reforming their own, *Luke* 18.11. *Matth.* 7.3,4,5. We ought to begin with our ſelves, and end with others.
3. They are more curious in the obſervation of the ancient Traditions of men, of the Cuſtoms of their Fore-fathers, and of Devices of their own, then of the holy Statutes and Commandments of Almighty God; like the Phariſees, *Mat.*15. who charge not Chriſts Diſciples with breaking the Laws of God, but with tranſgreſſing the Ordinances of men, which themſelves made as Neceſſary to the Worſhip of God.
4. They are preciſe in Triſles, and looſe in Weighty Affairs; they binde and lay ſuch grievous burthens on other mens ſhoulders, as themſelves will not move with one of their fingers; they enſnare mens Conſciences, and entangle their own in ſmall things, but let looſe the Reins to them in things ſimply evil. They made it a great ſcruple of Conſcience to put *Judas* his Silver-pieces into the Treaſury, becauſe it was the price of blood, but made it none to hire a Traytor to betray his Maſter, and to ſhed that innocent blood.
5. They do all things to be ſeen of men, ſeeking the praiſe and applauſe of the world, and hunting after vain-glory, who having received all their Reward already, can look for no other at the hands of Almighty God, but the portion he hath promiſed; which is even Motive ſufficient of it ſelf to cauſe us to abhor this baſe, unworthy, curſed and abominable ſin of Hypocriſie.

A painted Sepulchre, The juſt mans Ape,
A puny Devil in an Angels ſhape:
Lo here the Hypocrite, whoſe twyli[illegible]es
Seem with much Confidence to reach [illegible] Skies:
Who ſeems to ſhake the Heavens with his breath,
Ev'n whil'ſt his heart doth Covenant with Death.
Diſſembling wretch! Truth doth thy Conſcience tell,
God is not mock'd: fool not thy ſelf to Hell:
Seem thou what thou wilt, the Dev'l is in earneſt,
Juggle no more, Damnation is no Jeſt.

The

The Third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

THis Commandment prohibiteth the vain uſage of Gods Name; that is, in whatſoever falſe, vain, light or trifling thing, which tendeth either to the diſgrace, or at leaſt-wiſe not to the glory of God. *Thou ſhalt not take the Name of God in vain*; that is, Thou ſhalt not onely not forſwear, but neither ſhalt thou make any diſhonorable mention of God; as neither againſt nor beſides that honor which is due unto him, neither yet lightly, neither yet without juſt cauſe: but, thou ſhalt glorifie the Name of God in all that that doeſt, think, ſpeak and deſire, and ſhalt labor that others may be won by thy means to do the ſame. For as the abuſe of Gods Name is here prohibited, ſo the lawful and right uſe thereof is here commanded; which conſiſteth in the true confeſſion and magnifying of his Name both publikely and privately: The Reaſon hereof being taken from the fearful eſtate of ſuch as any way abuſe the Name of God, the Lord holding them as guilty of diſhonor done unto his moſt Sacred Majeſty.

The vertue then of this Commandment conſiſting in the right and honorable uſage and taking of the Name of God, muſt be the propagation and ſpreading abroad of Gods true Doctrine; The celebration, lauding and magnifying of his Name; The confeſſion of the Truth which we know concerning God; Zeal for God; Invocation; Thankſgiving; Right and lawful Swearing, which is comprehended under Invocation, as a ſpecial under the general: For an Oath is a religious and neceſſary Confirmation of things doubtful, by invocating God, or calling on him to be a Witneſs of Truth and a Revenger of Falſhood, or the calling of God to Witneſs for the Confirmation of the unknown Truth of ſome thing: Or, an Oath is an invocating of God, whereby is deſired, that God, who is the viewer of the Hearts, would be a Witneſs unto him that Sweareth, That he will not lye or deceive in that matter whereof he Sweareth, and that God would puniſh him that Sweareth, if he do lye or deceive. An Oath was ordained of God, that it might be a Bond of Truth between Men, and a Teſtimony or Record, That God is the Author or Defender of the Truth. He that taketh an unlawful Oath, as by the Creatures or the like, is bound to keep it, becauſe he Sweareth indirectly by God; or that taketh it by falſe gods, is likewiſe bound for the ſame reaſon. So likewiſe an Oath whereunto a man is drawn by fraud or ſubtilty, fear or compulſion, bindeth him notwithſtanding, if it be of things lawful and poſſible. But Oathes that are made of unlawful things, either by an Error or by Ignorance, or through Infirmity, or againſt the conſcience, may not be kept without ſin, it is ſin to keep them, as did *Herod* in Beheading *John Baptiſt*, by pretence of keeping his Oath. For what things God forbiddeth, thoſe things he will not have men ſworn or unſworn to perform, and he that keeps ſuch an Oath heaps ſin upon ſin; therefore is it to be repented of with ſound and throughly unfeigned Repentance.

Here note, That Oathes extorted from men againſt their wills are to be kept, if they contain nothing in them that is unlawful, although they be unprofitable and hurtful to us; but unto wicked Oathes no man ought to be forced: neither ſhould wicked Oathes be extorted from us by any torments, but we muſt chuſe to dye

rather. But if any wicked or impious Oathes be made through fear or infirmity againſt our conſcience, thoſe do not binde us to performance, but muſt be recalled by ſound Repentance, becauſe what is impious to be done, that is impious to be ſworn: neither is one to be heaped on another. But extorted Oathes that are not impious, which are made of things lawful and poſſible, though hurtful and hard, yet are doubtleſs to be kept, becauſe thou art bound by Gods Law to chuſe the leſſer evil. And as by ſwearing falſly the Name of God is taken in vain, ſo alſo by vowing raſhly. Now a Vow is a Promiſe ſolemnly made to God of things lawful and poſſible, or a ſolemn Promiſe made unto God of ſome things that are in our power to perform, for the further ſtrengthning of our Faith, *Deut.*23.21, &c. *Eccles.*5.3, &c. This lawful and holy Vow is a profitable help to further us in the Worſhip of God; indeed a Vow is not part of Gods Worſhip, no more then Faſting is, yet they are both helps and furtherances of the true Worſhip of God; and it is far better never to Vow, then having vowed, not to perform that which is gone out of our lips: So as we may reaſon with ſuch Vow-breakers, as *Peter* did with *Ananias*, Acts 5.4. for they impudently mock the Majeſty of God, and thereby, to his great diſhonor, take his Name in vain.

In breach of an holy and religious Vow, there is a double treſpaſs; becauſe to the obſervation of a Vow, the man is tyed by a double bond, both abſolutely by Duty, and reſpectively by Covenant and Promiſe, and thereby violateth both his Duty and Fidelity unto God. For by a Vow we binde our ſelves for the doing of ſome ſpecial thing that is acceptable to God, or for the leaving undone ſome thing diſpleaſing to him, becauſe he alloweth not of our Will-worſhip, *Col.*2.23. therefore we are not left free to Vow what we liſt, having then no Aſſurance that God will accept them, *Iſa.*10.12. Vain then, wicked, and ridiculous are the Popiſh Vows of Pilgrimages, of Abſtinence from Fleſh, of Single life, yet perpetual Chaſtity, of voluntary Poverty, of Friarly Obedience to ſuperſtitious men, and the like; not one whereof doth appear to be grounded in the Word of God.

The Popiſh Vows, many of them, are as blaſphemous as ſuperſtitious, for they Vow not to God onely, but to Saints, for which they have no preſident in Scripture, no not when Vows ſtood in the greateſt force, and were in largeſt extent; yet they teach, That Vows are a ſubſtantial part of the Worſhip of God, and ſo by their own confeſſion commit manifeſt moſt abominable Idolatry, by communicating this honor to the Saints, thereby making them to be Gods. In the right maner of Vowing, obſerve therefore, That the making of a Vow was alway wont to be joyned with Prayer, to note, That the Faithful always lifted up their hearts to God, craving his bleſſing, *Pſal.*61.5. *Gen.*28.20. And as they muſt be made with Prayer, ſo they muſt be performed with Thankſgiving, *Pſal.*6.5. otherwiſe it were better never to have vowed and promiſed unto God. And Vows thus lawfully made, are not meerly Ceremonial, or pertaining to the times of the Law, but are a conſtant and perpetual Ordinance of God, to be obſerved and practiſed under the Goſpel: yet becauſe the Jews were tyed to ſundry legal Obſervations, whereby upon occaſion they teſtified their thankfulneſs, it may not be unfitly held that Vows were partly Ceremonial, partly Moral; partly they were abrogated, and partly they continue and remain in full force to the end of the world, becauſe the Spiritual Duties ſhadowed thereby binde all perſons.

In this Commandment are three parts; *viz.*
1. The Raſh uſe of Gods Name is forbidden.
2. The Sanctifying of it is commanded, contained under the prohibition.
3. A Threatning againſt the Breakers of this Commandment.

The

The Name of God is that whereby he is called and known to us. And it signifieth

1. The Attributes, Titles or Properties of God; that is, to those things which are affirmed of God, *Gen.*32.29. *Exod.*3.15. & 33.6.
2. God himself, *Pſal.*116.43. & 5.11.
3. The Will or Commandment of God, and that either revealed and true, or imagined and feigned by men, 1 *Sam.*17.45. when Chriſt came with Gods Word, and at his command, he ſaid that he came in his Fathers Name, *Joh.*5.43.
4. The Worſhip of God, Truſt, Invocation, Praiſe, Profeſſion, *Mic.*4.5. *Mat.*28.19. Indeed the Name of God is taken in vain, whenever no profit redoundeth to thee or any other by the uſing of it, but contempt and diſhonor to God.

In this Commandment is forbidden all Abuſe of the Name of God, which may be theſe ſeveral ways:

1. By Blaſpheming, or giving occaſion unto others to Blaſpheme.
2. By Swearing falſly, deceitfully, raſhly, commonly, or by Creatures.
3. By Curſing and Banning.
4. By Vowing things impoſſible or unlawful, or by neglecting of our lawful Vow.
5. By lightly uſing the holy Name of God in his Word.
6. By vain Proteſtations and Aſſeverations.

Or thus, To take the Name of God in vain, is to ſpeak of God or his Words or Works contemptuouſly, lightly and raſhly, which may be done ſundry ways, but eſpecially by theſe five; *viz.*

1. By Blaſphemy, when one doth not onely ſpeak contemptuouſly of God, but doth alſo uſe reproachful words, and ſuch as ſavor of contempt againſt his Majeſty, as they do that renounce God.
2. By abuſing the holy Scripture, which is done ſpecially three ways:
   1. When it is prophaned by ridiculous Scoffs.
   2. When it is corrupted or wreſted otherwiſe then the true ſenſe is.
   3. When it is abuſed to Enchantments or Sorceries.
3. By Diſſoluteneſs of life, when one profeſſeth to know God, but yet denieth him in his deeds.
4. When the word [*God*] or the Name of Jeſus is uſed of us either raſhly, or without cauſe and vainly.
5. When any ſweareth by him vainly; that is, as often as the circumſtances of an Oath are not kept.

The cauſes of the horrible Abuſe of Gods Name by common Swearing; *viz.*

1. Cuſtom and common uſe, whereby many think themſelves excuſed.
2. Evil Examples, by corrupt communication, when we keep wicked company.
3. Want of Admonition; for many ſin this way, that do not think or know they ſin, Swearing ſo often, that they know not or take no notice of it when they Swear.
4. Want of Puniſhment by the Magiſtrate, who are oftentimes guilty of other mens Oathes hereby.
5. A Reprobate ſenſe; for when men are given over to commit wickedneſs, impiety becomes habitual to them, and the Name of God is made of no account amongſt them.

The ſpecial Abuſes of Gods Name more fully explicated; *viz.*

1. Blaſphemy, which is
   1. To ſpeak any thing derogatory to the glorious Attributes of God.
   2. When the Lord is diſgraced, as by *Pharaoh*, Exod. 3. A man is made acceſſary to Blaſphemy, by giving occaſion to others to Blaſpheme, which is when a mans Profeſſion is Chriſtian, yet his Practice wicked.
2. Swearing falſely, which is
   1. When a man Swears a thing to be true which he knoweth to be falſe.
   2. By Swearing deceitfully; which is, when a man ſhall affirm any thing upon his Oath, that he will perform and do it, when his intent is otherwiſe; or not to do it, when his meaning is to do it; or when he is careleſs and negligent of his Oath.
3. Swearing Raſhly; which is, by Swearing without due conſideration what an Oath is, and by whom it is taken; thus we uſually ſin. Alſo by Swearing commonly in our communication and talk one with another, by the Creatures, the Maſs, or any the like vain thing.
4. Curſing or Banning, which is a calling for Plague, or any the like fearful evil upon thoſe with whom we are offended, *Rom.* 12. 14.
5. Vowing things unlawful or impoſſible, or neglecting of our Vows, which are
   1. General, in the time of our Baptiſm.
   2. Special
      1. Upon any ſpecial occaſion of danger or benefit.
      2. Without any ſuch occaſion, onely upon a free reſolution, the rather to glorifie God.
6. Light uſing of Gods Name, by ſaying (*O Lord*) or (*O God*) upon every light occaſion, without having the heart lifted up unto him: Or by way of Admiration, crying out, *Good Lord*, upon every news or light accident: Alſo the vain & wicked uſing of his Word and Attributes, Titles or Properties, which the better to avoid, know, that they are ſuch as theſe, to which thou mayeſt eaſily refer all the other ſeveral degrees and kindes of them; *viz.*
   1. By Praiſing God for any thing wickedly gotten, or for any evil thing: Thus did *Saul*, 1 *Sam.* 23. 21.
   2. By Derogating from Gods Power; as 2 *King.* 7.
   3. By Derogating from his Providence, crying out, What ill luck had I!
   4. By Speaking of his Mercy to be the more hardned in doing evil.
   5. By Speaking irreverently of his Works of Election, Creation, Redemption, *&c.*
   6. By Talking vainly of the Word of God, to no edification, and to move vain Queſtions about it.
   7. By Mocking at any thing therein, or jeſting out of it.
   8. By alledging it to defend any ſin or error, as the Devil did to Chriſt, *Mat.* 4.
   9. By uſing it to charm withal, *Lev.* 20. 6. or the holy Names therein, to Conjuration.
   10. By teaching falſly in the Name of the Lord, as the falſe Prophets did, ſaying, *Thus ſaith the Lord.*
   11. By aſcribing Power, Greatneſs, *&c.* to our ſelves, as *Nebuchadnezzar*, *Herod*, and the Princes of *Tyre* did, *Dan.* 4. *Acts* 12. *Jer.* 27.
7. Vain Proteſtations and Aſſeverations; that is, the needleſs uſe of them, when ſome earneſt occaſion doth not urge hereunto: Againſt thoſe as againſt Swearing doth Chriſt direct his ſpeech *Mat.* 5. 37.

That

That our Swearing may be lawful, it is required

1. That we Swear onely to ſuch a Truth as we know to be ſo; for although it be a Truth to which we Swear, yet if we know it not ſo to be, we are perjured, becauſe we Swear contrary to our Conſcience.
2. That we Swear according to the known intent of him unto whom, or before whom we Swear: for if we Swear in doubtful words, having another meaning then we know him to have before whom we Swear, we abuſe the Ordinance of God.
3. This being a part of Gods Worſhip, we muſt do it with great fear and reverence.
4. We muſt Swear onely things lawful and poſſible, otherwiſe we but mock God, who cannot be mocked.
5. If we Swear for the performance of any lawful thing by the Aſſiſtance of God, we muſt be careful our Oath be not fruſtrated.

The Vertue of this Commandment conſiſteth in the right and honorable uſage of Gods Name; the parts whereof were formerly named, but here explained; *viz.*

1. The Propagation and ſpreading abroad of Gods true Doctrine not that onely by the publike Miniſtery of the Word, but that inſtituting and inſtructing which appertaineth to every one privately in his place, being bound to bring others to the knowledge and Worſhip of God, *Deut.*4.9.
2. The Celebration, lauding and magnifying of God, which is a commemoration and recounting of Gods Works and Properties, joyned with a love and admiration of them.
3. The Confeſſion of the Truth which we know concerning God, which is the ſhewing of our judgement and opinion concerning God and his Will certainly known out of his Word, *Rom.* 10.10.
4. The Zeal of God, which is an ardent love of God, and a grief for any reproach or contempt which is done to God, and an endeavor to put away that reproach from the Name of God, and to avoid ſins our ſelves, and to baniſh them from others.
5. Invocation, which is Prayer, whereby we crave of the true God none other bleſſings then God hath commanded us to ask of him onely, made in true Converſion by Faith, and in a full perſwaſion of Gods Promiſes for the Mediators ſake, *Pſal.*105.1.
6. Thankſgiving, which is to acknowledge what and how great Bleſſings we have received of God, and to yield unfeigned Obedience unto him to the utmoſt of our power, *Col.*3.17. 1 *Theſſ.* 5.18.
7. Right and lawful Swearing; the maner whereof hath been already touch'd, and yet remains to be further opened.

Again, Gods Name is honored,

1. By our deeds of Piety, Praying, Reading, Hearing, Preaching, *&c.* alſo of Charity, 2 *Cor.*8.19. And when we confeſs and defend it as the Martyrs did. Now that our deeds may be good, theſe Properties are required:
   1. They muſt be frequent and often.
   2. They muſt be done in ſincerity and truth; that is, from the very heart, with an aim at this onely end, That God may have glory.
   3. In Faith; that is, by perſons believing, and in aſſurance of being accepted in all our devotion, *Heb.*11.6.
   4. The Doer muſt be ſeparate from ſin; that is, not live impenitently in, or make a trade of any ſin.

2. By

2. By our ſpeech; as herein we are priviledged beyond all other earthly Creatures: And this is the right uſe of the tongue; as
   1. When our talk is not corrupt, but tending to the edification of others.
   2. When we ſpeak Reverently of the Name of God, *Phil.*2.10.
   3. When in all things we make Conſcience of ſpeaking the Truth, *Joſh.*7.19.
   4. When an Oath is rightly taken, or a Vow rightly made; for this is a ſpecial part of Gods Service, *Deut.* 6.13. *Jer.*4.1.
   5. When we ſpeak of the Word of God to edification, *Pſal.*37.3. *Deut.*6.7.
   6. When we ſpeak affectionately and thankfully of the Works of God to others, *Pſal.*107.8. yea, of his Judgements upon our ſelves, *Job* 1.11.
3. In the Thoughts and Deſires of our hearts; which is, when even here we are enflamed with a love and reverence of his holy Name, and do burn with a deſire of his glory above all things: Without this the outward reverence is nothing at all in Gods acceptation.
4. When we labor to bring others to the glorifying of Gods Name, *Matth.* 5.16. extending our care to others, by all means poſſible and lawful to win them to the praiſe and glory of God.

Chriſtian Confeſſion of the Truth being alſo a ſpecial vertue of this Commandment, as whereby Gods Name is highly honored, is twofold:
1. Open; when a man boldly confeſſeth the Truth or his Faith before the Adverſary even to the death: This is the higheſt degree of Confeſſion.
2. Implicite; when a man to keep his Religion is content to forſake his Countrey, Friends and Goods: This is a lower degree thereof, yet acceptable to God.

Two ſpecial Times in which Confeſſion of our Faith is to be made:
1. When we are examined touching our Religion by them that are in Authority.
2. When in the want thereof Gods glory is directly impeached, the Salvation of men hindred, the Truth obſcured, Error enboldned, and our Neighbor offended.

Unto the Confeſſion of the truth and conſequently to this Commandment, is repugnant
1. Denial, which is
   1. An univerſal and general Defection from true Religion: This Denyal is proper only to Reprobates and Hypocrites.
   2. Special and Particular, committed through error, not voluntary, neither purpoſed, through fear and humane frailty: This may happen to a childe of God, as in *Peter*. When a man is forced to deny his Religion, his offence in deed and in truth is voluntary (though ſome otherwiſe think it to be a mixed action) for compulſion doth not reach to the Will, but to the outward man, and ſerves to draw forth a conſent; and when conſent is yielded, he denies his Religion voluntarily; for *voluntas non poteſt cogi.*
2. Diſſimulation or Diſſembling, and hiding of the Truth, when as Gods glory and our Neighbors ſafety requireth a Confeſſion thereof. Hereof are they guilty who out of novelty, curioſity, or for faſhions ſake, dare be preſent at Idolatrous Service: for it is not lawful for any man, being urged, to go to Idol-Service and hear Maſs, though he keep his heart unto God. The *Corinths* might not go into the Temple of Idols, though not partaking with Idolaters in their Worſhip, 1 *Cor.* 8. & *Chap.*10.
3. The abuſing of Chriſtian liberty, or giving offence in things indifferent, to confirm errors in the mindes of the Adverſaries or of the weak, to alienate them from true Religion, *Rom.*14.15.

4. All

4. All Scandals and Offences given in Manners, when as they which profess true Religion lead lewd and wicked lives, and thereby deny what they profess, *Rom.*2.24.

5. Unlawful Christian flight in time of Persecution: for though in some cases it may be lawful, yet is Subjection simply to be yielded to the punishment of Magistrates, for the better witnessing of the Truth, though we do not alway tender obedience to their Commands. Now to a lawful Christian flight in time of Persecution, by a Minister of Gods Word, or any other man whatsoever, are required these eight Conditions, that Gods Name may not be dishonored, nor this Commandment broken; *viz.*

1. When there is no hope of doing good by his abode in that place where the Persecution is, but otherwise he may fly.
2. If the Persecution be personal; that is, directed against his person particularly, then he may use his liberty. Publike Persecution is directed against the whole Church.
3. If there be in the Pastor a moderation of minde, for he must neither be overcome with extensive fear, nor through over-much confidence.
4. That the Pastor withdraw himself onely for a time, not utterly forsake his Charge, unless his person be chiefly aymed at in the Persecution.
5. If after due tryal and examination he finde not himself sufficiently armed with strength to resist the Extremity.
6. If he be expelled or banished by the Magistrate, though the Cause be unjust.
7. If God offer a lawful way or means of escape, and does as it were open a door, and give just opportunity to fly.
8. If the Danger be not onely suspected, surmised, and seen afar off, but certain and present.

That we may the better know how to avoid the dishonoring of Gods name by our unlawful flight; take notice of the principal signs thereof:

1. When God puts into a mans heart the Spirit of Courage and Fortitude, whereby he is resolved to abide and stand out against the force of all enemies.
2. When a man is apprehended and under the custody of the Magistrate.
3. When a man is bound by his Calling or Ministery, so as in it he may glorifie God and do good to his Church, then he may not fly.
4. When God in his Providence cuts off all lawful means and ways of escape, he doth then as it were bid that man stay and abide.

Gods Name is most commonly abused by Swearing, we will therefore now speak of Oathes, and in the first place know that they are of two sorts:

1. Of things past, for the discovery of Truth.
2. Of things to come, for binding a Promise; which, if made unto God, is called a Vow. This will be touch'd in the close of this Commandment.

In an Oath, which is of things past, three circumstances are required, without which the Oath is sinful and vain:

1. That the thing whereupon we are about to Swear, be not onely true, but also that the Truth thereof be certainly known unto us.
2. That the thing be of some weight, as well to the glory of God, as to the love of our Neighbor.
3. That the Truth of that thing by any other means cannot be brought to light, for otherwise the very Name of God is contemptuously used.

In

In an Oath respecting things to come, are these five things to be observed:
1. That the thing be of some importance, for the reverence we have of God.
2. That it be just and lawful, that we call not God to witness what is contrary to himself.
3. That it be in our power, else we swear madly or hypocritically.
4. That it be of things certain, lest we swear with an evil conscience.
5. That in time we perform it indeed, though it should be never so much to our loss and hindrance.

There are four distinct things in every Oath:
1. An Asseveration of the Truth.
2. A Confession of the Omnipotent Presence, Wisdom, Justice, and Truth of God.
3. Invocation on God to give Testimony to the Conscience of the Swearer, that he speaks but Truth.
4. Imprecation, whereby man bindes himself to punishment if he swears falsly.

That we may be careful (as it is our duty) to use an Oath aright, we must consider these six particulars therein; *viz.*
1. What an Oath is: It is a solemn Appealing to God, whereby we testifie that we speak Truth.
2. Who is the Author of it: That is God himself, by whom alone we are to Swear.
3. The parts of an Oath whereof it consisteth; *viz.*
   - 1. Confirmation of a Truth that cannot else be known but by our Oath.
   - 2. Invocation of Gods Name, who is witness of the Truth, and a Judge to be avenged of us if we lye.
   - 3. Confession, that God punisheth Perjury either expressed or implied, openly or secretly; which Confession is threefold:
     - 1. A man confesses that which he swears is true in his Conscience.
     - 2. That God is a witness not onely of his outward action and speech, but also of his particular Conscience.
     - 3. That God is an Omnipotent Judge of all and of him that sweareth; able to justifie him if he swear truly, or to condemn him eternally if otherwise.
   - 4. An Obligation, binding us to the punishment, if we perform not the Condition.
   - 5. Imprecation, or Prayer to God for these two things:
     - 1. That God would be a witness with him that sweareth, to testifie that he sweareth truly, and according to his Conscience: So did *Paul*, *Rom.*9.1.
     - 2. That God would become a Judge to curse him with eternal death, if he sweareth falsly, 2 *Cor.*1.23.
4. The form or maner that is to be observed in our Swearing; & that is
   - 1. In Truth, lest we make God a lyar; which respecteth two things:
     - 1. The matter whereto we swear, for God may not be called to be a witness to a lye.
     - 2. The minde of him that sweareth, for his Oath must be according to his minde, without fraud or deceit, with intent to perform his Promises.
   - 2. In Justice or Righteousness, lest we commit impiety; which also respecteth two things:
     - 1. The thing sworn to, which must be just and lawful, and according to Gods Word.
     - 2. The Conscience of the Swearer, for a man must not swear for a Trifle, though the thing be true, but either by the Authority of the Magistrate, or upon some necessary occurrent of his lawful Calling: for light matters are not a just cause of an Oath.

3. In

3. In Judgement, leſt he be raſh and heady even in ſo weighty a matter: I ſay, in Judgement
   1. Of the Oath, to know the nature of an Oath, and to be able to judge of the matter whereabout he ſweareth; and alſo to diſcern rightly of the perſons before whom, of time, place, and other circumſtances.
   2. Of his own Perſon, to ſee in his Conſcience whether he be fit to take an Oath, and thereby to worſhip and glorifie God: for, the Fear of God, and Swearing by his Name, are joyned together, *Deut.*10.20. So that a prophane man that hath not the fear of God in his heart, ought not to Swear.

5. The Ends of an oath, which are
   1. In reſpect of God, his own glory.
   2. In reſpect of Men, to confirm ſome truth or decide ſome controverſie; ſo that the particular Ends of all lawful oaths may be theſe four; *viz.*
      1. Allegiance and Obedience to Princes; ſo the Elders of *Gilead* ſwore to *Jephthah*, Judg.10.11. So *Jehoida* the Prieſt made the guard of King *Joaſh* to ſwear, 2 *King.*11.4.
      2. To confirm a lawful League, and eſtabliſh a Covenant between men. Thus did *Abraham* with *Abimelech*, and he with *Iſaac*, *Gen.*21.23,24. & 26.28, 29,31. Thus did *Jacob* and *Laban*, *Gen.*31.53. ſo did *David* and *Jonathan*, 1 *Sam.*18.3. & 20.8. & 23.18.
      3. For the deciding of Controverſies between party and party, which otherwiſe cannot be determined.
      4. To juſtifie our Religion, and to binde our ſelves thereby to the true Worſhip of God. Thus was it in the days of *Aſa*, 2 *Chron.*15.12,13,14. & 34. 31,32.

6. The Properties of an Oath; for as every Oath is not unlawful, ſo every Oath is not lawful, as when contrary to Gods Word. Now it is the property of a lawful Oath, to be undertaken of ſuch things as are true, certainly known, poſſible, godly, neceſſary, profitable, weighty, worthy ſo great a Confirmation, and no way diſagreeing with Gods Word, no way prejudicial to his Honor, or the Love we owe unto our Neighbor.

Again, before & at the taking of every Oath there muſt be conſideration had of theſe particulars; *viz.*
1. Of the thing in queſtion that is to be confirmed.
2. Of the nature of the Oath that is taken.
3. Of the minde and true meaning of him that ſweareth.
4. Of the particular circumſtances of time, place and perſons before whom we ſwear; as if before the Magiſtrate, remember theſe three Caveats; *viz.*
   1. That the Oath be adminiſtred lawfully, not againſt Piety or Charity.
   2. That the Oath muſt be taken in the Magiſtrates meaning, not in our own private ſenſe.
   3. Not ambiguouſly, but our words muſt be agreeable to what we conceive in heart.
5. Of the juſt occaſions of an oath, which are chiefly theſe four; *viz.*
   1. When it may further Gods glory and Worſhip.
   2. When it may tend to the Preſervation of our Neighbors life, goods and good-name, or to the furtherance of Brotherly love.
   3. When it lawfully ſerveth to relieve a mans own private neceſſity.
   4. When the Magiſtrate doth exact it by order of Juſtice.
6. Of the event and iſſue of the Oath.
7. Whether the party we are to deal with, doubteth of the thing we are to ſpeak of, or not.
8. If we doubt, whether then it may not be paſſed with *Truly* and *Verily*; or by doubling our Aſſeveration, as Chriſt did.

9. Whether there be not any other fit means to try out the matter, before that we come to an Oath.
10. When the matter is of importance, and there is no other Tryal but by an Oath, we must consider before whom we swear, as the Judge or Magistrate, *Jer.* 4.2. And by whom or what, as by the Lord, *Lev.* 19.12.

In every lawful oath there is a double Bond:
1. It bindes one man to another for the performing of the thing he sweareth to do.
2. It bindes a man unto God; for he that sweareth, invocates God as a witness and a Judge of the Truth of his Assertion; and he stands bound unto God, till the thing sworn unto be performed, if it be lawful and possible.

That a Christian may take a right and lawful oath is confirm'd by these Reasons, drawn
1. From the end of an Oath; for an Oath is a confirmation of Faith and Truth, a deciding of Debates, a Bond of Civil order, and giveth and ascribeth the praise and maintenance of the Truth to God.
2. From the nature of an Oath, which is a Testification of the Truth, and an invocation of God, whereby we desire of him such things as are agreeable unto his Nature and Will manifested in his Word, even that he will bear Record of the Truth.
3. From Gods own Commandment, *Deut.* 6.13. & 10.20. *Isa.* 65.16.
4. From the Examples and Practice of the Saints, whose Oathes are in Scripture approved; and such places of Scripture as forbid Oathes, forbid onely rash Oathes, and such as have not the lawful causes and conditions of an Oath.

There are two Times and cases wherein a man may lawfully Swear; *viz.*
1. When the Magistrate ministreth an Oath unto a man upon a just occasion: for he hath power in this case, and therefore when he justly requires it of a man, then may he lawfully swear. Let no man therefore vainly imagine from the words of our Savior, *Swear not at all*, Matth. 5. 34. that it is not lawful to take an Oath, being thereto lawfully called by a Magistrate; for Swearing is commanded as a part of Gods Worship, *Deut.* 10.20. And Christs meaning in that place was not to forbid all Swearing simply, but all Swearing after the Jewish maner and custom; that is, in common talk and communication, as is plain in *ver.* 37. For this is a Rule to be observed in the Interpretation of Scripture, Things generally spoken must be particularly understood, according to the circumstances of the present matter in hand; as when *Paul* saith, *He became all things to all men*, 1 *Cor.* 9.22. if this should be taken generally, we might say, That with Blasphemers he became a Blasphemer, *&c.* But as that speech of *Pauls* must be restrained to things indifferent, so this here of our Saviors is restrained to the Jewish Custom.
2. When a mans own Calling general or particular, necessarily requireth an Oath: And this is in four cases; *viz.*
   1. When the taking of an Oath serveth to maintain, procure or win unto God any part of his glory, or to preserve the same from disgrace. In this regard *Paul*, moved with a godly zeal, useth an Oath in sundry of his Epistles.
   2. When his Oath serveth to maintain or further his own or others Salvation, or preservation in Soul or Body, 2 *Cor.* 1.23. *Psal.* 119. 106.
   3. When the Oath serves to confirm and stablish Peace and Society between party and party, Kingdom and Kingdom. Thus *Abraham* and *Abimelech*, *Jacob* and *Laban*, Gen. 21. & 31.
   4. When a man by Oath and not otherwise may free himself from temporal losses; in which regard a man may lawfully by Oath purge himself from infamy and slander.

An

An Oath is to be used onely in case of necessity, and that for these Reasons:

1. Because *God will not hold him guiltless that taketh his Name in vain*, which is done one way by using it negligently and unnecessarily.
2. Because the end of practising an Oath is to decide Strifes and determine Controversies, which disturb Peace, and hinder Christian Charity, *Heb.6.16.*
3. The Name of God is most fearful in Praises, glorious in Holiness, great in Might and doing Wonders; therefore it ought not commonly to run in our mouthes without weighty and necessary cause.

An Oath doth not binde in these six cases:

1. When it is against the Word of God, and tendeth to the maintenance of sin.
2. If it be made against the wholesom Laws of the Commonwealth.
3. If it be taken by such persons as want Reason, as Children, Ideots, Mad-men, *&c.*
4. If it be made by those who are under tuition of others, and have no power to binde themselves.
5. When it is made of things impossible, for then it is a vain Oath.
6. If at the first it were lawful, and afterward it become unlawful and impossible.

We must Swear by God onely, and that for these Reasons; *viz.*

1. Because God hath commanded us to Swear by him onely, as alone to be feared and worshipped.
2. God will have Invocation to be used to himself onely, and an Oath is an invocating of God.
3. An Oath gives and ascribes unto him by whom we Swear, the inspection and viewing of mens hearts, the hearing of them, and infinite Wisdom and Knowledge; but God onely views the heart, *Joh.2.25.*
4. By whom we Swear, unto him we give and ascribe the executing of punishment, and Omnipotency, as whereby he must maintain the Truth, and punish him that lyeth; but God alone is Omnipotent, and the executer of punishment, *Mat.10.28.*

Reasons against Swearing by the creatures:

1. An Oath is a part of Gods Worship, *Deut.10.20.* every part whereof must be referred to God directly; but in indirect swearing by the Creatures, the Oath is directly referred to the Creature, and indirectly unto God, namely in the Creature, which is not lawful.
2. A man must Swear by him that is greater then himself, *Heb.6.16.* and therefore God sware by himself, because there was none greater to swear by, *ver.13.*
3. *Thou shalt Swear by my Name*, Deut.6.13. Then God seems to prescribe such a form of Swearing, wherein his Name is plainly expressed; but in indirect Oathes by the Creatures it is otherwise.
4. *He that sweareth by the Temple sweareth by God*, Mat.13.16. whence may be gathered, That an indirect Oath is superfluous, because it is sufficient that a man Swear by God onely, and not by the Creature also.

Unto right and lawful Swearing is opposed

1. The refusing of a lawful Oath, when one avoideth to take an Oath that tendeth to Gods glory and to the safety of his Neighbor.
2. Perjury or Forswearing, when wittingly and willingly a man deceiveth in an Oath, either in bearing Witness, or in Promise made to God.
3. An Idolatrous Oath, which is taken by another besides the true God.
4. An Oath made to an unlawful thing; as was *Herods* to perform whatsoever *Herodias* Daughter should ask.
5. A Rash Oath made of lightness, without any necessity, or for no great cause.

Perjury is threefold, or there are three kindes of Perjury; *viz.*

1. When a man Swears that which he knows to be false; when a man confirmeth by Oath that which he knows or thinks to be otherwise.
2. When he Swears that which he means not to do; this is deceitful Swearing, when a man either about things past or to come, Sweareth contrary to the true knowledge or purpose of his minde, reserving a meaning to himself contrary to the meaning of the Magistrates demand, according to which every Oath is given and so must be taken: for if a man might lawfully frame a meaning to himself in Swearing, he might easily delude all Truth, and so should not an Oath for confirmation be the end of Strife, but the breeder thereof, through surmise of false meaning in him that Sweareth.
3. When Swearing to do a thing which he also means to do, yet afterward doth it not: The breaking of a binding Oath; as when a man upon his Oath promiseth to do a thing that is lawful, and doth it not, unless God after the Oath taken, make the thing promised impossible to be done, for then it is no longer binding.

In Perjury there must be these two things; *viz.*

1. A man must affirm or avouch some thing against his own minde, his own meaning, purpose, intention or perswasion; his speech must not be answerable to that which is in his minde; if he knoweth a thing to be false, and swears it is false, this is no Perjury.
2. In Perjury there must be an Oath: it is not Perjury to affirm a thing that is false, unless he also swears to the thing he affirms falsly, against his minde; yet every Oath maketh not a direct Perjury, unless it be a binding Oath: for a man may swear unto a thing that is unlawful, and afterward alter his minde, and not perform his Oath, without Perjury: Now he sinned in so swearing, and thereby obliged to Repentance; yet he is not Perjured, because the Oath was not a binding Oath.

The grievousness of this sin of Perjury, appears by these three sins which are contained in it; *viz.*

1. The uttering and maintaining of a lye.
2. The calling on God to be a witness to a Lye, wherein men do as much as in them lieth, set the Devil himself, the Father of Lyes, in the room of God, the God of Truth, and so grosly rob him of his Honor and Majesty.
3. In Perjury a man prays for a curse upon himself, wishing God to be a witness of his Speech, and a Judge to Revenge if he swear falsly; so as herein a man is his own Enemy, and as much as in him lieth, doth cast his own both Body and Soul into Hell.

Now as touching Vows, know, That these four Conditions are Required in every lawful Vow; *viz.*

1. Concerning the person of him that voweth, that he be a fit person.
2. Concerning the matter of a Vow, that it be lawful, possible, and acceptable to God, it may not therefore be sin; nor trifles or light matters; nor things meerly necessary, as to dye, which cannot be avoided; nor things impossible.
3. Concerning the form of a Vow, it must be voluntary and free. Now that it may be so, these three things are necessary:
   1. That it be made in judgement; that is, in Reason and Deliberation.
   2. That it be done with consent of Will.
   3. With Liberty of Conscience.
4. Con-

4. Concerning the End of a Vow, which is not to be a part of Gods Worſhip, but onely a ſtay or help to further us in the ſame. Now there are three ſpecial and particular Ends of a lawful Vow; *viz.*
   1. To ſhew our ſelves thankful to God for bleſſings received.
   2. To prevent ſin to come, by keeping ſobriety and moderation.
   3. To preſerve and encreaſe our Faith, Prayer, Repentance and Obedience.

Again, in a vow conſider,
1. What it is is; even a free and ſolemn Promiſe to God, touching ſuch things as pleaſe him, tending to the glory of his Name, the profit of our Brethren, or the Repentance and Salvation of our own Souls.
2. Who may Vow; and they are onely and all ſuch as are free and at liberty.
3. To whom Vows are to be made; not to Saints or Angels, but to God onely, and to him alone they are to be performed, *Pſal.*76.11.
4. What we may Vow to God; not things unlawful, unpoſſible and unwarranted by the Word of God; not things whereof we are uncertain whether they pleaſe God or not: but ſuch things as the Scripture warranteth, being the true Rule of all right ways, the Record of Gods Revealed Will.
5. That being thus made, it is carefully to be kept and religiouſly to be performed, having an eye to that party with whom we have to deal: For as Vows are to be made with reverence, ſo are they to be performed with care and diligence; otherwiſe we groſly abuſe the Majeſty of God, and take his Name in vain. So that Vows are not in themſelves unlawful or to be condemned, ſo as they be reſtrained and bounded in the compaſs of the Law of God.

Conſider farther in Vows theſe Particulars, *viz.*
1. If they be made of any thing flat againſt the Word of God, they cannot binde or tye us to the performance thereof: for all the force and power of binding us, is to be borrowed and derived from the Word of God, otherwiſe they have no ſtrength or efficacy to conſtrain or command.
2. They muſt not be made of ſuch perſons as want ſufficient Reaſon, Judgement, Diſcretion and Underſtanding; as Children, Fools, or Furious perſons.
3. They muſt be ſo made as they may ſtand with Chriſtian Liberty: for we may not in any ſort make that abſolutely Neceſſary which God hath left free unto us, enſnaring the Conſcience, and abridging the Liberty which Chriſt hath purchaſed: contrary to the Commandment of the Apoſtle, *Gal.*5.1.
4. That a Vow made of a thing unpoſſible is no Vow at all, but an intolerable preſumption, and a wilful tempting of God.
5. They muſt not be againſt a mans general or particular Calling; that is, neither againſt his calling as he is a Chriſtian, neither againſt that ſpecial calling wherein he liveth.
6. They muſt not be raſh, heady, ſudden, idle or unadviſed, but made with Advice, Meditation and Deliberation: for raſh Vows are not lawful, though the things vowed may be done lawfully.
7. They ought all to be of great moment and importance, not idle and trifling toys, like the Popiſh Vows, whereof one voweth a Pilgrimage to the Saints, another to faſt or eat no Fleſh at ſuch a Feaſts Even: whereof the one is ſuperſtitious, and the other deviliſh, 1 *Tim.*4.1,3.
8. They muſt not be made for falſe and wrong ends, as conceit of Merit, and opinion of deſerving the favor of God and Everlaſting Life: For

the ends which we respect must be good, as to exercise and stir up the gifts of Faith, Prayer, Obedience, Repentance, and other graces of the Spirit, and to testifie our Thankfulness to God for Blessings received at his hand: They must not be to binde God unto us, but us the closer unto him in a more strict course of life.

9. They must come from a free heart, performed willingly and chearfully unto God.

10. We must pay our Vows without delay, we must not put off the time, *Gen.*33.1. *Exod.*5.3. lest the Lord hold us guilty of taking his Name in vain.

The blister'd Tongues of men scarce ought can vent,
Without the Breach of this Commandement:
We cannot sigh, reprove, admire, nor sit
Expressions to the fancy of our Wit
Without the Breach thereof: Courtiers sick
For want of words make it their Rhetorick:
And Poets swear they are undone, unless
They may have license for some Prophaneness.
But let all such as Take Gods Name in vain,
Take heed they Take not Hell too for their pain.

The Fourth Commandment.

Remember thou keep holy the Sabbath day: Six days thou shalt labor, and do all that thou hast to do, &c.

THe Sum of this Commandment setteth out a certain Day wherein God will have men to sever themselves from their ordinary labors, and to apply themselves wholly to his Service. As God rested the Seventh day after the Creation: So Christ having ended the Work of the New Creation, rested on this day from the Work of Redemption: And as Christ did substitute the last Supper in room of the Passover; So he substituted the First day of the Week in room of the Jews Sabbath, to be a day set apart to his own Worship. From *Adam* to our Savior Christ, the Sabbath was the Seventh day of the Week; but from Christ and his Apostles it is the First of the Week; that is, the Lords day, which was instituted for the Seventh day or Sabbath day, in respect of Christs Resurrection. Now Christ in changing the Sabbath day from the Seventh day to the Eighth, did not change the Moral Law; for that change was no change of the Substance, but of the Circumstance of Time: for the Substance of that Law, is the enjoyning of a Seventh days Rest unto the Lord; now though a Seventh day from the Creation be not kept, yet a Seventh day is kept still.

Hence then doth the Sectarist vainly hold, That all days are now alike, and none more a Sabbath then another: For whereas they alledge, *We are free from the Law, Rom.*7. it is meant of the Ceremonial Law, the heavy yoke whereof Christ took from our shoulders; and if in any place freedom from the Law be spoken of, it is either meant of the Ceremonial and Judicial, or of the Rigor of the Moral Law, enacting perfect Obedience in every point, or else threatning condemnation. Neither is that true which is alledged, Every day is a Sabbath

to a Christian: for it is Gods express Command, *Six days shalt thou labor*, yet not excluding our daily Service to God. This continual Sabbath will not be till we come to Heaven, *Isa.* 66.23. Neither may it be in the liberty of the Church to change the Sabbath day again: for as it was not at the first changed without Christs Authority, so it can receive no further change without him: And if the Church had this power, then might it be said to be Lord of the Sabbath; yet without adjoyning any opinion of such necessity of this unalterableness in the Church, as to think it the least part of any ceremonial Worship, it being now the Lords day, no Jewish Sabbath. And this is an unchangeable Rule, That one day in Seven, neither more nor less, is Moral and Perpetual. And although the Jews that believed, changed the day which was ceremonial, yet altered they not the Morality of one in Seven: For in the first change they kept two Sabbaths together; the Jewish, the Seventh day of the week past, in memorial of the Work of Creation which was past; the Christian, the First day, which was immediately next the other, and the First of the week to come, in Remembrance of the Work of Redemption, being our Sabbath at the Resurrection of Christ for the time following; which is impossible ever to be changed again.

That which is shadowed forth in the Legal Sabbath, is begun in the Spiritual, and is perfected and consummated in the Heavenly Sabbath. The Breach of this Sabbath is the main sin of the world: nay, Humane Inventions and Traditions are ordinarily better observed and more regarded then this Commandment of God: The people indeed would rather go to Church then to work, but to carnal Delights and Recreations rather then either; forgetting the *Memento* wherewith the Lord more specially commands as well due preparation before, as unsophisticate performance in the actual celebration of this holiest of days. Such as make no conscience to take the Lords day from him, are Spiritual Thieves, and meddle with that which is not their own, never considering the wrong and injury that they offer unto the Almighty. *God rested on the Seventh day*; that is, he ceased to create any New parts of the World, as being now perfect, and such as he would have it to be: Good Reason therefore had the Lord of this day, on pain of Eternal death of Body and Soul in Hell, the place of the Damned, strictly to charge and command that every Soul keep this whole day holy to his glory.

How dares then any creature-Man think his own thoughts, speak his own words, or do his own works on this glorious day, *Isa.* 58.13. the Lords own holy day. He that walks away this day in vain Discourse, idle Pastimes and sinful Recreations, steps every step he thus prophanely steps, one step forward to Eternal Death: He that gathered but sticks thereon, was stoned to death, because he had not kept that Statute which God had enacted as by solemn Proclamation, That all sorts that professe themselves his Servants, should wait upon him on the Sabbath. It was Christs own custom, to preach the Gospel in the Synagogues on this day; so also the Disciples, *Acts* 20.17. & 17.1,2. 1 *Cor.* 16.11. The Doors of the Temple were shut the six days, but opened from morning until the evening upon the Seventh day, *Ezek.* 46. 1,3. And this sanctifying of the Lords day is a Moral Duty, and bindes perpetually, otherwise we should have but Nine Commandments, whereas they are often called the Ten Words, *Exod.* 34.28. *Deut.* 14.13. & 10.4. And Christ came not to destroy, but to fulfil and keep the Law, *Mat.* 5.17.

Know then, we may not make this day a day of vain pleasures and carnal delights, a day of Sports and Recreations, thinking it sufficient if we follow not the works of our Calling; neither may we on this day go or ride about our worldly matters, to buy, bargain, sell, and talk with others, robbing God of his day to spare one of our own; neither is it sufficient to observe onely so much of this day as is enjoyned by Laws and Injunctions of men, and prophane the rest of it, thereby dividing the Lords day between God and our selves: And every sin is so much the greater, by how much less the thing is for which men sin; I say, the less the thing is for which a man will sin and transgress the Law of God, the greater always is his

his ſin, becauſe the greater is his contempt of God: Thus was it with him that gathered Sticks on the Sabbath day, and was ſtoned to death for his pains: And thus it is with ſuch as recreate away the Sabbath by walking the Fields, who offend God more therein, then he that worketh thereon in his Calling for his Neceſſity. Yet here by the way we are to beware of a Jewiſh Superſtition, which Chriſt often refutes in the Goſpel; that is, to think it unlawful to perform on the Sabbath day whatſoever works belonging to the neceſſity either of his own life or of others: for by the end of the Commandment it appears, That ſuch works onely are forbidden as hinder the Exerciſe of the Miniſtery of Gods Word.

The parts of this Commandment are two; *viz.*
1. The Commandment, That the Sabbath be ſanctified; that is, that it ſelf, *viz.* the Seventh day, be allotted for Gods Service, *Gen.* 2. 3. *Exod.* 20. 11. & 16. 26. & 20. 10.
2. The Reaſon of the Commandment, drawn from Gods Reſt on the Seventh day after the Creation, and his hallowing thereof.

Remember to keep holy the Sabbath day; that is, with great care and Religion; and that for theſe Reaſons:
1. Becauſe the breach and violating of the Sabbath, is the breach and violating of the whole Worſhip of God: for the neglect of the Miniſtery ſoon corrupts the whole Doctrine and Worſhip of God.
2. Becauſe by the exacting of this Typical Sabbath, God would ſignifie the greatneſs and neceſſity of the Spiritual Sabbath.
3. Becauſe God will have the external Sabbath to ſerve for the beginning and perfecting of the Spiritual Sabbath in us.

In this Commandment we are commanded to keep holy the Sabbath day: which is done
1. By preparing our ſelves by Prayer, and emptying our hearts of ſin.
2. By aſſembling together to Pray unto God, to Praiſe him, to hear his holy Word, and to Receive the bleſſed Sacraments.
3. By meditating upon Gods Works, and the Word which we have heard, ſuffering it ſo to work in us, as that we may be furthered in all holineſs of life.
4. By collecting and diſtributing to the Poor, by viſiting the ſick, and reconciling diſſentions among Neighbors.

In this Commandment is forbidden all Prophaning of the Sabbath: which is
1. By doing worldly works which are not of preſent neceſſity, by journeying about worldly Affairs, idle reſting, or abſenting our ſelves from the publike Duties of Gods Word and Worſhip.
2. By forgetfulneſs of the Sabbath upon the ſix days, by which we often bring upon our ſelves a neceſſity of prophaning the ſame.
3. When being Parents or Governors we leave ſuch as are under our charge to their liberty upon that day.

The Reaſons of this Commandment are
1. Partly expreſſed therein, and are taken
   1. From the Lords Example, who reſted the Seventh day from all his works of Creation.
   2. From his Bleſſing inſeparably linked unto the hallowing of this day.
2. Partly enfolded therein, & are theſe:
   1. The Law of the Sabbath is Ancient, and was of force in Paradice before Mans Fall.
   2. Becauſe it is moſt Equal, the Lord allowing us ſix days to labor in.
   3. Becauſe the Seventh is the Lords peculiar day, ſo that without Sacriledge we cannot any way prophane it.

God

God will have all our children and family to ceaſe from their labors on this day, for two cauſes:
1. That theſe alſo may be brought up by their Parents and Maſters in the ſervice of God, and may be admitted unto the Miniſtery of the Church.
2. Becauſe he will have eſpecially on the Sabbath day, Love and Bountifulneſs towards our Neighbors to be ſhewed and ſeen in the Church.

Strangers alſo are commanded to intermit their labors, and that (if they were converted to true Religion) becauſe they were of the houſhold of the Church; if they were Infidels, it is commanded them not in reſpect of themſelves, but in reſpect of the Iſraelites; and that eſpecially for theſe two Reaſons:
1. Leſt by their ill Example they ſhould give offence unto the Church.
2. Leſt their liberty might be an occaſion to the Jews to accompliſh by them thoſe labors which it was not lawful for them to work by themſelves; and ſo the Law of God ſhould be deluded.

The Cattel alſo was commanded to Reſt, whoſe Reſt had no reſpect or conſideration of Gods Worſhip, but was commanded onely in reſpect of men; and that for theſe two Reaſons eſpecially:
1. That all occaſion of laboring might be cut off, by forbidding the labor or uſe of their Beaſts.
2. That alſo they ſparing bruit Beaſts, might learn how greatly God will have regard to be had of mercy and favorableneſs towards men.

It was the Seventh day that God conſecrated to Divine Service; for theſe Reaſons:
1. That by the Example of his own Reſt, as a moſt forcible and effectual Argument, he might exhort men to the imitation thereof.
2. That this Reſt of the Seventh day might be a Monument of the Creation then finiſhed by God, and of his perpetual preſervation and governing of his Work ever ſince that day, unto his own glory, and the Safety of his choſen.

In this conſecration God requireth theſe two things moſt eſpecially; *viz.*
1. That on the Sabbath day there be not onely a private ſerving of God as on other days, but alſo a publike ſerving of him in the Church.
2. That on that day all other labors ſhould give place both to the private and publike Worſhip of God, which on other days every one doth exerciſe according to his Vocation and Calling. Now here we muſt know, That there is a threefold difference of forbidding works and ſins; *viz.*
   1. Labors are forbidden but in reſpect onely as they hinder the Miniſtery of the Church, or as they give offence to our Neighbor.
   2. Labors are forbidden onely to be uſed on the Sabbath day, ſins at all times.
   3. The ceaſing from labors is a Type of ceaſing from ſins, which is the thing ſignified by that Type.

The Inſtitution of the Sabbath in Paradice conſiſteth of two parts:
1. A Bleſſing; God did bleſs it in regard of himſelf, becauſe he kept it in his own perſon.
2. Sanctification; he hallowed it alſo in regard of Man, by commanding it to be ſanctified or kept in performance of holy Duties.

Thus two things are requir'd in a Sabbath:
1. A Reſt, which conſiſteth in a ceaſing from labor.
2. A Sanctification of that Reſt to an holy uſe. This is the Sabbath of the New Teſtament.

The Sabbath was commanded of God for two cauſes; *viz.*
1. Declarative; conſidered in two reſpects:
1. By that bodily Reſt the Lord meant to warn the people of Iſrael to abſtain and reſt from their own works being carnal and defiled, that they might ſuffer the Holy Ghoſt to work in them; ſo that it was a Type or ſhadow of our Regeneration.
2. That circumſtance ſerved to ſignifie the Everlaſting Reſt of the Kingdom of Heaven, which was as it were part of the former.
2. The other end of bodily Reſt, is, That we may wait upon the Miniſtery of the Church, meditate upon Gods Works, diligently apply our ſelves to the love of our Neighbors, and the inſtruction of our Families. The former end was taken away by the coming of Chriſt; This latter remaineth, and is perpetual.

There are likewiſe two things to be conſidered in the Sabbath; *viz.*
1. The things Ceremonial and Temporary: As the Jews might not begin a Journey on the Sabbath day, *Exod.*16.29. nor kindle a fire thereon, *Exod.*35.3. nor carry a burthen, *Jer.*17.21.
2. The things Moral and Perpetual: As that there ſhould be a day of Reſt, that this day ſhould be ſanctified, and that this holy Reſt ſhould be obſerved in a Seventh day.

The Sabbath ſignifieth a Quietneſs or Reſt, or ceaſing from labor, for theſe Reaſons; *viz.*
1. Becauſe God reſted on that day.
2. Becauſe it is an Image of the Spiritual Reſt to come.
3. Becauſe we alſo, and our Families, and our Cattel, are to reſt and ceaſe from our works on that day, that God may then ſhew and exerciſe his works in us.

Again, there is a threefold conſideration to be had of the Sabbath; *viz.*
1. Legal, commanded in *Exod.* 20.8. which is for the exerciſe of
1. Faith,
1. To meditate on Gods Works.
2. To beg a bleſſing on our Endeavors.
3. To Exerciſe our ſelves in Prayer.
2. Charity
1. To the Poor.
2. To our Servants and laboring creatures.
2. Spiritual; that the Old man with all his corruptions may be rooted out, and the New man may be made perfect.
3. Celeſtial; wherein both in Soul and Body we ſhall reſt from the labors and incumbrances of this preſent life.

Likewiſe there are three degrees of the Sabbath, not unlike theſe of the Sacraments; *viz.*
1. External and Elementary, in which as touching the outward celebration, both good and evil men communicate together.
2. Internal and Spiritual, whereof the Elect onely and the Faithful do participate.
3. Of Perfection and Conſummation, which onely remains for ever, whereunto we aſcend by the ſecond, and for which the Faithful do earneſtly contend.

The

The Sanctification of the Sabbath is twofold, *viz.*

1. Publike, which is the ſolemn performance of Spiritual works, tending to the publike Worſhip of God; As
   1. The Reading, Hearing and Preaching of Gods Word.
   2. The Adminiſtration of the Sacraments according to Gods Inſtitution.
   3. Publike Prayer by the Miniſter, the Congregation in minde firmly aſſenting thereto.
   4. Collections for the Poor, for ſuch as want and may command our Charity.

2. Private, which is done apart from the Congregation ſtill to Gods glory; as
   1. That every man in the beginning of the Sabbath, in the Morning, do privately prepare himſelf by Prayer to the publike ſervice that followeth: Alſo by examination and humbling of himſelf before God in reſpect of his particular ſins, *Eccl.*4.27.
   2. Reading or hearing the Word of God and godly Books diligently, *Iſa.*35.16.
   3. That when the Congregation is diſſolved, we ſpend the reſt of the Sabbath in Meditation and conference of the Word before Preached, of the works and creatures of God, *Acts* 17.11.
   4. That we viſit the afflicted both in minde and body, privately exerciſing our ſelves in the works of Charity and Mercy, *Neh.*8.12.
   5. That to Gods glory we ſhut up the Sabbath with Prayer and Thankſgiving.

Hence appears, That the general parts of ſanctifying the Sabbath, are theſe, which we are to remember and practice as often as the Sabbath comes, even to the end of the world:
1. Rightly and truly to teach and inſtruct the Church concerning God and his Will.
2. Rightly to adminiſter the Sacraments according to Gods divine Inſtitution, and ſo accordingly to uſe the ſame.
3. Diligently to frequent the publike Aſſemblies of the Church, and there attentively to give ear unto the heavenly Doctrine, plainly opened and delivered, and afterward diligently to meditate thereon, and to examine it, *Acts* 17.11.
4. Publike Invocation of God, whereby we joyn our Confeſſion, Thankſgiving, Prayers, and deſires with the Church.
5. To give Alms; that is, to perform the duties of Love and Charity, thereby ſhewing our obedience to the Doctrine, *Neh.*8.10.
6. The honor of the Miniſtery of the Church, or our obedience to the whole Miniſtery, in life and maners; and this is the Moral Sabbath.

The Sabbath is perpetual for theſe Reaſons:
1. Becauſe it is placed in the number of the perpetual Commandments.
2. Becauſe it was written by the finger of God, *Exod.*31.18. *Deut.*9.10.
3. The writing of it in Tables of Stone doth argue that it is perpetual.
4. Becauſe it was before there was any uſe of the ſhadow or ceremony.

For what Reaſons the Lords day ought wholy to be ſpent in religious exerciſes:
1. For Reaſons drawn from the equity and liberality of God in giving us ſix days; from the Example of Gods Reſt; and from the conſideration of the end why it was appointed to be kept holy.
2. It ſerveth to preſerve men from Barbariſm and Atheiſm, and all irreligious Prophaneneſs.
3. That it may be a Sign between the Lord and us throughout our generations, that we may know that he is the Lord that doth ſanctifie us, *Exod.*31.13.
4. Our Savior vouchſafed to honor this day above the reſt of the days of the week after his Reſurrection, and that by his ſpecial Appearings in it, as well as by his Riſing again upon it.

The special Appearings of our Savior after his Resurrection upon this his own day: which should excite us to sanctifie it with prepared hearts, and to observe it with the more care and circumspection:

1. To *Mary Magdalene* early in the morning, *Joh.*20.1. & 14.
2. To the other Women as they were going to communicate to the Apostles the certainty of his Resurrection, which the Angels had declared unto them before at the Sepulchre, *Mat.*28.9.
3. To the two Disciples going to *Emmaus*, *Luke* 24.21.
4. The same day at night he appeared to his Disciples, *Joh.*20.19.
5. On this day for the confirmation of *Thomas* his Faith, he appeared to his Disciples, *Joh.*20.26. And upon this day also did the Holy Ghost descend.

On the Sabbath we must Rest

1. Chiefly from sin, and thus our whole life should be a continual Sabbath.
2. From ordinary, not absolutely necessary labor, *Lev.*23.3.
3. From works of special times, as ploughing, sowing, reaping, *&c. Exod.* 34.21. Also from buying and selling, *Neh.*13.16.
4. From the works of our special Callings, the six days being appointed for them.
5. From worldly speeches and thoughts, either by making bargains, or talking of worldly matters, or contriving the same in our mindes.

The Sabbath is now called the Lords day, Wherefore know, That things are said to be the Lords in three respects; *viz.*

1. In regard of Duty and service: Thus all creatures are the Lords, because he is their Creator and Maker, to whom as to the High and Mighty Lord, all things owe their homage, *Psal.*24.
2. In regard of that Power and Authority whereby he Ruleth all things by his Providence; to which Jurisdiction of his all men, how wicked and perverse soever, are subject. Thus *Cyrus* King of *Persia* is said to perform the Lords pleasure, though he knew not the Lord, *Isa.*44.28. & 45.1. *Psal.*119.91.
3. In respect of a Propriety and immediate Right that he hath in them, being separate from mans use, and sanctified to his, and to be imployed in his service. Thus is the Seventh day the Lords day: if we rob him of his service in the least minute of an hour in this day, we are sacrilegious, and meddle with that which is not our own.

So that we under the New Testament are tyed to the observation of a Sabbath, as well as the Jewswere of old, and by as great Authority: And this appeareth

1. From the time of the Institution of the Sabbath even in Paradice, before Man fell, when he had the substance of true Holiness, and needed not any figurative ceremony for his comfort.
2. From the Morality of this Commandment, being placed among the rest of the Moral Laws, which are to continue in force for ever, *Mat.*5.20.
3. From the main Reason of this Commandment; for the Commemoration of Creation and Redemption is more to us, then that of the Creation onely was unto the Jews.
4. From the Caveat given by our Savior speaking of *Jerusalems* destruction, *Mat.*24.20.

In

In the Jewish Sabbath observe,

1. The Jews were as dead men if they wrought on the Sabbath, *Exod.*35.2. they might not then kindle a fire throughout their habitations, *Exod.*35.3.
2. It was also a figure of the Everlasting Rest of Gods children in the Kingdom of Heaven, *Isa.*66.23. *Heb.*4.9.
3. It was observed in Remembrance of their deliverance out of *Egypt*, which happned on that day, *Deut.*5.15.
4. It was tyed precisely to the Seventh day from the Creation, and celebrated with sundry set Rites and Ceremonies, *Numb.*28.9,10. Nevertheless there is a Sabbath Moral and Perpetual, a time to be set apart to the end of the Worship of God to the end of the world.

The Reasons of the change of the Sabbath; *viz.*

1. To put a Difference between the Jewish and the Christian Sabbath.
2. To keep a Memorial of the day of our Redemption; for as the Seventh day kept a Memorial of the Works of Creation, so doth this First day of the week the Memorial of the Work of our Redemption, which is a work so much greater then the other, by how much it is more to Redeem us out of Hell, being worse then nothing, then it was at first to create us out of nothing, *Isa.*66.24.
3. To free the Church from the yoke of the Sacrifices and Ceremonies of the Jews, *Acts* 15.10. for when this day was changed, it was more tyed to the Jewish Sabbath, which was solemnized with many ceremonies necessarily belonging unto it.

The Difference between the Christian observing of the Lords day, and the Jewish observing of the Seventh day:

1. It was not lawful for the Jews to change the Sabbath, or to omit it, as being a part of ceremonial Worship: The Christian Church retaining still her liberty, allotteth the First day unto the Ministery, without adjoyning any opinion of Necessity or Worship.
2. The old Ceremonial Sabbath was a Type of things to be fulfilled in the New Testament by Christ: But in the New Testament that signification ceaseth, and there is had regard onely of order and comelinesse, without which there could be either no Ministery, or at least-wise no well ordered Ministery in the Church.

The final causes or ends for which the Sabbath was instituted; *viz.*

1. The publike Worship and Service of God in the Church, exercise of Prayers, Confession and Obedience.
2. The Maintenance and Preservation of the Ministery of the Church.
3. That it might be in the Old Testament a Type signifying the Spiritual and Everlasting Sabbath, *Ezek.*20.12.
4. For a circumstance of the Seventh day, that it might advertise men of the Creation, Preservation and Managing of the world.
5. That on that day the works of charity, bountifulness and liberality should be exercised.
6. For the bodily Rest both of Men and Beasts, but of Beasts in respect of Men.
7. That men should provoke one another by their Example to godliness, and to the praising and honoring of God, *Psal.*22.22.
8. That the Church may be seen and heard among men, and be discerned from the other Blasphemous and Idolatrous multitude of men, that they may joyn themselves thereto, who are yet separate from it.

The

The Sabbath is broken and prophaned by such things as are opposed to the sanctifying thereof; *viz.*

1. Unto the Delivering and Teaching of the Doctrine, is opposed the Omitting or Neglect of Teaching, as also a corrupting or maiming of the Doctrine; or a fitting of it to the Opinions, Affections, Lusts, or commodities of the Hearers, or to any of them, 2 *Cor.* 2. 17.
2. Unto the right and due Administration of the Sacraments is opposed an Omitting or Neglect of Exhortation to the Receiving thereof; as also a corrupt and unlawful Administration of them.
3. Unto the study of learning the Doctrine, is opposed { 1. A contempt and neglect of the Doctrine. 2. Curiosity, which is a desire and study of knowing those things which God hath not Revealed, unnecessary, strange and vain.
4. Unto the right use of the Sacraments, is contrary the omitting and contempt thereof, as also a prophaning of them, when they are not received as God hath commanded, neither by them for whom they were ordained; likewise all superstitious using them, as when Salvation and the Grace of God is tyed to the Observation of the Rites and Ceremonies, or when they are used to such ends as God hath not appointed.
5. To publike Prayers is opposed the Neglect of them, and an hypocritical pretence at them, without any attention or inward devotion; also such Reading and Praying as serveth not for any edifying, 1 *Cor.* 14. 16.
6. To the Bestowing of Alms is repugnant a Neglect of the works of Charity; as when we do not, according to our power, succor the poor that stand in need of our help.
7. To the honor of the Ministery of the Church, is opposed the contempt thereof; as when either the Ministery of the Church is abolished, or committed to men unworthy or unable, or is denied to be the means and instrument which God will use for the gathering of his Church: Likewise when the Members are reproached, when their Doctrine is heard and not obeyed, & maintenance not allowed.

Time was when this unhappy Nation
Might break by Law by Proclamation
This Great Commandment, and keep this Rest
Prophaner then their dumb or silly Beast;
Silence the Word, lest men be Edified,
And so the Sabbath 'chance be Sanctified;
Sport it with Heath'nish May-Games, make a Jest
Of what the Lord had made a serious Rest.
The Lord hath one Day more, but that's to come.
Horror! I quake to think upon their Doom.

The

The Fifth Commandment.

Honor thy Father and thy Mother, that the days may be long in the Land which the Lord thy God giveth thee.

THe Sum of this Commandment, is, That we perform all ſuch Duties as one man oweth unto another by ſome particular bond. Here are commanded all Vertues proper and peculiar to all kindes of Superiors, or to Inferiors, or common to them both; And all Vices contrary to theſe Vertues are here prohibited, as all irreverence towards thoſe that be in Place or Authority above us, and all churliſh behavior in ſuch towards thoſe that be of low degree. For the End of this Commandment, is the preſervation of civil order, decreed and appointed by God in the mutual Duties of Superiors and Inferiors, which are comprehended by the Name of Father and Mother. And the Reaſon of this Commandment is taken from the Promiſe of long life, if God pleaſe not to prevent us with the Bleſſing of Eternal life. Now to honor one, is to have an high eſteem of him, and to yield a reſpect unto him; it muſt firſt be placed in the heart, and then outwardly manifeſted, and that in relation to Parents Authority, and Neceſſity: So as honor compriſeth here all thoſe Duties which Children in any reſpect owe unto their Parents; it implieth in regard of their Authority both an inward reverent eſtimation, and alſo an outward ſubmiſſion; and in regard of their Neceſſity, Recompence and Maintenance.

Here both Father and Mother are expreſly mentioned, to take away all pretence from children of neglecting either of them: So that it is not ſufficient to honor the Father onely, becauſe he is the Mothers Head; nor the Mother onely, becauſe ſhe is the weaker veſſel: the Law condemneth him that neglecteth either. The Authority of Parents requireth Fear from children, their Affection, Love: Affection in Parents without Authority, would make children too bold and inſolent; Authority without Affection, too much like Slaves: but both diſcreetly tempered together, make a very good compoſition. Love, like Sugar, ſweeteneth Fear; and Fear, like Salt, ſeaſoneth Love. Thus the childes duty muſt be a Loving Fear, or a Fearing Love. This Fear is an awful Reſpect of his Parents, ariſing from an honorable eſteem which he hath in his judgement and opinion of them as they are his Parents: Whence proceedeth on the one ſide a deſire and endeavor in all things (not contrary to Gods Word) to pleaſe them, and on the other ſide an unwillingneſs to offend them.

This Fear is an eſſential Branch of that honor which the Law requireth to their Parents, *Exod.*20.12. and is in expreſs words enjoyned by the Law, *Lev.*19.3. This Fear keepeth Love in compaſs, reſtraining it from ſawcy follies; for as the heart is affected, the carriage will be ordered: Had *Cham* had this filial Fear in him, he had never derided his Father, *Gen.*9.22. nor been curſed for his labor; or had *Abſolom* had it in him, he had never broached untruths to father them on his Father, 2.*Sam.*15.3. Mocking and curſing of Parents is expreſly condemned, *Prov.* 30.11. The Reward whereof is by Gods Law death, *Lev.*20.9. yea, a ſhameful and ignominious death; for, *the Ravens of the valley ſhall pluck out his eyes, and the yong Eagles ſhall eat it*, Gen.40.19. which phraſe not unproperly deſcribes the execution of a notorious Malefactor that is hang'd; and indeed how dyed undutiful *Abſolom*? Yet we muſt know, That no ſubmiſſion is to be given to man, but ſuch as may ſtand with the Fear of God: Which ſeaſonable Doctrine indicts all ſuch of folly as fear man more then God. This was *Adams* folly, to be ſwayed

by

by a fooliſh woman. This was *Aarons* folly, to erect an Idol to pleaſe the people, *Exod.*32.1. This was *Sauls* folly, to ſuffer his people to take of the ſpoil of the *Amalekites* againſt Gods expreſs Prohibition, 1 *Sam.*15.21. This was *Joaſh* his folly, to hearken to his Princes for the ſetting up of Idols, 2 *Chron.*24.17. And thus *Pilate* played the fool, in delivering againſt his conſcience Chriſt to be crucified to pleaſe the people, *Mark* 15.15. As thus Superiors ſinned in baſely ſubmitting to Inferiors, ſo they likewiſe ſin in unwarrantably ſubmitting to Superiors. And if Inferiors muſt give honor, and by vertue thereof perform ſuch Duties as appertain thereto, then muſt the Superior carry himſelf worthy of honor, and by vertue thereof perform anſwerable Duties. If the childe honor his Natural Parents with filial Reverence, the Parents muſt anſwer it with Paternal care and tenderneſs; If the People make it their duty to reſpect their Miniſter as him that watcheth over their Souls, the Miniſter muſt make it his to tender their Salvation as of thoſe that are committed to his charge; If the Subjects make it their duty, beſide Subjection and Obedience, to pay the Superior Magiſtrates ſuch Tax and Tribute as is lawfully due to them, they muſt make it theirs to ſeek the honor of God in governing and giving Judgement faithfully among his people; If the Servant make it his duty to do his Maſters work diligently, faithfully, and with a ſingle eye, the Maſter muſt make it his duty to deal juſtly with his Servant, and to reward him plentifully, remembring that *he alſo hath a Maſter in Heaven*; If the yonger ſort make it their duty to give ſuch reſpect to their elders, as is due to ſuch as are their Superiors in Age, Wiſdom and Authority, then muſt it be their duty to govern, and further others by the good example of their life, by their counſels and admonitions; If the Wife make it her duty to reverence her Husband as her Head, he muſt make it his to honor, comfort and provide for her as the weaker veſſel.

Laſtly, the duty of Equals, is to live equally among themſelves, and to ſtrive to give honor one unto another; For it is the duty of Chriſtians as to ſet forth the praiſe of God, ſo to be ſerviceable one unto another; and publike Callings may not hinder private Duties; nor may we upon pretence of one duty, though it may ſeem to be the weightier, ſhift off another, *Mat.*23.23. It is a general mutual duty appertaining to all Chriſtians, to ſubmit themſelves one unto another, becauſe every one is ſet in his place by God, not ſo much for himſelf, as for the good of others, 1 *Cor.*10.24.

This Commandment conſiſts of two parts:
1. A Precept of giving honor to Parents.
2. A Promiſe of long life, upon the performance of that Precept.

In the Precept of this Commandment, we are commanded
1. To honor; that is, to love, reverence, cheriſh and obey our natural Parents, the Parents of our countrey, and our Fathers in Chriſt.
2. To carry our ſelves lowly and reverently towards our Maſters, being ruled by them in the Lord, and toward the Ancient, and all our Betters.
3. If we be Superiors, to walk worthy the honor due unto us from our Inferiors, and to uſe all gentleneſs towards them.

That we may the better know the duty of this Commandment, take notice of the diverſe Acceptation of the word *Father* in Scripture; *viz.*
1. For our Superior in Government: Thus the King is called a Father. *Abimelech* ſignifieth *The King my Father.*
2. For our Superior in Knowledge and wiſe Counſel: Thus God made *Joſeph* a Father unto *Pharaoh*, Gen.45.8.
3. For a Superior in private and Houſhold Government: Thus *Naaman* is called Father by his Servants, 2 *Kings* 3.13.
4. For a Superior in the Invention of any Art or Science: Thus *Jubal* and *Jabal* were called Fathers, *Gen.*4.
5. For our Superior in things Spiritual towards God: So the Miniſters

Ministers of the Gospel are called Fathers in Christ: Thus *Paul*, 1 *Cor.* 4. 15.

6. For a Superiour in Holiness and Power with God: Thus the King of *Israel* called *Elisha* Father, 2 *Kings* 6. 21.

7. For a Superior in over-sight and instruction: Thus *Elisha* called *Elijah*, who brought him up in the knowledge of Prophecying, *My Father, my Father*, 2 *Kings* 2. 12.

8. For a Superiour in estate and condition: Thus rich men using their riches aright are Fathers to the Poor. *Job* 31. 18.

9. For a Superiour in Age and Years, 1 *Tim.* 5. 1.

10. According to the common Acceptation, there are Parents { By Nature. By Law.

Honor to Parents stands chiefly in these things; *viz.*

1. In outward Salutation, proceeding from the Inward Reverence which we ought to yield unto them; In the Signs, as *Saul* prayed *Samuel* to honor him before the people, 1 *Sam.* 15.
2. In Obedience to their Commands, so as they be not contrary to the Will of God.
3. In Affection, as *Eli* is said to have honored his Sons, 1 *Sam.* 2.
4. In the Effects or Fruits, that when they be poor, we do help them according to our ability. *Honor God with thy substance*, Prov. 3. 9.

Again, Honor signifieth & comprehendeth

1. The Reverence of Inferiors towards the Superiors; *viz.*
   1. An Acknowledgement of Gods Will, who will have such an Order to be in the Calling and Degree of Superiors, and doth ordain the same, and adorn and furnish it with gifts necessary.
   2. An Approbation of this Order, and these gifts of God: for if we do not know and acknowledge this Order to be good, we will not honor it.
   3. A Subjection and Submission to this Order, even for the Will and Pleasure of God.
   4. An Outward Declaration of this their judgement and minde in words and deeds, in ceremonies and gestures, which differ according to places: And Subjection here comprehendeth such Obedience as is not constrained, but voluntary.
2. A Love which we must bear towards them in respect of their Calling: And this cannot be severed from Reverence; for whom we love not, them we cannot Reverence.
3. Obedience in all things lawful and possible, which the Superiors according to their Office and Calling command.
4. Thankfulness towards Superiors, which requireth that every one, according to his calling and ability, and as occasion serveth, aid and further them.
5. Lenity and equability towards Superiors; which is, to bear with those infirmities of Parents and Superiors, which may be born with and tolerated without any reproach to Gods Name, or which are not repugnant unto his Law.

The Fountain of childrens duties, is an inward disposition of the heart, compounded of Love & Fear: The streams issuing thence extend to Parents

1. Living; as to their
   1. Authority, which Requireth { 1. Reverence. 2. Obedience.
   2. Necessity, which Requireth Recompence.
2. Dead; as to their
   1. Body, which must with decency be Buried.
   2. Credit, which with honor must be maintained.

Parents rather then other Governors are here named, and commanded to be honored, for these Reasons; *viz.*

1. Because the Father-like power and government was the first among men.
2. Because this is as it were a Rule, according to which others are to be framed.
3. Because it is most beloved of men.
4. Because seeing the Bond of Duty towards Parents is the greatest, the contempt of them is the more heinous and grievous, which therefore also is with greater severity condemned by God.
5. Because God will have Superiors to bear a father-like mind and affection towards their Inferiors.

The distinct parts of Outward Reverence due unto Superiors; *viz.*

1. To Rise up unto them. *Thou shalt rise up before the hoary head, Lev.19.32.*
2. To go to meet them when they are coming towards us: Thus did *Abraham*, Gen. 18.2. and *Solomon*, 1 Kings 2.19.
3. To bow the knee unto them; as in the same place is noted of *Abraham*.
4. To stand by them whilest they sit; as the people did about *Moses* whilest he sate to judge them, *Exod.*18.
5. To give them the chief Seat, and our selves to take the lowest, as the Lord commandeth us even at a Feast, *Luke* 14.10.
6. To be silent before them whilest they speak: Thus did *Elihu*, one of *Jobs* friends, *Job* 32.6,7.
7. To be silent in Courts and Places of Judgement, until we are bidden to speak: Thus did *Paul*, *Acts* 24.10.
8. To give every one his just Title, as *Hannah* did to *Eli*, 1 *Sam.*1.14. and *Sarah* to her husband, calling him *Lord*.
9. To uncover the head before Superiors, and to stand uncovered if the quality of the person so requireth.
10. To order all our speeches and gestures, so as that we pass not the bounds of Reverence.

As this Law is broken by detracting and taking away from the Reverence of Superiors; so there is a sin in over-Reverencing them: as thus;

1. If Obedience be Absolute, without respect to Gods Will, *Acts* 4.19.
2. By ascribing too much unto them, and extolling them too highly; as the people did *Herod*, *Acts* 12. and the Papists do the Pope.
3. By making them Absolute Paterns to be followed in all things: *Paul* speaks of himself, *Follow me as I follow Christ Jesus*, 1 Cor.11.1.
4. By prepostrous Observance towards them in the Congregation; which is, when we rise up to great persons, being in the very act of Gods Worship: for if he be greatest and most worthy, why do we dishonor God by such ill reverence to man?
5. By the humble prostrating the body unto them as unto God: This gesture, where it proceedeth from religious Humiliation and Worship, cometh very near the brinks of open Idolatry, and cannot but incur that reprehension, *Take heed thou doest it not.*

Honor in relation to Parents is used for two reasons especially

1. To shew that Parents bear Gods Image, for honor is properly due to God alone; to the Creature it is due onely as it stands in relation to God, and carrieth his Image.
2. To shew, That it is an honor to Parents to have dutiful children; even as it is a dishonor to them to have disobedient children.

From

From the honor here commanded to be given Parents, arise these Observations for Parents:

1. That they also are as well bound to duty as children, *Eph.6.4.* their just Government being their duty.
2. Parents must be so watchful over their carriage, as thereby they make not their children to sin, *Ezek.3.18.*
3. That it is not sufficient for Parents to prevent such mischiefs as children may fall into, but they must also seek their good.
4. That Parents ought to provide all needful things for their children; Nurture and Instruction is as needful and profitable as Food and Apparel.
5. Parents, as they may not be too austere, so neither too remiss; the one makes children careless, the other desperate.
6. As Parents deliver good Precepts and Principles to their children; so they must be careful, by forcible and frequent Admonitions, to fix and fasten them in their minde, *Deut.6.7.*
7. As Parents by Discipline keep their children under, so by Information they must direct them in the right way, *Prov.22.6.*
8. Parents must especially teach their children their duty towards God.

That we may be yet better acquainted with the duties of this Commandment, let us again consider, That Superiors are all such as excel others in

1. Gifts
   - 1. Of Nature; as in { Age. Sex. Beauty. }
   - 2. Of Exercise; as { 1. Body, as { 1. Strength. 2. Activity. } 2. Minde, as Wit, Learning, &c. } in gifts either of
2. Authority; as Governors in
   - 1. Family, as Parent, Husband, Master.
   - 2. Policy, as
     - Church-policy; as { Pastors, Elders, Doctors, Deacons. }
     - Civil-Policy; as { 1. Superior, as King, Prince. And 2. Inferior, as Judges, Justices, &c. }

Civil honor is given to men not onely for Vertue, but also for divine Representations of other good things, because one man before another beareth the Image of some thing that is in God; *viz.*

1. Of his Majesty; So the King is honored above another.
2. Of his Dominion; So the Husband is honored of his Wife.
3. Of his Paternity, So the Father is honored by the Son.
4. Of his Eternity; So honor is given the Aged by the yong.

The generall duty of all Parents to their children

1. To instruct them in Religion according to their capacity.
2. To provide for them touching the things of this life.

The generall duty of all children to their Parents

1. To requite their Parents care over them, if they stand in need.
2. To be dutiful and obedient to them in the Lord.

The Vices contrary to the Duty of Parents; *viz.*

1. Not to provide and minister necessary sustenance unto their children, or to bring them up in ryot.
2. Not to defend their children against injuries, or to offend through a foolish over-tender love for some small or no injuries done unto them.
3. Not to accustom their children to patience and gentleness, or to bring them up in idleness and licentiousness of sinning.

4. Not to instruct them according to their ability, or to corrupt them by their lewd and evil Examples.
5. Not to chastise their children as necessity requireth, or to be too fierce and cruel unto them, beyond their duty, or the degree of the fault committed.

The general duty of all Superiors to their Inferiors:
1. To command things good and profitable for all their Inferiors.
2. To recompence them that be under them according to the things done.
3. To go before them by Example, Conversation and Experience.

The general duty of all Inferiors to their Superiors:
1. To Respect them according to their Graces and Gifts.
2. To Profit by their Gifts.

Superiors in Age or in any Authority, transgress against their Duty and Calling these three ways:
1. Through folly and corrupt counsel.
2. Through lightness in maners, and by their evil Examples.
3. By neglect of the yonger sort, or other Inferiors whom they see to offend, and might by their counsel and authority correct and amend.

The Inferiors sin and transgress against that Honor which they owe unto their Superiors, these several ways:
1. By not accounting of them as being in that place where God hath placed them.
2. By yielding more unto them then may agree unto men, or by loving them more then God.
3. By denying Obedience to their just and lawful Commands, or obeying them in shew onely, or when they command things unjust and impious.
4. By harming them with injuries, or not ayding them in what things or by what means we may.
5. By gratifying them flatteringly and unrighteously.
6. By exagitating, stirring up, or provoking their Infirmities.
7. By flattery commending their Errors and Vices; or not advising them according to their place, with due Reverence, of enormous and pernicious faults committed by them.

The Duties of Magistrates may be reduced to these Heads; *viz.*
1. To see that God be honored, and that the good things taught and established be done as God hath appointed.
2. To give Judgement faithfully and speedily in matters belonging to their Judgement.
3. To command the observing and keeping of the Decalogue.
4. To execute the Decalogue or the Commandments of the Decalogue; that is, to observe and maintain the obedience thereof, by punishing them that transgress against Discipline, either in Goods, Name, Body or Life.
5. To Enact some positive Laws for maintenance of Civil Order, which otherwise would not stand; serving also for the keeping and obedience of the Decalogue.

The Vices contrary to the Duty of Magistrates *viz.*

1. Slackness of slothfulness; *viz.*
   1. Not to Require of the people the Discipline of the whole Decalogue.
   2. Not to Ordain those things which are required to the preservation and order of Civil Society.
   3. Not to defend the Innocent against Injury.
   4. Not to restrain or to punish any lightly such as offend against the Discipline of the Decalogue or against the positive Laws.
2. Tyranny, which is
   1. To Command things which are unjust.
   2. To Punish that which is no fin.
   3. To Punish more grievously then the degree of the fault doth deserve.

The Reasons wherefore Superiors ought in performance of their duty to go before others; *viz.*

1. By vertue of their Authority they bear Gods Image, therefore in doing their duty they honor that Image.
2. By reason of their place they ought to go before such as are under them.
3. A faithful performance of their duty is a special means to keep their Inferiors in compass of theirs.
4. Their Failing in duty is exemplary, it causeth others under them to fail in theirs, and so it is a double sin.
5. Their Reckoning at the great Day of Account shall be the greater, for of them who have received more, more shall be required.

The general duty of the Husband to the Wife; *viz.*

1. To provide for her what is meet, not onely as she is his Wife, but as she may be his Widow.
2. To give honor to her as to the weaker vessel; that is, to bear with her infirmities and weakness.
3. To protect and defend her, to be a covering unto her head.

The general duty of the Wife to her Husband; *viz.*

1. To Recompence his care over her, in providing things necessary for the houshold, and to do good for her Husband all the days of her life.
2. To Reverence her Husband; that he may be a vail and a covering before her eyes.

The duty of the houshold; *viz.*

1. To provide for his Houshold the things that belong unto their Soul, by a familiar Catechizing and Examination, and to be the mouth of his Family in constant Prayer.
2. To provide for the things belonging unto this life; that is, to give to every one that is meet, in his place and Calling; and they of the house are to submit themselves to the order of the house, so it be good.
3. To command such things as are just and possible; to prescribe just and lawful labors, not unlawful, not unpossible, not too burthensom and unnecessary; to give them honestly their wages for their labors, and to govern them by upright domestical Discipline.

Masters of families may transgress

1. By permitting of idle slothfulness and licentiousness.
2. By unjust Commands and Exactions.
3. By defrauding their Servants of their Wages.
4. Through too much rigor and severity.

The duties of married persons;

1. Spousal Faith and Troth for mutual love each to other onely, constantly, constantly.
2. Community of goods, and a sympathy or fellow-feeling in mirth and calamities.
3. The bringing forth and bringing up of children.
4. A mutual bearing with infirmities, with a desire to cure them.

Again,

Again, the common mutual duties concerning Man and Wife, are twofold:

1. Absolutely necessary for the being and abiding of Marriage, whereof there are two kindes: 1. Matrimonial Amity, 1 Cor. 7.10,11. 2. Matrimonial Chastity, 1 Thes. 4.4.

2. Needful and requisite for the well-being and well-abiding of marriage, which may also be reduced to these two Heads; Duties respect either

1. Such as they are mutually to perform to each other; as 1. A loving Affection of each other. 2. A provident care of one for another, respecting The Soul, The Body, Goodname, The goods of each other.

2. Such as both of them are joyntly to perform to others: which 1. Such as are in or of the family. 2. Such as are out of the family.

Directions for preservation of Concord betwixt Man and Wife; *viz.*

1. All Offences must be avoided, as much as possible may be, by both parties.
2. When an Offence is given by the one party, it must not be taken by the other, but meekly passed by.
3. If both be incensed together, both must strive which shall first offer Reconciliation.
4. Children, Servants, or any other must not be bolstered up by the one against the other.
5. They must avoid making of Comparisons in any kinde whatsoever prejudicial to either.
6. They must take heed of, and never entertain the least rash and unjust Jealousie.
7. In all things that may stand with a good Conscience, they must endeavor to please each other.
8. They must joyntly persevere in fervency of Prayer to God, for his Blessings to be continued on them in the estate wherein they are united by his Providence.

For the yet better understanding of this Commandment, we must know, That Subjection is twofold,

1. Of Reverence, whereby one testifieth an eminency and superiority in them whom he reverenceth: This is proper to Inferiors.
2. Of Service, whereby one in his place is ready to do what good he can to another; This is common to all Christians.

Again, Subjection is twofold:

1. Necessary, which is the Subjection of Order, or that degree of Inferiority wherein God hath placed all Inferiors, and whereby he hath subjected them to their Superiors, that is, set them in a lower degree.
2. Voluntary, which is the Subjection of Duty, or that dutiful respect which Inferiors carry towards those whom God hath set over them; whereby they manifest a willingness to yield to that order which God hath established: which ought to be added to the Necessary Subjection.

Likewise League of Society betwixt Man and Man, People and People, is twofold; *viz.*

1. The League of Concord, when men binde themselves in peace one with another: And this may be had with all men, Believers and Unbelievers, good or bad; *Have peace with all men*, Rom. 12.18.
2. The League of Amity, when men binde themselves one to another in special Love, beside their outward Concord: And this kinde of peace ought onely to be had with true Believers.

In

1. Of Magistrates, is to procure the wealth and peace of their people, like *Moses*.
2. Of Ministers, is to make themselves Servants unto their people, not seeking their own profit, but the profit of many, that they may be saved; as *Paul*, 1 *Cor.*9.19. & 10.33.
3. Of Fathers, is to educate their Children in the Fear of God, taking heed that they give them no evil Example, nor provoke them to wrath, *Prov.*4.14.
4. Of Husbands, is to dwell with their wives according to knowledge, giving honor to the wife as to the weaker vessel; like *Abraham*, *Gen.*16.16.

In a word, the Duty

5. Of Masters, is to do that which is just and equal to their Servants; as the Centurion, *Luk.* 7.7. for they as well as their Servants are bound to duty
   1. By Gods Law, for it expresly enjoyneth many Duties to Masters.
   2. By the Law of Nature, which hath tyed as well the one as the other to do as well as receive good.
   3. By the Law of Nations, as appears by divers particular Laws established for this purpose.
   4. By the Law of Equity, for one good deserveth another.
6. Of every one, is to be of like affection one towards another, by serving one another in love, according to the Apostles Rule, *Rom.* 12.16. *Gal.*5.13.
7. Of our selves towards our selves, is
   1. To honor God in all our ways, 1 *Sam.*2.30.
   2. To keep our Bodies that they be not made the instruments of sin, 1 *Thess.*4.4,5.

The common Vertues of this Fifth Commandment; *viz.*,

1. That General Justice, which is Obedience according to all Laws, that appertain unto all, in respect of every ones Vocation and Calling.
2. The Particular Distributive Justice, which keepeth a proportion in distributing of Offices and Rewards; or which is a vertue giving every one his own, *Rom.*13.7.
3. Sedulity or Diligence, or Fidelity, which is a vertue in a man well knowing and understanding those parts which belong properly to his own duty and office, examining them, and doing according to Gods Commandment those things that belong unto him, constantly, continually, studiously, willingly, faithfully and chearfully.
4. Gravity, which is a vertue that observeth that which becometh a mans person, and sheweth a constancy and squareness in words, deeds and gestures, that thereby we may maintain our good estimation or authority, that our Calling be not reproached.
5. Modesty, being a vertue which hath neat affinity, whereby a man knowing his own imbecility, and considering his place and calling wherein he is placed by God, keepeth a mean and conveniency of person in opinion and in speech of himself, in actions and in behavior, that giving no more to our selves then becometh us, we may give to others what is theirs. Humility and Modesty differ onely in the end; for as Modesty is towards men, so Humility is towards God, *Gal.*6.3.
6. Love or Tender Affection towards our Kindred or neat Allies of Blood.
7. Thankfulness, which is a vertue consisting of Truth and Justice, acknowledging from whom, what, and how great benefits we have received, desiring to return mutual duties, honest and possible.

8. Equity,

8. Equity, which is a vertue mitigating upon good cause the rigor of strict Justice in punishing and taxing others offences, patiently bearing with some such errors and defects as do not enormously harm the publike safety, or the private welfare of our Neighbours, and covering and correcting such vices of others, or endeavoring to heal and cure them.

God annexeth a Promise of this Commandment, for these Reasons

1. To signifie how greatly he esteemeth that Obedience, and how grievously he will punish those who do against this Obedience.
2. To signifie how Necessary this Obedience is, and so much the more to invite us to the observing and keeping thereof.

This Commandment hath a Promise of Outward Temporal Prosperity annexed to the performance of it, which though to the wicked does by meer consequence through the Abuse of it turn to evil, yet to the godly it is a Blessing and Fruit of Gods Love, as appears by these Reasons:

1. It is good, as it was at first made and ordained of God, *Gen.* 1.31.
2. It tends to many good, if it be rightly used.
3. It was bestowed on man before he had offended, *Gen.* 2.8.
4. It is a Promise of God to them that fear him and keep his Commandments, *Levit.* 26.4, *&c.*
5. The Saints have prayed and been thankful for it, *Gen.* 28.20.
6. The contrary was first inflicted as a punishment of sin, and is often threatned as a token of Gods wrath, which accordingly hath been often inflicted on Transgressors, *Lev.* 26.15. who meritoriously have incurred it.

This Promise of long life includes a Blessing of all earthly things: Now there is a Right to earthly things two ways; or the Right unto the Earth is twofold:

1. Civil, which stands good before men by their Laws and Customs: Thus men are called Lords of their Land; and so the *Turk* at this day is a mighty Lord of a great part of the whole World.
2. Spiritual, which is warrantable and approved with God himself: Such Right and Title had *Adam* to all the World before his Fall, which he lost by his Sin both from himself and all his Posterity; but yet in Christ the same is recovered to all the Elect: In regard of this Right, the Meek are said to inherit the Earth, *Mat.* 5.5. So that it is most evident the *Turk*, and all Unbelievers and ungodly persons, are but Usurpers of those things which otherwise Civilly they do lawfully possess: For all our Right to the Earth was lost in *Adam*, and is onely recovered by Christ; so that till we have our part in him, we cannot justly with a good Conscience possess any part of the Earth: for he is Prince of the Kings of the Earth, *Rev.* 1.5. and the High Lord of all the World.

Though long life be here promised as a Blessing, yet may the Righteous have their days shortned for their good, as in these and such like respects:

1. That they may be taken from the evil to come, 1 *Kings* 14.13.
2. That they might be made an example to others, 1 *Kings* 13.24.
3. That by a temporal death, eternal Condemnation might be avoided, 1 *Cor.* 11.32.
4. That their chiefest and greatest Reward might be hastned, *Gen.* 5.24. *Heb.* 11.5.

The

The Promiſe of long life and Proſperity, is not ſo appropriated to this kinde of Righteouſneſs, as if it appertained to no other, but in theſe and ſuch like particular reſpects:

1. Becauſe Obedience to Parents is one of the ſureſt evidences of our conformity to the whole Law, and a good foundation for the performing of all duties to man.
2. Becauſe Performance of duties to Parents is a ſpecial means under God of proſpering and living long, whereas rebellious children haſten their own ſad ends.
3. Becauſe Parents are a ſpecial means to procure the welfare and long life of their children, partly by provident care, and partly by fervent and frequent Prayer.
4. Becauſe Diſobedience draweth down much miſchief on the heads of children, and many ways doth often ſhorten their days, *Pſal.*37.37,38. *Eccl.*8.12. *Iſa.*3.10,11.

Who ſay there is to Man no Honor due,
Belye that God that's infinitely True;
And by this ſpecious fond Deluſion,
Uſher an Unity of Confuſion
Both in the Church and State, diſjoynting more
The Frame o'th' World then Babel *did before.*
Childe, Reverence thy Parents, thou ſhalt have
By far the longer Journey to thy Grave:
But if the Lord doth ſooner call thee hence,
Eternity ſhall be thy Recompence.

The Sixth Commandment.

Thou ſhalt do no Murther.

THe Sum of this Commandment forbiddeth all kinde of evil, and commandeth all kinde of good to our Neighbors perſon: So that the ſcope or end of this Commandment, is the preſervation of the life and ſafety of mens Bodies, and of the welfare both of our ſelves and others; herein being forbidden all thoſe things which tend to the deſtruction of our life or the life of others. And the defence of our Neighbor is here commanded; becauſe Negative Commandments include Affirmatives. *Thou ſhalt do no Murther*; therefore thou ſhalt help and aid thy Neighbor: *Thou ſhalt do no Murther*; that is, according to thine own pleaſure and luſt; but when the Magiſtrate puniſheth, God puniſheth. Now the Vertues of this Commandment are ſuch as either hurt not men, as particular Juſtice, Mildeneſs, Equability, Peaceableneſs, and the like; or ſuch Vertues as help and further the Safety of men, either by repelling evils, as Commutative Juſtice, true Fortitude, holy Indignation and Zeal; or by doing benefits, as Humanity, Mercy, Amity, and the like: So that herein we are commanded to preſerve, as much as in us lieth, the life and health of our ſelves and others, eſpecially of our Neighbor, and moſt eſpecially the life of his Soul, by good Counſels, Exhortations and Admonitions. Now here know therefore, That to give or accept the Challenge to fight the ſingle Combat, is unlawful: That which the Natural man accounteth Valor, God eſteemeth a Vice; and therefore it is no diſgrace to refuſe it, but rather true grace in yielding obedience unto God, for no man muſt ſin againſt God for the ſaving of his Credit and Reputation among men. Duelliſts if they are ſlain, are acceſſary to their own wilful and untimely Murther; if they kill, preſently after the Murther committed, they have curſed *Cains* fearful Mark ſtamp'd on them.

There was never any man rightly informed either in the Principles of Nature, or in the gracious way to Heaven, in the ſober Paſſages of Morality, or in the Juſtice of State or Policy, or acquainted with the fairneſs of true Honor, that ever gave any allowance to the Reputation of Honor, falſly ſo called, purchaſed by private Quarrel in the Field. Now as Murther is one of thoſe ſins the Earth findes moſt unſupportable, and cryeth the loudeſt of any other to Heaven for Vengeance: So among all the ſeveral kindes thereof, Parricide is the abominableſt and moſt odious; ſuch as of old no particular Law was made againſt, as being ſuppoſed an act too unnatural for any Childe to commit: which Suppoſition deceived even *Solon*, that wiſe Law-maker among the Heathen, and cauſed him by his own confeſſion to omit the Enacting Puniſhment againſt ſuch Offenders, *Cic. pro Roſ. Amer.* Yet when this inhumane impiety was known to the world, the Civil Law ordained this moſt exquiſite ingenious puniſhment, That if any one ſhould kill his Parent, the Sword or Fire, or any other uſual puniſhment, ſhould not be his, but being ſewed in a Sack together with a Dog, a Cock, a Viper and an Ape, he ſhould be caſt into the next Sea or River, *Juſt. Cod. cap. 9. Tit. 17.* as unworthy to live the life or dye the death of men, unworthy the Element of Air while he lives, or of Earth being dead.

To this high degree of Murther, borders that ungodly and unnatural act of Parents in deſtroying their own Children, whether at any time after Birth, or in the Womb after Conception: for that which hath received a Soul formed in it by God, if it be unjuſtly caſt away, ſhall be Revenged; yea, if both or either of the Parents through any wilful default whatſoever cauſe the childe to miſcarry, they make themſelves guilty of that miſcarriage; if both miſcarry, they make themſelves guilty of the blood of both, at leaſt in the Court of Conſcience before God.

Laſtly, becauſe this horrible ſin of Murther is moſt commonly occaſioned by Duelling, we muſt yet further know, That the Law both of God and Man condemneth this common practice of Brawling, Fighting, Quarrelling, or Challenging one another into the Field for private and perſonal wrongs. Whoſoever think it a diſgrace to refuſe ſuch Challenges, think it alſo a diſgrace to walk in the ways of God, and to obey the good Edicts of Princes, and wholeſom Laws of the Commonwealth. The greateſt diſgrace, is, Not to yield Obedience unto God, it is no credit to ſin againſt him to ſalve a ſuppoſed Honor and Reputation among men, for no man ought to revenge his own Cauſe or Quarrel. Likewiſe the cauſes of theſe Duels are moſt commonly very wicked, as ſometimes Pride and Vain-glory, ſometimes Drunkenneſs and Luſt, ſometimes Covetouſneſs and Greedineſs of Gain, and the cauſe of all theſe cauſes the Devil himſelf, who was a Murtherer from the beginning. The effects thereof are no better, for they cauſe deadly Fewds, breed Hatred never to be appeaſed, nouriſh Contention and Confuſion, hinder Prayer, and holy Exerciſes of Religion, ſhed mans blood made in the Image of God, and bring down the Vengeance of God upon our own heads. Let all ſuch therefore as challenge or accept of Challenges, conſider, That he that killeth is guilty of execrable Murther before God, and he that is killed is guilty of his own death, and no better then one of the Devils Martyrs; for as God hath his Martyrs that dye in his Cauſe, ſo the Devil alſo hath his Martyrs, that dye in his.

These words [*Thou ſhalt do no Murther*] do ſignifie,
1. Thou ſhalt not deſire to Murther either thy ſelf or others.
2. Thou ſhalt not intimate or ſignifie any deſire of Murthering either thy ſelf or others, either in words, behavior, countenance, or otherwiſe.
3. Thou ſhalt not put this deſire in execution.

This Commandment hath theſe two parts; *viz.*
1. The forbidding of Murther, and therein all the degrees and ſteps by which we come unto it.
2. The commanding of keeping Peace and Friendſhip with our Neighbors.

The

The steps or degrees towards Murther, are these three, *viz.*

1. Hatred conceived in the heart, *Lev.* 19.17.
2. Rash sinful Anger, which is a declaration of that hatred lying hid in the heart.
3. Every hurt purposely offered to the person of our Neighbor, whereupon ensueth sometimes Murther it self.

That Murther may be committed in the very Affection or Will may be thus manifested:

1. Because when the Effect is commanded or forbidden, the Cause is so also.
2. From the scope or end of the Commandment; God will not have us hurt any, therefore he forbiddeth the means also whereby we may hurt.
3. Whosoever is angry with his Brother unadvisedly, shall be culpable of Judgement.

In this Commandment we are forbidden

1. All Murthering of our selves or others, and all approbation hereof in others, either by Command, Counsel, Consent or Concealment.
2. All Injurious Actions tending to the prejudice of our Neighbors life, as Quarrelling, Oppression, unskilful Practice of Physick, and the like.
3. All Railing and Reviling Speeches, Reproach, Slanders, Mocks, evil Counsel, and such like.
4. All murtherous Desires and Affections of the Heart, as Anger, Hatred, Malice and Envy; he that hateth his Brother, hath a Sword hid in the sheath of his Heart.
5. A wilful Neglect of the Necessity and Danger of our Neighbor.
6. All Cruelty towards the Creature, which sheweth a murtherous minde.

In this Commandment God chiefly requires these things; *viz.*

1. That we hate no man, much more that we hurt not by words or deeds, but to be of a peaceable minde and disposition.
2. That if we be offended, we avenge not our selves, but suffer the injury patiently, leaving vengeance unto God, *Rom* 12.19.
3. That we foresee Mischiefs, and before they come, prevent them.
4. That we should go to him with whom we are at variance, and be quickly reconciled to him.
5. After that we have diligently done our duty, if our Adversary do obstinately refuse Reconciliation, that we forgive, and labor to forget the Injuries done unto us, that we leave not to love our Adversary, to pray for him, and in all things to pleasure him, *Mat.* 5.44.

The Lord doth challenge to himself the Office of Revenging, for these three Reasons; *viz.*

1. Because being our chief Lord, the offence especially is done against him, when injury is done unto any.
2. Because he doth much better know the greatness of the injury then doth he that is injured, for he pierceth into the hidden and most secret thoughts.
3. Because he alone hath the chief power to avenge injuries, as he shall know to be right and expedient, which we cannot do.

This Commandment is also broken by unnatural practices on ones self, such as are

1. The Practice of the Popish penance-mongers, not unlike the Idolatrous *Baalists*, who to move their Idol to hear them, cut themselves with knives and lancers, till the blood gushed out upon them, 1 *Kings* 18.29.
2. The Practice of Gluttons, Drunkards, Unchaste persons, Voluptuous, who to satisfie their corrupt humors, impair their health and shorten their days.
3. The Practice of such who by Quarrels cause their flesh to be wounded, and their lives to be taken away.

4. The Practice of such who being themselves into danger of life for Lucres sake, and of such as by Felony, Treason, and the like, cast themselves upon the Sword of the Magistrate.
5. The Practice of them that give the Reins to Grief, Fear, Wrath, and other the like violent Passions, so as thereby they weaken their bodies, and shorten their days.
6. The Practice of Self-Murtherers, who end their days in a most horrible sin, depriving themselves of the time, place, means and benefit of Repentance.

The hurting as well of our selves as of others is here forbidden, because the causes why God commandeth us to have regard of anothers life, are the same in us: As
1. The Image of God in man.
2. The likeness of Nature, and our Original from our first Parents.
3. The greatness of the Price and Ransom wherewith Christ purchased all the Members of the Church.
4. The conjunction of Christs Members.

As a man may be said to kill himself
1. In Whipping himself as the Jesuits.
2. In Wounding of himself.
3. In Refusing the means of help.

So we are said to preserve our lives
1. In time of Danger, by flying from one place to another, *Matth.* 10.23.
2. In time of Sickness to use all lawful means of Recovery.
3. In hostile Assaults, by defending our selves with our best force.
4. In time of Health, by using lawful Recreations at lawful times.

The killing of other men is
1. Indirectly; as Oppression by Usury, Letting out of Land on such hard terms as the painful Laborer cannot live by it; where things are so made as men may take harm by them; the keeping of harmful Beasts; all dangerous Pastimes; and when Children begotten in Fornication or Adultery are committed to them to keep that have no care of them.
2. Directly; as of set purpose, when maliciously and advisedly one killeth another, or otherwise when at a sudden variance a man is killed.

The life of other men may be thus preserved; *viz.*
1. By Alms-deeds, where Necessity doth require it, and Wages, where Right commands it, *Deut.* 24.14.
2. By helping or rescuing a man that is casually or wrongfully in any danger, as *Obadiah* hid the Prophets in a Cave, to save them from *Ahab* and *Jezebel* in the time of Persecution, 1 *Kings* 18. and by helping those that are oppressed with wrong, *Prov.* 24.11.
3. By Patience & Meekness preventing Quarrels: The parts whereof are these:
   1. Soft Answers, when any means be used to provoke us, *Prov.* 15.1.
   2. A staid and even temper of Affections, whereby we are not suddenly moved, or for trifling matters.
   3. A Disposition alway to interpret such things as are done against us in the best sense we can.
   4. A love of Peace, and seeking it with all men as much as may be, *Rom.* 12.8.
   5. A minde content for the love of Peace sometimes to depart with a mans own Right.
4. By timely Interring the dead bodies of Christian people, and removing all other things we know may be prejudicial to the life of our Neighbor.

Cautions

Cautions and Conditions to be observed in defending our selves against unlawful violent Assaults:

1. We must not thirst after blood, nor be willing to take away either life or limb.
2. We ought to the utmost of our power to strive to free our selves from the Assaults, that there be no blood shed if it be possible, using all good and lawful means we may in favor of life.
3. We ought so to behave our selves, that we rather defend then offend, and seek more to save our own lives, then take away another mans.
4. If we can no way escape the hands of the Oppressor by flying or calling for the help of the Magistrate, it is lawful so far to stand in our just defence, as that we should chuse to kill rather then to be killed, for now God seems to put Justice into our own hands.

The kindes of killing are two; *viz.*

1. Voluntary, when a man killeth of set purpose and intent, to which we must refer those that give command, counsel or help unto the Murtherer; for he that commandeth is the principal Agent, and the Murtherer is his Instrument. Again, it is voluntary Murther to strike another, though with purpose onely to wound, if death follow thereon: And that also which is committed by a Drunken man, for his Will is free, though Sense and Reason be blinded: And this kinde or purpose to kill is twofold; *viz.*
   1. With Deliberation and fore-desire of Revenge, when a man hath carried a grudge in his heart long before.
   2. Without Deliberation, when a man without all former malice is suddenly carried by fury and anger to slay another: This kind is distinguish'd from the other by the name of Manslaughter.
2. Casual killing, commonly called Chance Medley, when a man killeth another, having no purpose to hurt him: Now this Commandment is not to be understood of Casual, but Voluntary killing: And the Presumptions of this Casual killing may by these; *viz.*
   1. If a man kill another having no ill-will or anger towards him, nor to any other for his sake, neither is moved thereto by Covetousnes or any Affection.
   2. If he be doing the lawful duties of his particular Calling.
   3. If he be well occupied, doing some lawful work beside his Calling.
   4. If he be doing a thing which he ordinarily practiseth, keeping his usual place and time.

Killing is not always Murther: for God gives a man power to kill three ways; *viz.*

1. By the written Word: Thus Princes and Governors, and under them Executioners are allowed to kill Malefactors that deserve death; and thus Soldiers are warranted to kill in a lawful War.
2. By an extraordinary Commandment; and so *Abraham* might lawfully have killed his Son, if the Angel of the Lord had not staid his hand, *Gen.*22.
3. By an extraordinary instinct, which is answerable to a special Commandment, and so *Phineas* slew *Zimri* and *Cozbi* without guilt of Murther, *Psal.*106.30,31.

Murther

Murther is either
- 1. In the Minde onely, as Anger, Hatred, Envying, Malice, &c.
- 2. By Action, which may be either
  - 1. In the Gestures onely, by our outward Members.
  - 2. In the Deed it self: And
    - By the Tongue in speech.
    - By the hand or otherwise.

Murther is a most grievous sin for these Reasons; *viz.*
1. Because it is the Destruction of a Little World, as Man is rightly called, wherein the wonderful Wisdom, Power, Providence and Mercy of God doth as much appear.
2. Because it is the Defacing of Gods Image which is in every man: This Reason is rendred in the first Law against Murther, *Gen.9.6.* *David* might not build the Temple, because he had shed blood.
3. Because it is an Encroaching upon Gods Office, to whom alone it belongeth to call men when it pleaseth him out of this world: And God hath not made man with such offensive parts as he hath done other Creatures.
4. Because it is the greatest breach of Love and Peace, and so the greatest sin against man, *Joh.8.44.* Therefore the sin of Murther singularly is said to defile the Land, *Numb.35.37.*

To avoid this horrible sin of Murther, let us fly these sins especially:
1. Pride, the very Fountain of Contention, which Murther followeth: for Pride will endure nothing, and is so wasteful upon it self, that the Poor may starve and perish without relief.
2. Covetousness: for he that is greedy of gain, will hunt after the precious life of man, *Prov.1.*
3. Riotness, Drunkenness and Whoredom, whereon much blood-shed hath followed, and Self-murther.
4. Hard-heartedness, when we have objects of pity: for we make our selves accessary of their death who perish, whom our relief might have preserved, *Prov.21.13.*

Cruelty is one main Breach of this Commandment: The Properties whereof are these; *viz.*
1. In the very look and countenance: Such was *Cains* towards *Abel*, *Gen.4.* and *Labans* against *Jacob*, Gen.31.2.
2. In the behavior, when it is harsh and churlish: Such was *Nabals*, 1 *Sam.*25.3.
3. When any way too much severity is used, by the Rich towards the Poor, by Officers towards Malefactors, or by Governors towards such as are under them, expressing a hateful minde towards them.
4. In the unmerciful usage of the dumb Creatures, working them without Reason, pinching them in things necessary, beating or killing them without mercy, or otherwise using them so as they grow diseased thereby: All these shew a cruel minde, *Prov.* 12.10.
5. In revenging Injuries, for we must not revenge our own wrongs, but leave that to God, to whom it properly belongeth, *Rom.* 12.19.

Motives to perswade us to lay aside all private Revenge; *viz.*
1. Let us lay before us the Example of Christ, the Author and Finisher of our Salvation, 1 *Pet.*2.21.
2. Let us set before us the Example of the faithful Servants, that have lived in all Ages, in the time of the Law, and under the Gospel.
3. It is Gods proper Right, Office and Royalty, it belongeth to him peculiarly to take vengeance, and therefore is called *The Lord God the Avenger*, Psal.94.1.
4. God hath graciously passed his Promise to us, That himself will take our cases into his hands, and pay them home that do oppress us,

me, *Rom.* 12.29. It were now a fruit of infidelity to revenge our selves, and not believe him at his Word.

5. The consideration of the forgiveness that our selves receive at the hands of God, *Col.* 3. 13.

6. It is against all good Law, Right, Reason, and common Sense, that any one man should be both Accuser, Witness, Judge and Executioner; but every one that taketh upon him to right his own cause, and to revenge himself, doth all these.

Murther may be committed as wel against the Soul, 1 *Cor.* 8.11. as the body of a man, even when he is an occasion of his stumbling and falling into sin: As thus;

1. Ministers murther, or at least make themselves guilty of murthering the Souls of the people committed to their charge, when as through their default any of them perish, *Ezek.* 3.

2. Parents and Masters, and all private Governors are Murtherers, if by their neglect or bad example their Children, Servants or Pupils perish by Ignorance, Prophaneness, or any other sinful course of life, which they might have amended in them by teaching, charging, reproving, requiring, and by good example.

3. Every one that maketh his Neighbor drunk, *Hab.* 2.15. stirreth him up to strife, inticeth him to any sin, or doth countenance, favor and defend it, to the heartening of a man on therein to his destruction, shall answer as a Soul-murtherer.

As the very act of murther is a most odious sin, so also are the degrees thereof; as Railing, Anger, and the like: For

1. The heart and tongue is hereby set on fire, of the fire of Hell, *Jam.* 3.

2. To sin thus, is to be a Murtherer before God: for, *He that hateth his brother is a Man-slayer.* 1 Joh. 3.15.

3. It is the proper Brand of the Wicked; *His throat is an open Sepulchre, the poison of Asps is under his lips, his mouth is full of cursing and bitterness.*

Helps to avoid Rash Anger and all such murtherous Affections, may be such as these; *viz.*

1. To consider our own weaknesses and sins, *Gal.* 6.1, 2. *Tit.* 3.2.

2. To consider wisely the Providence of God in all indignities that are by any man offered to us, as *David* did when *Shimei* cursed him, 2 *Sam.* 16.10.

3. To avoid the company of froward and hasty persons by whom thou mightest be provoked, *Prov.* 22.24. even as a man keepeth Gunpowder from the fire.

4. To observe the countenance and behavior of a man in fury.

5. To consider that all such are fools, *Eccl.* 7.11. *Prov.* 12.16.

6. To take into consideration the heavy Judgement belonging to this Anger, *Mat.* 5.22.

Three differences betwixt Hatred and Anger:

1. Hatred is more general, or of generals; a man hates all Drunkards if he hate Drunkenness; it hates every thing that is under the notion of sin.

2. Hatred is more cruel, it desires the utter destruction of the thing it hates

3. Hatred is implacable, it comes from the Judgement, it continues: Hatred is not a Passion, but an Affection; and if we return to Amity, it was not Hatred, but Anger.

Anger is unlawful in these regards:

1. When we conceive it without counsel and deliberation, *Mat.* 5.22.

2. When it is conceived for no cause, or for a trifling cause, *Prov.* 10.12.

3. When, though upon just occasion, the measure of Anger is immoderate, *Eph.* 4.26.

4. When it maketh us to forget our duty towards God or man, by brawling, cursing or banning, *Eph.* 4.31.

5. When we are angry for private respects concerning our person, and not for the Cause of God.

The

The Remedies of unjuſt Anger are twofold; *viz.*
1. Some conſiſt in Meditation, and they are of three ſorts, concerning
   1. God.
   2. Our Neighbor.
   3. Our ſelves.
2. Other conſiſt in Practice.

Meditations concerning God, as Remedies of unjuſt Anger; *viz.*
1. That God expreſly forbiddeth it, and commandeth the contrary, *Mat.*5.21,22.
2. That all Injuries which befal us come by Gods Providence, whereby they tend to good, 2 *Sam.*16.10.
3. That God is long-ſuffering even towards wicked men, *Exod.*3.46.
4. That the goodneſs of God daily forgives us more then we can forgive men.
5. That all Revenge is Gods Right, and he hath not given it unto man, *Rom.*12.19.
6. That Chriſt ſuffered for us the firſt Death, and the ſorrows of the ſecond Death.

Meditations concerning Man, as Remedies of unjuſt Anger; *viz.*
1. The Condition of him with whom we are angry; namely, that he is a Brother, *Gen.*13.8. Again, that he is created in the Image of God.
2. Concerning that Equity which we look for at the hands of all men, knowing our ſelves are infirm, and may offend others, *Mat.*7.12.

Meditations concerning our ſelves, as Remedies of unjuſt Anger; *viz.*
1. He that conceiveth Raſh Anger, makes himſelf ſubject to Gods wrath, if he cheriſh the ſame without relenting. *Mat.*6.15.
2. We are commanded to love one another as Chriſt hath loved us, *Eph.*5.2.
3. We are ignorant of mens mindes in ſpeaking and doing, of the maner and circumſtance of their actions.
4. In Raſh Anger we can do no part of Gods Worſhip that is pleaſing to him, *Jam.*1.20,21.
5. We muſt conſider what are the fruits and conſequents of unjuſt Anger, *Eph.*4.27.
6. We muſt conſider the cauſes of unjuſt Anger, for they are not good.

The Remedies of unjuſt Anger, which ſtand in Practice, are eſpecially five:
1. In the time of Anger, to conclude the ſame both in word and deed, *Prov.*12.16.
2. We muſt depart from them with whom we are angry, 1 *Sam.* 20.34.
3. We muſt avoid the occaſions thereof, as Contentions and contentious perſons, *Phil.*2.3. *Prov.* 22.26.
4. The courſe of our Anger muſt be turned againſt our own ſelves for our ſins, 2 *Cor.*7.11.
5. We muſt daily pray for the mortification of this evil Affection.

Motives to abhor Wrath and unjuſt Anger:
1. The Example of Bruits, who though never ſo fierce, are yet gentle to each other of their own kinde.
2. Conſider that we came into the world weak, naked and unarmed.
3. The conſideration of Chriſts Sufferings for us, whereof if we will ſhare, we muſt ſuffer alſo.
4. All our Actions are abominable to God, ſo long as we continue in wrath.
5. The wrathful man lives in a continual vexation of Conſcience.
6. We muſt not let the Sun go down upon our wrath.

There

There is an Anger which is no breach of this Commandment, but is commanded *Eph.* 4. 26. and is an holy Anger: The properties whereof are these; *viz.*

1. It is against sin, and not against that which is a private displeasure: Thus was *Moses* angry when he broke the two Tables at the sight of the peoples Idolatry.
2. It is onely because God is offended: for the same sin may be to the offending of God and of our selves also, because it is some injury to us.
3. It is not sudden, but upon deliberation, according to that Precept, *Be slow to wrath*, Jam. 1. 19.
4. It doth not continue long, but is soon over again, where there is Repentance, *Eph.* 4. 26.
5. It ariseth from Love, and is guided by Love, the Love of God, and the Love of our Neighbor that hath offended: for whatsoever is without this, is sin.

In just and lawful Anger there are three things; *viz.*

1. A right Beginning or Motive.
2. A right Object.
3. A right Maner of being angry.

To the right Beginning of Anger, three things are required; *viz.*

1. That the occasion be just and weighty, as manifest offence against God, *Exod.* 32. 19. & 16. 20.
2. That it be conceived upon counsel and deliberation, *Prov.* 20. 18.
3. That it be kindled and stirred up by good and holy affections, as by desire to maintain Gods Honor, by the love of Justice and Vertue, by the hatred and detestation of Vice, and all that's evil.

The right Object of just Anger, is twofold:

1. The sin of the person, not the person himself, but by reason of the sin; *Psal* 119. 139.
2. The cause and offence of God properly, not any private offence of man.

Three Cautions to be observed in the right maner of conceiving anger; *viz.*

1. That our Anger be mixed and tempered with Charity and Love, *Hab.* 3. 2.
2. Anger against any offence must be mixed with sorrow for the same offence, *Mark* 3. 5.
3. It must be contained within the bounds of our particular Calling, and Civil Decency, *Gen.* 31. 36. And must, like poison, be with all speed purged out of the body and veins, lest it destroy the whole.

Likewise, Envy is a Breach of this Commandment, but it is twofold:

1. Good, when beholding the perfections of other men, we are angry with our own imperfections, and seriously labor to be equal, at least to imitate the good qualities which we see to flourish more in others then in our selves: This is called Emulation.
2. Bad Envy, when we grieve that the like good qualities are not in us, or not as well in us as in another, yet labor not for them: And this produceth Detraction, Discord, Disdain, Murmuring, Hatred, and the like.

All Gods people must beware of Envy; and that for these special Reasons; *viz.*

1. Because it is a fruit of the flesh, *Gal.* 5. 21.
2. Because it procureth the wrath of God, and is never left without punishment, *Numb.* 12. 10.
3. It transforms us into the Image of Satan, whose Envy sadly appears, *Gen.* 3. 5.
4. It often presumes to cross and control the Providence of God.
5. It is against the Rule of Charity, To do unto others as we would be done unto: And this Rule is the best Remedy against it.

6. It is the Badge and Cognizance of the Devil.
7. It renders us unfit for the performance of holy Duties.
8. It lays us open to the envy and hatred of other men.
9. Because it impairs the constitution of our natural strength; for although it ever levels the dart of mischief against others, yet it still wounds it self, even the very heart.

Remedies to keep us from envying the good of others *viz.*

1. Let us labor for Christian Charity, and deck our selves with lowliness of minde, that we may banish Pride and Self-love, *Phil.*2.3. Charity and Humility tempered well together, makes an excellent Preservative against this fretting Malady.
2. Be well contented with Gods Administration of Temporal Blessings, Spiritual and Temporal, that we do not any way charge him with folly, who is Wisdom it self, or with partiality, who respecteth no mans person.
3. To cast our eyes upon the troubles as well as the comforts our Brethren enjoy, that the consideration of the one may with-hold us from grudging at the sight of the other.
4. To mark that the Gifts of others are for our benefit, as the good of one member of the body serveth for the use of another; then we are enemies to our selves, to repine at that which others have.
5. To pray to God for the obtaining of his Graces where we see them wanting, and for the encrease of them where they are obtained, and for the continuance of them where they are encreased.
6. To love the Graces of God wheresoever we see them, yea even in our enemies.

Godly men may lawfully go to war without the guilt of Murther or breach of this Commandment, and that for these Reasons; *viz.*

1. God commands it, *Deut.*7.2. therefore does allow it as just and lawful, for he doth not will things because they are just, but they are just because he willeth them.
2. As God gave Commandment expresly, so the people going forth to Battel, were to call upon him for a Blessing, and to sanctifie the work by Prayer, and in so doing have been heard, 1 *Chron.* 5. 19. therefore War and true Religion may well stand together.
3. God himself takes order to have a muster taken of all such as are able to bear Arms, *Numb.*1.2,3. Therefore the Anabaptists are not infallible.

As the godly may lawfully go to War, so they must be careful to observe such conditions as make it lawful and allowable; As

1. It must be Proclaimed by the chief Magistrate and such as have Authority, otherwise it is private Revenge, not publike Justice.
2. Conditions of Peace are to be offered, and such as yield thereto are to be received to mercy, *Deut.*20,10,11,12,13,14.
3. Keep all lawful Promises even to the Enemy, being a sign of an upright heart, *Joh.*6.22.
4. The Ends of our Wars must be Holy and Religious, not Tyranny, not Vain-glory, but to maintain the honor and glory of God, to defend the Church and Commonwealth from violence and invasion, and to Establish Truth, Peace and Concord in our Borders.
5. We must not suffer lewd and wicked persons incorrigible and unreformable, to remain in the Host of God, who may endanger the whole Host, and bring the curse of God upon them, *Deut.*23. 9,10. *Joh.*7.11,12. & 22.20.
6. It behoveth us to put our Trust in God alone, to depend upon him, to pray unto him, and to look for safety and help from him, *Jer.*17.5.

7. No man should go to War but with grief of minde and sorrow of heart; for though the War be lawful, yet when the Enemies are slain in Battel, it is a defiling of mens hands, and a defacing of Gods Image, *Gen.*9.6. *Deut.*22.8.

8. The Army is to be ordered in such Military Discipline, as that it break not out to endamage or destroy those whom they ought above all to protect and defend.

He breaks this Commandment

1. That thinks but a thought in his heart tending to the hurt of his Neighbors life.
2. That bears malice to another, 1 *Joh.*3.15. or is given to hastiness, *Mat.*5.22.
3. That useth inward fretting and grudging, *Jam.*3.14. or is froward of nature, hard to please, *Rom.*1.30.
4. That is full of rancor or bitterness, *Eph.*4.31. or derides and scorns others, *Gen.*21.9. *Gal.*4.29.
5. That useth bitter words and railings, *Prov.*12.18. or contending by words or deeds, *Gal.*5.20.
6. That is a fighter, *Jam.*4.1. and hurts or maims his Neighbors body, *Exod.*21.24.
7. That will not forgive an offence, *Mat.*5.23. or that seeks private Revenge.
8. That doth fare well himself, but gives not Alms to relieve the Poor, *Luke*.16.19.
9. That useth cruelty in punishing Malefactors, *Deut.*22.26.
10. That denies the Servants or Laborers Wages, *Jam.*5.4. or that holds back the Pledge, *Ezek.*18.7.
11. That sells by divers weights and measures; or that removes the Land-mark, *Prov.*22.28.
12. That moves contention and debate, *Rom.*1.29. or that by his looseness of life occasions others to sin.
13. That being a Minister, Teacheth erroneously or slackly, *Jer.*48.10. or that Teacheth not at all, 1 *Tim.*3.2. or that hinders mens Salvation any way, *Mat.*23.13.
14. That gives his goods upon Usury; which is simply to binde a man to return both the Principal and the Encrease onely for the Loan, *Ezek.*18.18.

Thou seest how many ways a man may be
Guilty hereof, and how in each degree;
How Thoughts of Hatred may prevail so far
T'ensnare the Heart to be a Murtherer;
How stern and austere Looks, which strangely fly
Like Arrows shot, speak Murther in the Eye;
And how the Tongue, that sharp-edg'd member, may
The harmless Innocent untimely slay;
How that Injustice and Revenge both give
A mortal Wound: Then let thy Brother live.

The Seventh Commandment.

Thou shalt not commit Adultery.

IN this Commandment God forbiddeth all Vices repugnant to Chastity, and such as are of near affinity unto them; likewise their causes, occasions, effects, antecedents, consequents: And on the contrary he commandeth all things tending to the preservation of Chastity. We are here commanded to behave our selves rightly in the principal outward comfort that belongs to our Neighbor, which is his Wife: Thus under one kinde of Uncleanness, all kindes of it are forbidden; for being commanded to live in temperance, chastity and soberness, we are to keep our Bodies holy and pure, as Temples of the Holy Ghost: So that the Sin here forbidden, is not onely the act of Adultery, but whatsoever is any way against chastity or soberness, either in deed, word or thought, directly or indirectly as a means of sinning, *Mat.*5.28. where to commit Adultery, signifieth as much as to do any thing what way soever, whereby the chastity of our selves or our Neighbors may be stained. Chastity is the purity of Soul and Body, as much as belongeth to generation; the Minde is chaste when it is free, or at least freed from fleshly concupiscence; the Body is chaste when it putteth not into execution the concupiscences of the flesh, 1 *Thess.*4.3,4,5. 1 *Cor.*7.34. Marriage is the main help to keep our bodies chaste: Now Marriage is a lawful and indissoluble conjunction of one man and one woman, justified by God, that we might know him to detest all impure lust; That also we might therein chastely serve the Lord, and that especially it might be a means whereby mankinde might be multiplied, and God gather thence aftewards unto himself a Church: Lastly, that it might be a Society and fellowship of Labors, Cares and Prayers.

The Breach hereof is the foul sin of Adultery, which beside the fearful exclusion, without Repentance, from the Kingdom of Heaven, occasions jealousie, the frenzy of the Soul; which is a grief of minde arising from hence, That another is judged to enjoy that which we desire to have wholly and properly as our own, and none besides us to possess any part with us: Or, it is an affection proceeding from fear to have that communicated to another, which we challenge and covet to retain as peculiar and proper to our selves alone: Beside this unhappy sin of Adultery, that venomous sin is the poyson of Marriages, whereby the estimation of Parents, the reputation of Children, and the honor of whole Families stand in hazard to be forfeited: for as God is the Author of Marriage, so he is the Revenger of the breach thereof. But shame keeps some from those unclean practices and grosser acts of filthiness, who yet inwardly boil in speculative Wantonness and Adulteries of the heart. Ask thy Conscience whether thou art one of them; if so, remember, That no Adulterer shall enter into the Kingdom of Heaven, and repent: yea, the Fornicator, and every unclean person is also thence excluded, all Vices contrary to Chastity, or of any affinity with them, being here forbidden in forbidding Adultery; for by one Special, the rest that are of near affinity with that are understood; and and where the Cause is forbidden, there also is the Effect, and so the contrary. Now the end and scope of this Commandment, is the Preservation of Chastity and Wedlock.

In this Commandment are two parts; *viz.*

1. God forbiddeth Adultery, and therein not onely the too familiar company of man with woman out of marriage, but also all kinde of filthiness by which man may be defiled, all affections of concupiscence, and whatsoever stirreth up unto lust, and nourisheth it.
2. He commandeth Chastity.

In

the lust of the heart, or the evil concupiscence of the flesh, *Mat.*5.28. *Col.*3.5. burning in the flesh, which is an inward fervency of lust, whereby the godly motions of the heart are hindred, over-whelmed, and as it were with contrary fire burnt up, 1 *Cor.*7.9.

In this Commandment are prohibited.

3. Strange pleasures about generation prohibited in the Word of God, the which are many; *viz.*

1. With Beasts, *Lev.*18.23.
2. With the Devil: as Witches do by their confession: for why may not a Spirit as well have society with a Witch, as to eat meat?
3. With one and the same Sex, *Lev.*18.22. This is a sin which they commit whom God hath given over to a reprobate sense, *Rom.*1. 26,27. It was the sin of *Sodom*, *Gen.*19. where it was so common, that to this day it is termed Sodomy.
4. With such as be within the degrees of Consanguinity or Affinity, prohibited *Lev.*18.8.
5. With unmarried persons: This sin is called Fornication, *Deut.* 22.28,29. 1 *Cor.*10.8.
6. With those whereof one is married, or at least betrothed: This is Adultery, *Deut.*22.22,23,24.
7. With man and wife: They abuse their liberty, if they know each other so long as the woman is in her flowers, *Ezek.*22.10. *Lev.* 18.19. *Ezek.*16.8. or using Marriage-bed intemperately, thereby committing Adultery even with his wife.
8. Nocturnal Pollutions, which arise of immoderate dyet, or unchaste cogitations going before in the day, *Deut.*23.10. *Onans* sin, *Gen.*38.8. was not much unlike these.
9. Effeminate wantonness, whereby occasions are sought to stir up lust, *Gal.*5.19.

4. To appoint some light or sheet-punishment for Adultery, such as that *Romish* Synagogue doth: For it is nothing else but to open a gap for other lewd persons to run into the like impiety.

Occasions of lust prohibited in this Commandment, are these; *viz.*

1. Eyes full of Adultery, 2 *Pet.*2.14.
2. Idleness: This occasioned *David's* sin with *Bathsheba*, 2 *Sam.*11.2.
3. Riotous and lascivious Attire, 1 *Tim.*2.9. *Isa.*3.16, unto 23.
4. Fulness of bread and meat, which provoke lust, *Ezek.*16.49. *Luke* 16.19. *Rom.*13.13.
5. Corrupt, dishonest, and unseemly talk, 1 *Cor.*15.33. Such are vain Love-Songs, Ballads, Interludes, and Amorous Books.
6. Lascivious Representations of Love-matters in Plays and Comedies, *Eph.*5.3,4.
7. Undecent and unseemly Pictures, 1 *Thess.*5.22. *Abstain from all appearance of evil.*
8. Lascivious Dancing of man and woman together, *Mark* 6.22.
9. Company with effeminate persons, and unlawful Divorces.

All the sorts of lust repugnant to this Commandment, may be referred to these several kindes:

1. Those that are contrary to Nature, and of the devil, recited *Rom.*1. as confounding both kindes and Sexes, and unnatural abusage of Sexes.
2. Those which proceed from our corrupt Nature: As
   1. Incest, that most abominable crime of unnatural lust.
   2. Double Adultery, when both persons are married persons.
   3. Simple Adultery, when the one party is a married person.
   4. Simple Fornication, when they are both unmarried.
3. Corrupt Inclinations, from which though good men are not wholly exempt, yet do they not so yield unto them, as to take delight in them, but they take all occasions whereby they may withstand them, and the grace of Resistance is humbly desired of them.

Adultery

Adultery consisteth
- 1. In consent and minde alone; As to lust after things
  - 1. Belonging to the body, as excess of Apparel, Meat or Drink, as may stir up to lust and idleness.
  - 2. In the minde it self.
- 2. Beyond consent, when action follows.

Adultery is either
- 1. Contrary to Nature; which is either
  - 1. Confusion of kindes, as filthiness with Beasts.
  - 2. Confusion
    - 1. Of Sexes, as man with man, woman with woman.
    - 2. Of Blood, which is Incest.
- 2. According to Nature; and is either
  - Fornication, when both persons are single, unmarried or unbetrothed.
  - Adultery, when one of them is married, or at least betrothed.

Incest is in the degrees
- 1. Of Consanguinity, which is
  - 1. In a Right Line, as Son with Mother, and so upwards.
  - 2. In a Collateral Line, as Brother with Sister.
  - 3. In an Overthwart Line, as Son with Aunt, and so upwards.
- 2. Of Affinity: There is the same prohibition of this as of Consanguinity; so it may be called an indirect confusion of Blood, as for a man to marry his Wifes Sister.

The several kindes of Adultery; *viz.*
1. Of the Heart, *Mat.*5.28. This never suffers a man to serve the Lord with a pure conscience.
2. Of the Eyes, which are the windows of the heart, 2 *Pet.*2.14. *Isa.*3.13.
3. Of the Ears, when we listen unto unchaste talk, and shew no dislike to, nor hatred of it.
4. Of the Tongue, when we take delight in unchaste speeches and filthy Ribaldry, by which the hearts of others are corrupted, and our own manifested to be so before, *Eph.*4.29. 1 *Cor.*15.33.
5. Outward in Fact, and this is called Sin finished: whereunto all the former are as steps or degrees, and in the end bring it forth as an end which they have conceived.

The hainousness of this sin of Adultery, may appear by these particulars; *viz.*
1. We sin against God by withstanding his Will in prophaning the holy Ordinance of Matrimony, by making the members of Christ the members of an Harlot, most ungraciously defiling those bodies which should be the Temples of the holy Ghost, converting them into Stews.
2. We sin against our Neighbor, because this sin is not committed alone, but we draw others to it also.
3. We sin against the Wife or Husband of the married party by a most ungodly particular wrong.
4. We sin against the fruit of our own body, whom we brand with a Note of perpetual infamy, *Gen.*21.10.
5. We sin against our own Families, which are ruined by being defiled. Beggery waits on Lust, *Job* 31.12.
6. We sin against the Places, Societies and Kingdom where we live, because we defile the Land, and cause it to vomit out the Inhabitants, *Gen.*34.27.
7. We sin against the Church of God, by hindring the propagation thereof, and causing it to be evil spoken of by others.
8. We sin against our selves, because we make our bodies the instruments of Sin and Satan, infecting them with loathsom diseases here, and plunging them together with our Souls into Hell hereafter.

9. It

9. It is a sin committed against each person of the Trinity; as
1. Against the Father, whose Covenant is broken, *Prov.2.17.*
2. Against the Son, whose members are made the members of an Harlot.
3. Against the Holy Ghost, whose Temple is defiled and polluted, 1 *Cor.6.19.*

10. The hainousness of this sin appears by the fruits thereof; *viz.*
1. The Alienation of conjugal Affection, which ought to be inviolable.
2. The Devastation of the goods and estate of the Family.
3. Provocations to unnatural wishes and practices of clandestine Murther.
4. If not a galling terrifying conscience, then a seared one, a hard heart, a reprobate sense.
5. The procuring of many loathsom diseases to the body.
6. The execution of the fearful Judgements of God denounced against it, if unrepented.

Adultery, though never so secretly committed, is surely punished of God; and that for these Reasons; *viz.*
1. Because the wrath of God is kindled against all such unclean persons, *Eph.5.6.*
2. Because it appears to be a most grievous sin, worse then Theft, *Prov.6.31,32.*
3. Because it defileth the Land, not onely persons and houses, but whole cities and countreys, till all are become abominable, *Lev.19.29.*
4. Because of our calling, being Redeemed by God to serve him in purity and holiness all our days, 1 *Thess.4.3,4,5,7.*

The Reasons and Motives to avoid Fornication and Lust; *viz.*
1. Our Bodies are the Lords, and must be serviceable unto him; the body is not for fornication, but for the Lord, 1 *Cor.6.13.*
2. We thereby make void the glorious work of our Redemption. *The Lord for the body,* 1 *Cor.6.13.* but Fornication and Sanctification can never stand together.
3. Those Bodies shall Rise again, not to glory, but to shame, if we here defile them with beastly lusts, 1 *Cor.6.14.*
4. The Members of Christ; that is, the bodies of the faithful may not be made the members of an Harlot, 1 *Cor.6.15.* by profession we seem to be the members of Christ, but by unchaste lust we pull our hearts from Christ, and knit them to an Harlot.
5. This sin is against the body, whereas other sins are without the body, 1 *Cor.6.18.* but the Fornicator both useth and abuseth his own body, and leaveth a proper blot and stain upon it, making it both the instrument, the subject and the object of sin.
6. Consider the state and condition of mans heart, by effectual calling; it is the dwelling-place and Temple of the Holy Ghost, but by unclean lusts we make it a cage of all unclean Spirits: Our body is the Temple of the Holy Ghost, and destruction is threatned to the defilers of this Temple, 1 *Cor.3.17.* So that a Fornicator is also a Sacrilegious person.
7. We are wholly Gods, and not our own to do what we list, or to dispose of our selves, 1 *Cor.6.19,20.*
8. We all desire to see God, and to know his love in Christ, for our comfort in this life, and Salvation; but without holiness and purity of heart we can never see God, *Heb.12.14.*
9. If we suffer our hearts now to burn with fleshly lust, we make an entrance in them for the burning of Hell fire for ever; for these two alway go together, Burning lust and Hell fire, unless Repentance come between.

General

General Preservatives against this sin; or the way to prevent Adultery; *viz.*

1. To consider the near Union betwixt God and us; so great is his Love, as that he hath married us to himself, and made us his Spouse; therefore is he most jealous over us, and in the very instant of impurity or uncleanness, casts us off as the members of an Harlot.
2. To consider that God is holy and pure, and the Devil an unclean Spirit, to whom he is joyned in fellowship that sinneth by uncleanness.
3. To tye and binde our selves by Covenant and Vows from the occasions which as sparkles of fire do light upon the tinder of our corrupt Nature, *Job* 31.1.
4. Set a watch over thy heart, that lustful thoughts proceed not thence, *Prov.*6.25.
5. Shut thine eyes, *Job* 31.1. that they wander not after the beauty or properness of any ones person, or on lascivious Pictures, or on any other like allurements.
6. Stop thine ears, that they listen not to any enticements of others, *Prov.*7.21.
7. Lock fast thy Tongue, that it utter no unchaste and corrupt communication, *Eph.*5.3,4.
8. Seal up thy Lips, that they delight not in wanton kisses, *Prov.*7.13.
9. Manacle thy Hands, that they use no wanton dalliance, *Prov.*6.29.
10. Fetter thy Feet, that they carry thee not near the place where filthiness may be committed, *Prov.*7.25.
11. Have a care of thy company, that thou be not defiled with others wantonness and uncleanness, *Eph.*5.7.
12. See to thy Dyet, that it be not inordinate and luxurious, *Gen.* 19.33.
13. Moderate thy Apparel, that it be not garish and lascivious, *Ezek.*23. 6,15,40.
14. Mis-time not thy precious hours, that they be not vainly and idly spent, 2 *Sam.*11.2.

Special Preservatives for single persons against this sin; *viz.*

1. To beat down the body and bring it into subjection, to abstain from such meats and drinks as inflate and provoke to fleshliness, and in case of fleshly motions to pray heartily against them.
2. To abstain from the company of women, in private, or alone, or in the dark.
3. If notwithstanding those means thou canst not contain, but art troubled with fleshly motions, then fly to Gods Ordinance of Marriage, 1 *Cor.*7.1. For the word is expres, that *No Fornicator or unclean person shall enter into the kingdom of heaven*, 1 Cor.6.

Special Preservatives for married persons against this sin:

1. To dwell together, the one not separate from the other.
2. So to carry themselves towards one another as those whose bodies are not in their own power, but mutually in one anothers power, and to follow the Apostles Rule, 1 *Cor.*7.3.
3. To contain at times of extraordinary devotion by mutual consent.
4. When women love to be at home, governing the house, as the vertuous wife is described, *Prov.*30.
5. When the man esteemeth best of his own wife above all other women, covering her infirmities by love, and the wife doth likewise of her husband; for such mutual fervent love is a singular preservative from the strange woman, *Prov.*5.18.

For

For the government of the eyes to avoid Adultery, there be two special Rules; *viz.*

1. We must open and shut our eyes in obedience to God, *Prov* 4.24,25.
2. We must look to Gods Glory, make our eyes not the weapons of any sin, but the instruments of Gods Worship and Service? This we shall do, if we imploy them thus; *viz.*
   1. In beholding Gods creatures in heaven and earth, and in them we may see Gods Glory, Wisdom, Mercy, Power and Providence, and thence glorifie God.
   2. In beholding Gods Judgments very wisely and narrowly, that therein we may see his Justice & Wrath for sin, and so be humbled and terrified from sin.
   3. In beholding of the Elements of Gods Sacraments, especially the Bread and Wine in the Lords Supper, which be visible words, wherein we may see our Savior Christ as it were crucified before our eyes.
   4. In using them as instruments of Invocation, by lifting them up to heaven, to testifie the lifting up of our hearts to God: This use of the eyes Nature teacheth us; for whereas other creatures have but four Muscles in their eyes, whereby their eyes are turned round about, Man hath a fifth Muscle, whereby his eye is turned upward toward heaven.

The Vertues of this Commandment; *viz.*

1. Chastity, which is a vertue preserving the minde and body from uncleanness, agreeing with the Will of God, and avoiding all lusts forbidden by God, all unlawful companies, and inordinate copulation, and all the desires, occasions, causes and effects, either in single life or in wedlock. This is one of the chiefest vertues that makes & preserves the Image of God.
2. Modesty or shamefacednes, which is a vertue abhorring all filthiness, joyned with a grief, shame and sadness, either for some former uncleanness, or for fear of falling into any hereafter; and having a purpose and desire to fly not onely uncleanness it self, but also the occasions, and tokens and signs of uncleanness. This vertue is required unto chastity, as a furtherance and cause, and also as an effect, consequent and sign thereof.
3. Temperance, which is a vertue observing the mean agreeable to Nature, Honesty, Mediocrity and order of persons, places and times, according to the Law of God and Rule of Nature, in things concerning the body, as in meat, drink, recreations and apparel. This vertue is required unto chastity, as a cause without which we cannot be chaste.

There is a two-fold Chastity; *viz.*

1. Of the single life, which is with all carefulness, and fasting and prayer, to keep their mindes and affections and bodies in holiness.
2. In Marriage, when the pure and holy use of wedlock is observed, *Heb.*13.4.

Rules for the Preservation of Chastity; *viz.*

1. The minde must be filled with godly meditations, and the Word of God must dwell plenteously in our hearts, that there may be no room for these wicked desires to enter.
2. We must often give our selves to the spiritual exercises of Faith, Repentance and New Obedience, as publike and private Prayer, often meditating, hearing and reading Gods Word, and the like.
3. We must use Sobriety in Recreations, Company, Meat, Drink and Apparel, for ungodly lusts are kindled, fed and nourished by too much pampering of the body.
4. We must alway be doing some good thing, either in our general calling of a Christian, or in our particular calling; for Satan takes advantage by our idleness.
5. Men and women must not privately converse together without warrant so to do, either from their general or particular Calling, for this is the main occasion of Temptations: Remember what the Apostle saith, *Evil conversings corrupt good manners*, 1 Cor.15.33.

6. Reject not Marriage, which was instituted by God for these Reasons; *viz.*
1. The means of multiplying Mankinde.
2. The gathering of the Church.
3. The Image and Resemblance between God and the Church.
4. That loose and wandring lusts might be avoided.
5. That there might be a Society and Fellowship of Labors and Prayers.

That Marriage may be a lawful conjunction, and this sin thereby avoided, these things are required:
1. That Matrimony be contracted by consent of both parties.
2. That there be adjoyned also the consent of such others as are required.
3. That honest Conditions be observed.
4. That there be no Errors committed in the persons.
5. That it be contracted between such persons as are not forbidden by the Law of God, as between whom the degrees of Consanguinity may be no hindrance.

To preserve purity and chastity in Wedlock, these Cautions are profitable; *viz.*
1. Contracts must be in the Lord, and with the faithful onely, *Mal.*2.11.
2. Both parties must separate themselves in the time of the womans disease, and at appointed Fasts, *Ezek.*18.6. 1 *Cor.*7.5.
3. Wedlock must be used rather to suppress then to satisfie the corrupt concupiscence of the flesh, and especially to enlarge the Church of God.
4. It must be used with Prayer and Thanksgiving, 1 *Tim.*4.3,4.

He breaks this Commandment
1. That thinks an unchaste thought tending to Adultery, or any sin of that kinde.
2. That looks on a woman to lust after her, *Mat.*5.28. or that useth wanton gesture, 1 *Cor.*6.9.
3. That commits Incest, *Lev.*18.22. or Sodomy, 1 *Cor.*6.9. or fornication or adultery
4. That useth Marriage-bed intemperately, or lieth with a menstruous woman, *Ezek.*18.6.
5. That is given to idleness, wears wanton Attire, 1 *Tim.*2.9. or useth provocations to lust, *Gal.*5.9.
6. That useth light talk, and reading of Love-books, 1 *Cor.*15.35. that frequents lascivious places, *Eph.*5.3. that delights in wanton Pictures, 1 *Thess.*5.23. that useth the mixt Dancing of men and women, *Mark* 6.22. or keeps company with light and suspected persons, *Prov.*7.22.
7. That makes Marriages of yong children; or neglects to dispose his children in marriage in convenient time, 1 *Cor.*7.36. or that punisheth Adultery with small punishments.
8. That marrieth more wives then one at once; That for the avoiding of Fornication, marrieth not, 1 *Cor.*7.2. or that puts away his wife for other causes then for Fornication, *Mat.*19.9.
9. That loves his Pleasure more then God, 2 *Tim.*3.4. and takes care to fulfil the lusts of the flesh, *Rom* 13.14.
10. That maintains and frequents Stews, *Deut.*23.17. That is given to Drunkenness and surfeiting, *Eph.*5.18. or to wine, sleep and ease, *Prov.*20.13.

You that do pamper up your flesh, and make
The Creature serve but for your base Lusts sake;
You that do feed your Hearts with thoughts that swell
With boiling Lusts that scorch and burn like Hell;
You that for Objects gaze, and in your Eyes
Offer your Hearts an Harlots Sacrifice;
You that from your sulphurous Throats belch out
Discourse that poisons all the Air about,
You shall not enter Heaven; for you Adore
With Christ's members the Carcase of a Whore.

The

The Eighth Commandment.

Thou shalt not Steal.

TO Steal, is properly to convey away any thing closely from another, *Gen.* 31. 20. *Thou shalt not Steal*] that is, Thou shalt not covet nor attempt by guile to convey thy Neighbors goods unto thee; therefore defend, preserve, encrease them, and give thy Neighbor his own. Under this Name of Theft, are comprehended all other Vices of the like nature and quality, and all other which prove the occasions of this sin; among which Idleness is not the least, which is a lazy dejecture of the whole man from the laudable Exercises of Vertue: whence proceed Protraction, Remission, Negligence, Improvidence, Indevotion, Sluggishness, Pusillanimity, Irresolution, Desperation, Misprision, Omission and Theft: Now the best Remedy against this Body-starving and Soul-famishing sin of Idleness and Sloth, is Devotion, being a ready Performance of all the Duties God requireth of us.

The Sum of this Commandment requireth the Tryal of our Love and Faithfulness which we ought to bear our Neighbor in his goods: wherein we are commanded to use our own Right, To help the Necessity of others, To be content with that which we have, To labor with our hands that which is honest, To do to all men as we would they should do unto us, and by diligent pains-taking to get our own livings in that estate of life to which it shall please God to call us. And every Duty is to be seasoned with the Fear of God; for it is not sufficient to perform general Duties of Christianity, unless also we be conscionable in the particular Duties of our several Callings.

The private Vocations of a Family and Functions appertaining thereto, are such as Christians are called unto by God, and in the exercising whereof they may and must imploy some part of their time; for private Callings in a Family are sufficient Callings, and therefore weak consciences may not think, That if they have no publike Calling, they have no Calling at all. God useth to give his Blessing to men diligent in their Calling; So blessed he *Jacobs* faithful Service to his Uncle *Laban*, *Gen.* 31. 4. *Josephs* faithfulness to *Potiphar*, *Gen.* 39. 2. *Moses* and *David* were keeping their Fathers Sheep, when God appeared to the one, *Exod.* 3. 1, 2. and sent for the other, 1 *Sam.* 10. 11. to appoint the one a Prince over his People, and to anoint the other King over *Israel*: So *Elisha* was plowing when anointed a Prophet, 1 *Kings* 19. 19. And while the Shepherds were watching their Sheep, there was the joyful news brought them of the birth of the Savior of the World. Thus private Callings are blessed by the Lord; and our diligence therein is a special means to prevent this sin here forbidden.

Now as there is a stealing of things, so there is a stealing of persons, Mens Daughters, or Wives, or Children: Thus *Sechem* stole *Jacobs* daughter *Dinah*, and the Philistims *Sampsons* wife, and *Jacobs* Sons their Brother *Joseph*, and sold him into *Egypt*. This is more heinous then the stealing of goods, and is ennumerated amongst other most horrible sins, 1 *Tim.* 1. 10. *Exod.* 21. 16.

Hence then it is most manifest, That the Anabaptists in standing for a community of all things, take away the very subject of this Commandment, which is a propriety of worldly goods: for if there be no *Meum* and *Tuum*, there can be no stealing, and so this Law should be superfluous. Touching the community objected in the Apostles times, *Acts* 2. it was not general, for in *Antioch* they had still several Possessions; and the Apostles Exhortation to the Christians at *Corinth*, 1 *Cor.* 16. 1. 2 *Cor.* 8. intimateth, That they had their severals likewise. And for those that entred into this communion at *Jerusalem*, it was voluntary, as may be

gathered *Acts* 5. neither had they all things so common, as that they reserved not still something proper.

In this Commandment are two parts; *viz.*
1. The forbidding of Theft, and therein all evil Trades and Deceits, whereby we hunt after other mens goods.
2. That we labor to defend and help forward the profits and commodities of our Neighbor, and so help the necessity of others.

The three grand provocations to the commission of this sin; *viz.*
1. Covetousness, which is an inordinate desire, a kinde of bad motion, whereby the Devil inticeth us unlawfully to withhold our own goods, and unjustly to covet other mens.
2. Prodigality, moving Bankrupts to use unlawful means for other mens goods.
3. Idleness, the Mother of Poverty, the occasion of Theft, *Eph.* 4. 28.

There are two kindes of Theft; *viz.*
1. Vulgar or common Theft, whereby a mans goods is secretly and fraudulently taken from him, without his knowledge, contrary to his will. This sin of Theft may be committed by a Wife against her Husband, when she privily without his knowledge conveys any thing from him, or consents to dispossess him of it, especially to purloin it; neither can all that may be justly and truly said for her Right in the common goods, defend her from the guilt thereof. Children likewise may be guilty thereof against their Parents, for *Rachel* having privily taken away though her Fathers Idols, the Scripture saith that she stole them, *Gen.* 31. 19. And all such as counsel and encourage children to steal away their Parents goods, are accessary to Theft; no pretence whatsoever being any sufficient warrant for children to defraud their Parents, it being better for them to be deprived of their Parents goods, then to enjoy them by the least deceit; yea, they are worse then other Thieves, being more dearly accounted of, and more freely trusted; and a very ill Example to Servants in a Family, and Subjects in a Commonwealth, beside the custom may in time bring them to commit Theft against other persons also.
2. When any fraudulently circumventeth his Neighbor in any Contract or Business whatsoever, whereby he suffereth damage.

Again, Theft is fourfold; *viz.*
1. Common, as when the goods of any private man is stoln from him.
2. Sacriledge, when things dedicated to the Service of God are taken away.
3. When the Prince, the Exchequer, or any common Treasure is robbed, called *Peculatus*.
4. When Children are stoln from their Parents, or Servants from their Masters, called *Plagiatus*.

Theft springs into three Branches; *viz.*
1. Inward onely, as when we suffer our mindes to be ranging after our Neighbors goods.
2. Inward and Outward also, as when we wish and seek for fit opportunities.
3. Outward onely, as when we execute the act it self.

Theft inward and outward onely, is,
1. In Speech, as when we wish to have another mans goods.
2. In the Eye, *Job.* 24. 16. as the Thief goeth about in the day time, and chalketh out the house which he would rob in the night.

The outward Theft is
- 1. Publike; when that which is common to a whole company is wrongfully translated to the private use of one or more.
- 2. Private, which is partly
  - 1. The abuse of our own goods, which is 2 ways; viz.
    - 1. By lavishing it away, which is either
      - 1. In Apparel, when we bestow more therein then our Calling, our Ability, or the maner of the countrey will permit.
      - 2. In Nouriture, when we eat or drink more on delicate things then are necessary.
    - 2. By withholding it from the necessity of others; when we rob the Poor of our Charity, which is his due.
  - 2. The taking away from others that which is their own; and this is
    - 1. By pretence of Justice; as
      - 1. When in bargaining things are not bought and sold to their value.
      - 2. In letting of Land, when higher price is set thereon then the careful Tenant can live by; and in the Tenant, when at the term of years he maketh spoil of the Land to the hurt of the Landlord.
      - 3. In Servants that labor not faithfully for their Wages; and in Masters that reward not their Servants for their Service.
    - 2. By Violence, which consists in robbing and stealing.

The Remedy of this sin is Trust in God, and contentedness in that condition wherin God hath set us, which we ought to have for these Reasons; viz.
1. Because God knoweth what is best for us far better then we our selves do.
2. We have this comfortable promise from him, That he will never fail us nor forsake us, whether we have little or much, whether we be in prosperity or adversity.
3. Nature it self is content with a little: Naked it brought us hither, and will so convey us hence.
4. From the consideration of the contrary fruits, which spring from ambitious resolved purposes of growing great and rich.

From all such as have taken any thing away wrongfully, Restitution is especially required, which is twofold; viz.
1. Actual, required of all such as are able, when we return back willingly what we have taken away unjustly: for the punishment of Theft is Restitution, even unto bondage, if he be not otherwise able to repair the damage, and in some cases, death.
2. Mental, which is only in purpose and desire of the minde, when we are able in any kinde to do no more; which is accepted of them that are poor indeed, and truly repent them of the fact.

Restitution is required for these Reasons, *Exod.* 22. *Lev.* 6.1. viz.
1. Because it is a fruit or sign of true Repentance and turning unto God, *Luke* 19.8.
2. Because without Restitution there can be no Remission, *Ezek.* 18. & 33.15. forasmuch as otherwise the Repentance is falsly counterfeited and not truly practised.
3. The performance of it is a very special means to bring a blessing on us, *Deut.* 24.12,13.
4. God will accept it as a work of Justice, and as a fruit of the Spirit.
5. The unjust retaining of other mens goods, hindreth many good things from us, insomuch as God will accept no service or duty at our hands, until we have rid them of things evilly gotten, *Mat.* 5.23,24.

The

The desperate folly of all such as aym not at Gods glory in procuring to themselves the things of this world, appeareth by these particulars; *viz.*

1. They prefer their own outward estate before the eternal Salvation of their own Souls, yea even before God himself.
2. They place their happiness in the goods of this world, than which nothing's more vain, *Prov.* 25.5.
3. They make themselves slaves to that which should be their slave, and drudges for they know not whom, their enemies for ought they know.
4. With much pains, care, grief and fear they travel for that which (if Gods honor be forgotten) may soon be most riotously and prodigally lavish'd away.
5. They make themselves vassals to Satan, and seek by him to become wealthy, whereas indeed it is the blessing of God which maketh rich, *Prov.* 10.22. if such have wealth, they have it in wrath, and in wrath will it be taken from them.
6. They bring Gods curse into their house, and with their inheritance leave it to their Posterity.

In most kindes of Policy lurketh this sin of Theft; therefore in the use of all Policy, observe these four principal Caveats to make it lawful:

1. Nothing must be said, done or intended against the Truth, specially the Truth of the Gospel.
2. Nothing must be said, done or intended against the Honor of God in word, deed or shew.
3. Nothing must be wrought or contrived against Justice that is due to man.
4. All actions of Policy must be such as pertain to our Calling, and be within the limits and bounds thereof.

And because murmuring at our condition and state of life frequently occasions this sin of theft, let us be advised, how low soever our condition be, not to murmure at it, for these Reasons; *viz*

1. Because contentation is a ready and approved Medicine for all Miseries and Maladies whatsoever.
2. We have a gracious Promise from Gods own mouth, that he will not suffer us to lack, nor leave us destitute of help, but will support our wants, and minister to our necessities, *Psal.* 34.9,10.
3. The Providence of God ruleth all things, so that nothing befals us but by his Will and Pleasure, therefore ought we to relie our selves wholly upon him.
4. No man hath so mean an estate and condition, but he may gain some glory to God in it; yea, all that befals us is for the best to them that fear him.
5. May not the Lord of all do with his own what he please? *Matth.* 20.15.
6. It is the preserving of Humane Societies and Commonweals, that some should be Superiors, honored, rich, strong, learned, noble; others Inferiors, that should honor, be poor, weak, unlearned, ignoble: without this no Policy could stand.
7. The Lord thus dealeth to manifest his Wisdom and Power; he will cast down those whom he purposeth to advance, and many times afflict them with poverty, whom he meaneth to enrich with everlasting glory, *Jam.* 2.5.
8. Let us consider that we are here as it were in a Prison or Pilgrimage, in a place of Bondage or Banishment.
9. It is Gods Will to prove our patience how we will bear affliction as becometh good Disciples of Christ.
10. Let us remember how the onely Son of God took upon him the form of a Servant, the Lord of Heaven and Earth became obedient to the death, even that ignominious death of the Cross; and shall not we suffer an ignominious life by Poverty, without making it more ignominious by Theft.

Usury

Usury is a main breach of this Commandment, as being a Gain exacted by Covenant, above the Principal, onely in lieu and recompence of lending it; and being thus considered, it is quite contrary to Gods Word: yet is it lawful sometimes to take above the Principal, but with these conditions; *viz.*

1. If a man take heed that he exact nothing, but that which his Debter can get by good and lawful means.
2. He may not take more then the gain, nay not all the gain, nor that part of the gain which drinks up the living of him which useth the Money.
3. He must sometimes be so far from taking gain, that he must not require the Principal, if his Debter be by inevitable and just casualties impoverished, and it be also plain that he could not make, no not by great diligence, any commodity of the Money borrowed.

Reasons why a man may sometimes take above the Principal; *viz.*

1. That which the Debter may give, having himself an honest gain besides, and no man any ways endamaged, that the Creditor may safely receive.
2. It is convenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him by whose goods he is enriched.
3. It is often for the benefit of the Creditor, to have the goods in his own hands which he lent, whereby he is prejudiced by the forbearance; and therefore may justly expect (not exact) reparation from the Rich, not the Poor.

Lending is twofold; *viz.*

1. Of Due, which is the Loan of the Rich to the Poor, when his Necessity compels him to borrow; and for this a man cannot with good conscience take any encrease.
2. Of Courtesie, when one rich friend lends unto another; this is left to a mans own liberty and discretion, and hath not any particular Promise of Reward; not in this case is all taking of Encrease simply condemned, even for these Reasons in these cases:
   1. When the encrease is given onely in way of thankfulness, for ingratitude is abhorred of all, and the Law of Natures requires to do good for good; and all Divines allow this kinde of encrease.
   2. When a man sustaineth damage by his lending, he may receive encrease by way of Satisfaction for his loss.
   3. When a man is contented to adventure his Principal in the hand of him that borroweth it; like as a man may receive hire for his Horse or other goods, standing to the loss, *Exod.* 22.14.

Three general Rules set down by *Paul*, *Rom.* 14. to direct us in all our actions, that we commit not this or any other sin; *viz.*

1. He is happy that condemneth not himself in the use of those things which he knoweth to be lawful. This concerneth those that be strong.
2. No man must do any thing with a doubtful Conscience, for such a one woundeth his own Conscience and offendeth God, though perhaps the thing be in it self good which he doth, *Rom.* 14.23. Such a one doth many good things that do displease God, which would please him if they were well and rightly done. This Rule belongeth to the weak.
3. Whatsoever proceedeth not from Faith, is a sin committed against God, and condemneth him that doth it; forasmuch as without Faith its impossible to please God, *Heb.* 11.6. And this Rule engendereth two others; *viz.*
   1. Whatsoever proceedeth from meer Naturals, & whatsoever cometh from the force of any free will in us, is sin in the sight of God.
   2. All the Vertues and actions of the Infidels and Unbelievers, though in the substance of the works, and as they are the gifts of God, they are not evil but good; yet in the Judgement of God they are sins.

Cor-

Corruption of judgement being also another main breach of this Commandment: See to it, ye Great Ones, and know, That Judgement is corrupted four ways; *viz.*

1. Through Fear, when we dread to pronounce Truth for fear of offending great persons: So did *Pilate* wrest the Law, and sin against his own Conscience for fear of *Herod*.
2. Through Covetousness, when we are corrupted by Bribes, and hired for Money, which blinde the eyes of the wise: So did *Felix* gape after gain and look for Rewards, *Acts* 24.26.
3. Through Hatred and Malice; for as *Naboths* Vineyard was *Ahabs* Sickness, so he dealt corruptly with *Michaiah*, because he hated him and could not abide him, 1 *Kings* 22.8,27.
4. Through Favor and Affection, when we seek to gratifie or pleasure our Kinsmen or Acquaintance, as *Pilate* did to please *Herod*. In this sense it is, that the Lord will not have even the poor man countenanced in his cause, *Exod.* 23.3.

The sins forbidden in this Commandment; *viz.*

1. Inordinate living, whether it be in no set Calling, or idly, wherein by neglecting their duties, such persons mis-spend their time, goods and revenues, 2 *Thess.* 3.11. *Gen.* 3.19. 1 *Tim.* 5.8.
2. Unjust dealing in heart, which is called Covetousness, *Mat.* 15.19.
3. Unjust dealing in deed, which is either in bargaining or out of bargaining. Unjust dealing in bargaining hath many branches; *viz.*
   1. To sell and bargain for that which is not saleable.
   2. All coloured forgery and deceit in bargaining; as using forged cavillation, *Luke* 19.8. or when men sell that which is counterfeit for good; as Copper for Gold, and mingle any ways bad with good, making shew onely of the good, *Amos* 8.4,5,6. by mixture of base things of little or no value, with things of price, in the sale thereof, or by setting a counterfeit gloss on imperfect Ware, by sophisticating any Wares, or using false lights or slights.
   3. By false Weights and Measures: This is an abomination to the Lord, *Deut.* 25.13,14,16. *Lev.* 19.35,36. *Amos* 8.4.
   4. By over-reaching the Buyer by dissembling, lying and extolling speeches, when the Ware is unworthy; or when the Buyer concealeth the goodness of the thing, or the Seller the faults of it, and blindefoldeth the Truth with counterfeit speeches, *Mat.* 7.12. *Prov.* 20.14.
   5. By Factions, when as two or three compact together, by offering to buy what they intend not, to deceive him that intendeth to buy indeed.
   6. When in buying and selling the people are oppressed; as by raising the just price of things, by inhancing the price by reason of a set day for payment; by Ingrossing or Monopolizing any Commodity; by becoming Bankrupt to be enriched by the damages and goods of other men.
   7. By not restoring that which was lent, pledg'd or found, *Ezek.* 18.7. by delaying any kinde of Restitution from one day to another, *Prov.* 3.18. *Psal.* 37.21. or by practising Usury, *Psal.* 15.5. *Exod.* 22.25. or by detaining the laborers wages, *Jam.* 5.4.
4. Unjust dealing out of bargaining, is likewise manifold; *viz.*
   1. To pronounce false Sentence or Judgement for a Reward, either proffer'd or promised, *Isa.* 1.23. This is the Lawyers and the Judges sin.
   2. To feed or clothe stout and lusty Rogues and Beggars, 2 *Thess.* 3.10.
   3. Gaming for Money and Gain, which may be worse then Usury.

4. To

4. To get Money by unlawful Arts, as Magick, Astrology, Stage-Plays, and the like.
5. To filch or pilfer the least Pin or Point, though it were for the greatest good, *Mark* 10.19.
6. To remove ancient Bounds, *Prov.*22.28. *Hos.*5.10.
7. To steal other mens Servants or Children, to commit Sacriledge, Pyracy, Robbery, or the like, 1 *Tim.*1.10. *Job.*7.19. 1 *Cor.*6.10.
8. To conspire with a Thief, whether by giving advice how he may compass his Enterprize, or by concealing his Fact, that he be not punished, *Prov.*29.24.

Oppression and wronging without Recompence making, is a main breach of this Commandment, a far stretching sin, and a Monster of many Heads; *viz.*

1. In Kings and Princes, when as Tyrannically they exact upon their poor Subjects: This made the people Revolt from *Jeroboam* when he threatned them herewith, 1 *Kings* 12.11.
2. In the Officers of Kings and Princes, who extort from the People more then they are by their Lord commanded, even to the private enriching of themselves: Such should rather follow the Advice *Luke* 3.13.
3. In wealthy or great persons, who take away the Lands or Commons of meaner persons, or enforce them to sell at an under-value for fear of their displeasure. This was *Ahabs* sin against *Naboth*, and so fellonious a Robbery, as that God Arraigned and condemned him for it, 1 *Kings* 22.
4. In Rich men, that take advantage of the poor mans necessity, through which he is constrained to sell Lands or Goods, not giving to the worth of them: Against this, as a sore Oppression, God erected a Law, *Lev.*25.14.
5. In Ministers of Justice, and Subordinates under them, which have their hands open to Bribes: Such are termed by the Lord, Rebellious, and Companions of Thieves, *Isa.*1.23. and threatned, *ver.*24.
6. In such as toward dear Seasons hoord up their Corn, and the like; in Fore-stalling of Markets, Regrators and Ingrossers, hereby inhancing the Price, to the utter undoing of the Poor: These are Thieves of the Commonwealth also, and are accursed, *Prov.*11.26.
7. In such as take Pledges of the Poor, which they cannot spare but to their great hindrance and hurt; and such as restore not the Pledge, who are threatned with death, *Ezek.*18.7.
8. In such as let Lands or Money so, as that the hirer by Gods ordinary blessing may not be saved harmless, doing his best endeavor. This is called a biting or devouring of our Neighbor, *Deut.*23.19.
9. In such as set upon Trust Corn or Ware, the Buyer wanting ready Money, which take more then a just price for the same, without all Reason: This is to help him to a Knife to cut his own Throat, when he asketh Bread.
10. In such as feign themselves Bankrupt to deceive their Creditors.
11. In such as defer the payment of the Laborers hire, and deny some part of it: This sin the Lord strictly forbids, *Deut.*24.14. it cryes aloud for Revenge, *Jam.*5.4. But on the other side, the Laborer is a Thief to him that hires him, if he works idly or deceitfully, not with all faithfulness, *Eph.*6.5.
12. In such as having wronged his Neighbor any way, though unwittingly, yet coming to the knowledge of the wrong done, refuses to make him Recompence.
13. In such as detain any thing found, lent, pawned, or any way else coming unto our hands, *Exod.*23.24. *Lev.*6.3,4.
14. In such as reject a lawful Calling to live in idleness, beggery, ryot or luxury.

The Vertues required in this Commandment; *viz.*

1. A certain Calling, wherein every man according to that gift which God hath given him, must bestow himself honestly, to his own and Neighbors good, 1 *Cor.*7.24. *Eph.*4.28. 1 *Pet.*4.10.

2. The true and right use of riches, and all the goods a man hath: To which do belong these two special vertues; *viz.*

1. Contentation, wch is a vertue whereby a man is well pleased with that estate wherein he is placed, and meekly suffers all worldly discommodities, resting contented with what he justly enjoys: Motives whereto are these; *viz.*

1. It is Gods Commend. That we should be content with things necessary, 1 *Tim.*6.8.
2. They that are greedy after abundance, have many Temptations to bad dealing, and so can hardly keep a good Conscience, 1 *Tim.*6.9.
3. In time of Persecution (which oft accompanies the Gospel) the richer a man is, the more danger he is in to forsake the Truth, without Gods special grace preventing him, so naturally glued is the heart of man to the world: Thus *Demas*, to embrace the world, forsook *Paul*, 2 *Tim.*4.10.

2. Thriftiness or Frugality, which is a vertue whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to such uses as are both necessary and profitable, *Prov.*5. 15,16,17. & 21.5,17. & 12.17. *Job.*6.12.

3. To speak the Truth from the heart, and to use a harmless simplicity in all affairs, *Psal.*15.2.

4. Just dealing, 1 *Thess.*4.6. And herein are comprised all those vertues directly opposite to the vices formerly mentioned in unjust dealing, whether in Bargaining or out of Bargaining.

5. To become Surety onely for men that are honest, and very well known, and that warily with very much deliberation, *Prov.*11.15. & 17.18. & 22.26. & 6.1,2,3,4,5.

6. All just Covenants and Promises, though they be to our hindrance, must be performed: for a Promise doth binde, if it be lawful, so far forth as he will unto whom we make the Promise, *Psal.*15.4. *Prov.*25.14. *Judg.*1.24,25.

7. To get our own, we may, if cannot do otherwise, sue our Neighbor in Law; but the Law must be used lawfully, we must follow our suits in all holy maner, & with these Caveats; *viz.*

1. In all Suits we may not do any thing that may prejudice the profession of Christian Religion, 1 *Cor.*6.1.
2. Law must be the last Remedy, as a desperate Medicine is the last Remedy the Physitian useth; we must assay all means possible, before we use this, especially to a Brother, 1 *Cor.*6.7. therefore we must not use it of pleasure or wantonness, or of custom, but sparingly as we use Physick, not as Meat and Drink as many do, whose appetites are never satisfied, or thirst quenched, till they have undone others and themselves; but it must be used onely as the Physitian useth poison, in desperate cases, and onely upon necessity, when the case cannot otherwise be decided.
3. We must not propound to our selves at the end of our Suits to be Revenged.
4. We must not go to Law for trifles, the matter must be of moment and importance.

5. Our end must not be to undo one another, or to exercise Revenge; for the lawful and just ends of all Actions in Law, are these; *viz.*

1. Gods glory in the execution of Justice, and manifestation of Truth.
2. The honest defence of our own Right.
3. The Publike Peace.
4. The amendment of disordered persons, not the defamation or hurt of any man.

6. We

6. We must always use moderation of minde in going to Law, which chiefly stands in these three particulars; *viz.*
   1. In seeking after Peace to the utmost, *Rom.* 12.18.
   2. In love with our Enemies, with whom we are at controversie in Law.
   3. In neither using nor shewing extremity in our proceedings, *Mat.* 18.28.
7. We must not be given to Strife and Contention, and in an humor seek occasions to begin and breed quarrels, 1 *Cor.* 3.3. *Phil.* 2.2.
8. In all Suits of Law we must be mindeful of the Law of Charity, and not so much endeavor to maintain our own Right, as to recal our brother, which erreth, into the right way.

8. Commutative Justice, which keeps equality in the common Trade of life, according to just Laws; under which are comprehended all Contracts, as Buying and Selling, Loan, Commodation, Donation, Exchange, Letting to hire, Pledging or gaging, Committing on Trust, Partnership, and the like.

9. Fidelity, which is a vertue that heedeth another mans harms, and endeavoreth to avert them gladly, and diligently performing all the parts of his Calling in doing his duty; to this end, that God may be honored, and we enabled to succor our selves, ours, and others: for, he that undergoeth not those labors that he is able and ought to undergo, committeth Theft.

10. Liberality, which is a vertue giving to others that want, our own goods, according to the Rule of Right Reason, not by any due Bond or Obligation, but according to the Law of God and Nature, with a free heart, according to our own Ability and the Necessity of others, knowing where, when, to whom, and how to give, observing a mediocrity, and mean between base Niggardliness and riotous Prodigality.

11. Hospitality, which is one kinde of liberality, even Bountifulness towards Travellers and Strangers, especially towards those that are of the houshold of Faith, or exiled for the Profession of the Gospel, entertaining them with all duties of discreet Bountifulness, commendable Hospitality, and Christian Charity.

He breaks this Commandment

1. That thinks but a thought tending to the least hinderance of his Neighbors welfare.
2. That lives in no Calling, 2 *Thess.* 3.11. or neglects his Calling, *Jer.* 48.10.
3. That spends his Wealth in Ryot, and provides not for his Family, 1 *Tim.* 5.8.
4. That useth powdering, starching, blowing, darkshops, to make ill wares more saleable.
5. That conceals the faults of his wares; or that useth false Weights and Measures, *Lev.* 9.35.
6. That useth words of deceit, *Prov.* 20.14. or takes more for his wares then the just price, *Mat.* 7.12.
7. That oppresseth his Tenants by racking his Rents, *Hab.* 2.11.
8. That useth ingrossing of wares; or that raiseth the price onely in consideration of a day of payment.
9. That either gives or takes Bribes, *Isa.* 1.13. or writes Letters of Affection in wrong Suits.
10. That holds back things borrowed, *Ezek.* 18.7. or things found or pawn'd, *Lev.* 6.3.
11. That being lusty, lives by begging; or that relieveth such, 2 *Thess.* 3.10.
12. That for Gain defends bad Causes, and delays Suits in Law.
13. That lays Burthens on the people without measure, *Isa.* 1.23. *Ezek.* 22.27.

14. That makes Merchandize of Gods Word and Sacraments, *Mic.*3.11. 2 *Cor.*2.*ult.*
15. That gets his living by casting of Figures and by Plays, *Eph.*4.28.
16. That is rash in Suretiship, *Prov.*11.15. or keeps back goods given to any man.
17. That steals mens Children, to dispose of them in Marriage, 1 *Tim.*1.10. or otherwise.
18. That restores not things evil gotten, *Ezek.*33.15.
19. That is a Receiver of things stoln, and gives consent to the fact any way, *Rom.*1.31.
20. That waits for a Dearth to sell his things the dearer, *Amos* 8.5.
21. That takes by stealth but the least Pin, though it be for the best end.

Rules of Obedience to this Comandment:

1. We must be in a lawful Estate and Calling, according to the Precept, 1 *Cor.*7.20. and we must be diligent therein, *Gen.*3.17. *Prov.* 22.5.
2. We must be content with our present Estate whatever it be, which with godliness is great gain, 1 *Tim.*6.6.
3. We must be frugal and thrifty to save that wherewith the Lord hath blessed us, not spending it unnecessarily upon vanity, nor losing it by neglect.
4. We must be constant to perform all our lawful Promises, *Psal.*15.4. and faithful in all our dealings.

Live in some Calling; be not Prodigal;
Use no Deceit to set false Wares to sale;
Use no unlawful Weights; give just measure;
Rob not the Nation or the Churches Treasure;
Give God and Cesar *both their due; and fly*
The Cankerworm of Biting-Usury;
Oppress not; Bribe not; Lye not; nor Ingross;
Restore things lent, found, pawn'd; Revenge no loss;
Steal not in heart, word, deed: Do this, and be
From any Breach of this Commandment free.

The Ninth Commandment.

Thou shalt not bear False Witness against thy Neighbor.

Thou shalt not bear] that is, Answer when thou art asked before a Judge, *Deut.* 19.17,18. *False Witness*] by a figure, signifieth every word whereby the credit and estimation of our Neighbor is either impaired or diminished. By the word *Neighbor*, any other man is to be understood, as *Luke* 10.29. *Gen.*11.3. *Esth.*1.19. *Prov.*18.17. for we are all of one blood, *Acts* 7.26. The Sum of this Commandment recommendeth unto us the care of our Neighbors good-name in all respects; to preserve, as much as in us lyeth, his and our own good-name, stopping our ears against false Reports, suppressing them, and alway speaking the Truth: So that the drift of this Commandment, is the maintenance of the Truth among men, wherein not onely the bearing of false witness, but also all those things which are of near affinity with it, the general whereof is Lying, are forbidden: So the bearing of

true

true witneſs is commanded. The name of Truth is here taken for Trueneſs or Truth-ſpeaking; that is, for the agreement or correſpondency of our knowledge and ſpeech with the thing whereof our ſpeech is, for it is then true, when the ſpeech in all agrees with the thing.

This Commandment hath two parts; *viz.*
- 1. Falſe witneſs is forbidden, which is
  - 1. In Judgement, which becomes Perjury, Theft, or Murther.
  - 2. Out of Judgement.
- 2. True witneſs is commanded.

There are two kindes of falſe Teſtimonies in Judgement; *viz.*
1. Altogether falſe.
2. Falſe onely in part, which is a Cavil or crafty Accuſation, when ſomething is either taken from the Truth, or put to it, or changed.

Falſe teſtimonies out of Judgement are principally three:
1. Backbiting or Slandring, which hurteth three at once, The Slanderer, the Hearer, and the Slandred: Of this kinde are Whiſperers and Talebearers.
2. Flattery, which is a ſmooth foſtering of other mens Vices, *Iſa.*5.20.
3. Lying, which is of diverſe ſorts, *Pſal.* 5.6. There are chiefly theſe five kindes of Lyes; *viz.*
   1. Some proceed of Covetouſneſs, and are very dangerous, being pernicious to our Neighbor.
   2. Others be of infirmity or fear, *Gen.*12.13.
   3. Others be of lightneſs for pleaſures ſake, *Matth.* 12.36.
   4. Other under a colour of Love, called Officious Lyes, when one thinketh by them to do his Neighbor good.
   5. Diſſimulation, when one faineth that which is not; or diſguiſing, when one hideth that which is, to the end the contrary may not appear, or ſeem to be.

Truth in ſpeech is twofold; *viz.*
1. Of the thing ſpoken, when a mans ſpeech is framed to the thing, as it is indeed, or as near as poſſible may be.
2. Of the minde wherein it is conceived, when one ſwears as he thinketh, or is in Conſcience perſwaded of the thing.

The breach in ſpeaking untruth is either
1. In lying, which is againſt a mans knowledge & judgement, or
2. In ſpeaking untruly, which is upon error and raſhly.

Men ſin in lying
1. Publikely, when being called to witneſs a Truth or matter, they ſpeak not the known Truth; alſo when men go to Law for a light cauſe, or no cauſe at all, and ſo are the cauſe of Perjury; when the Lawyer pleadeth an evil Cauſe; and when the Judge maketh not diligent enquiry into the matter ere he give Sentence.
2. Privately,
   - By prejudicing the good-name of their Brethren, in reviling, backbiting, ſlandering, *&c.*
   - By flattering, when a man hideth the hatred of his heart with feigned words.

By falſe Witneſs we ſin againſt
1. God, whoſe Commandment is broken.
2. The Judge, who is deceived.
3. The Hearers, who are brought to have an uncharitable opinion of our Neighbor without cauſe.
4. The Commonwealth, which is diſquieted.
5. Our Neighbor who is hurt, by being defamed.
6. Our ſelves, by corrupting our own Souls with a peſtilent Lye.

The

The common distinction of Lyes; *viz.*

1. An Officious Lye, which is the telling of an untruth meerly to save a mans life, or his Neighbors, or their goods, their freedom or peace, without intending any hurt unto another: And this kinde of Lye hath found some favorers; but the least evil must not be done that good may come of it.
2. A Pernicious Lye, which is the telling of an untruth to deceive and to hurt our Neighbor, for some base gain, or out of malice or the like: This is an essential property of the Devil.
3. A Jesting or Sporting Lye, which is the telling of things not true for the recreation of the hearers: This is also a sinful vanity in all such as use it.

Rules to be observed, that we may do our duty aright towards the maintaining of the credit and good name of our Neighbor; *viz.*

1. We must have a good opinion in Charity of our Neighbor, and a desire of his credit, especially when he is well reported of.
2. We must speak of what is good in our Neighbor, to his praise and commendation.
3. We must conceal and hide the infirmities of our Neighbor, sparing to speak of them to his disgrace.
4. If any thing be done by our Neighbor that may have a tolerable construction, we must so construe it, and not in the worst sense.
5. To stop our ears against all slanderous Tales and Reports against our Neighbors credit; and when he hath done ought amiss, to grieve for it, and endeavor to repair his credit, by seeking to bring him to Repentance.

In this Commandment is forbidden

1. Unjust and false Accusations, or suborning False Witnesses, such shall perish, *Prov.*6.19,21. to accuse or witness against one falsly, 1 *Kings* 21.13.
2. To accept slight Witness against a man, and proceed thereon to Sentence of Condemnation; or to belye the Truth, by giving false Judgement for Bribes or Affection.
3. Envy, Disdain of others, desire of a mans own glory, 1 *Tim.*6.4. 1 *Pet.*2.1.
4. Evil Suspitions, 1 *Tim.*6.4. 1 *Sam.*19.28. *Acts* 28.4. Here are condemned hard Censures, and sinister Judgements against our Neighbor, *Mat.*7.1,2. *Acts* 2.13,14,15. 1 *Sam.*1.13.
5. A relation of the bare words onely, and not the sense and meaning of our Neighbor, *Mat.*26.59,61.
6. A Lye, whereby every falshood with purpose to deceive, is signified, whether in words or in deeds, or concealing the Truth, or any other way whatsoever, be it for never so great a good to our Neighbor: Lying is said to be the speaking of any thing contrary to Truth against knowledge, with an intent or purpose to deceive; because if unwillingly an untruth be told, it is no Lye; and if a Truth be told, the person telling thinking it false, it is a Lye in him: for it is not that which a man speaketh, but the maner how he speaketh, that makes it a Lye, *Psal.*12.2. Lying is expresly forbidden, *Levit.*19.12. *Psal.*5.6. & 101.7. *Ephes.*4.21. This Sin makes a man like the Devil himself, *Joh.*8.44.
7. To pronounce unjust Sentence in Judgement; to rest in one Witness; to accuse another wrongfully; to betray a mans Cause by delusion, 1 *Kings* 21.12,13. *Deut.*17.6.
8. Openly to raise forged tales and reports of our Neighbor, or privily to devise the same, *Rom.*1.20. *Levit.*19.16. 1 *Tim.*5.13. to spread abroad

abroad flying tales, or to feign and adde any thing unto them, *Prov.*26. 20,21. 2 *Cor.*12.20. To receive or believe those tales which we hear of others, *Exod.*23.1. 1 *Sam.*24.10. Slandering and backbiting. *Thou shalt not walk about with tales*, saith the Lord, *Lev.*19.16.

9. To accuse our Neighbor for that which is certain and true, through hatred, and with an intent to hurt him, 1 *Sam.*22.9, 10. *Psal.*52. 1,2,3,4.

10. To open or declare our Neighbors secrets to any man, especially if he did it of infirmity, *Mat.*18.15. *Prov.*11.13.

11. All babling talk and bitter words, *Eph.*5.3. *Joh.*19.34.

12. Flattery, whereby we praise our Neighbor above that we know in him, *Prov.*27.6. *Acts* 12.22. This is a grievous sin in the Ministers of the Word, 1 *Thess.*2.5. *Jer.*6.13,14. *Rom.*16.18. Dissembling against Truth with fawning insinuations for by-respects, as by extolling him for Liberal who is vainly Prodigal, or him for Frugal who is miserably Covetous: Such will be cursed, *Prov.*14.24.

13. Foolish and over-confident boasting, *Prov.*27.1,2. To be possessed with vain-glory and self-love, which is the fountain of all Disgrace-doing unto our Neighbor, 1 *Tim.*6.4.

14. To have ears open to false Rumors: *Thou shalt not receive a false tale*, saith the Lord, *Exod.*23.2.

15. To be long-tongued, more ready to blaze abroad the infirmities of others, then to amend our own.

16. In the heart to judge ill of our Neighbor without apparent cause, or for some infirmities to pass Judgement against any man: This is a most common vice, though thereby we usurp Gods Office, *Rom.*14.4. and bring the Judgement of God upon our selves, *Mat.*7.1.

17. False Records, *Ezra* 4.19.

18. Deriding and mocking the godly, as the children did *Elisha*.

19. To conceive a thought of prejudice wrongfully against his Neighbor.

20. To envy the prosperity of our Neighbor.

21. To seek onely our own good Report.

22. To be suspicious, 1 *Cor.*13.5.

23. To take mens sayings and doings alway in the worse sense.

24. To defend an evil Cause, and impugn the contrary.

25. To write or spread abroad infamous Libels.

26. To raze Deeds, or any Testimonial Evidences.

27. To counterfeit another mans hand, or to forge any thing.

28. To suppress the Truth, whether by fraud, violence, favor, or by any other means.

29. By delivering our judgement of any person or thing in words of a double sense.

30. To refuse to give Testimony, when we can and ought, being lawfully thereto required by the Magistrate.

31. To deny to give an account of our Faith, when Error stands in competition with Truth.

32. To lye, though it be for never so good an end, *Zech.*13.3.

1. A Rejoycing for the Credit and good Estimation of our Neighbor, *Gal.*5.22.
2. Willingly to acknowledge that goodness we see in any man whatsoever, and onely to speak of the same, *Tit.*3.2. Moreover, we must withal desire, receive and believe Reports of our Neighbors good, *Acts* 6.1,2,3. Notwithstanding, this must be so performed by us, that in no wise we approve or allow of the vices and faults of men, 2 *Chron.*25.2. & 27.2.
3. Fairness of Minde, being a vertue taking well things well or doubtfully spoken or done, and interpreting them in the better part, as far as there are any reasonable causes to induce thereto, and doth not easily conceive suspitions, neither sticketh upon suspitions, though they be such as are just and have reasonable causes, nor determineth ought by them, unless the Honor of God be interested therein; yea, to interpret a doubtful evil to the better part, 1 *Cor.*13.5,7. *Gen.*37.31,32,33.
4. Not to believe an evil Report running abroad amongst the Common People, by the whispering of Talebearers, as it were by Conduit-pipes, *Psal.*15.3. *Jer.*20.14,16. *Prov.*25.23.
5. Taciturnity or Silentness, which withholdeth in silence things secret and unnecessary to be spoken, where, when, and as far as is needful; and avoiding overmuch babling and talkativeness; to keep secret the offence of our Neighbor, except it must of necessity be revealed, *Prov.*10.12. *Mat.*1.19. & 18.16. Contrary hereto is prating and foolish prating; also Peevishness and Morosity.

The Vertues required in this Commandment; *viz.*

6. To get a good Name and Estimation among men, and to keep the same when we have gotten it, *Phil.* 4. 8. Now a good Name is gotten thus; *viz.*
   1. If we seek the Kingdom of God before all things, repenting us of our sins, and with an earnest desire embrace and follow after Righteousness, *Prov.*10.7. *Mark* 14.9.
   2. We must have a care both to judge and speak well of others, *Mat.*7.2. *Eccl.*7.13.
   3. We must abstain from all kinde of wickedness; for one onely vice or sin doth obscure and darken a mans good Name, *Eccl.*10.1.
   4. We must in all things earnestly seek for the Glory of God onely, and not our own, *Mat.*6.5,6.
7. Truth, which is a firm Election in the Will, whereby we constantly embrace true Sentences and Opinions, speak that which is true, keep Covenants and Promises, and avoid all deceitful dissembling both in speech and outward gesture, and all to the Glory of God and the Safety of our Neighbor. Repugnant to this vertue are all Lyes, as well Lyes of courtesie, called Officious Lyes, as others; also vanity or levity, and the like.
8. Simplicity, which is open Truth without wrinkles or circumlocutions, a vertue which doth properly and plainly speak and do such things as are true, right, and honest with a single heart. To this is repugnant Doubleness in Maners and Conversation.
9. Constancy, being a vertue not departing from the known Truth, neither altering purpose without good and necessary causes, but constantly speaking and doing such things as are True, Just and Necessary: Contrary whereto is Lightness and Pertinacy.
10. Affability or Readiness of speaking, which is a vertue gladly and with signification of good will, hearing, answering, speaking where need is upon a necessary cause.

Rash

Rash Censure of men being a high breach of this Commandment, may be committed these many ways; *viz.*

1. When things are well done, to carp and cavil at them without cause that is just.
2. When actions and speeches indifferent are taken in the worse sense.
3. When upon light occasion and uncertain Reports, we suspect and surmise evil of our Neighbor.
4. When we see any want in our Neighbors speech or behavior, to make it worse then it was, or indeed it is.
5. When we spread abroad and publish the wants of men to defame them, which might better be concealed, and in Conscience and Charity ought so to be.
6. When we speak nothing but the Truth of another, yet withal do insinuate thereby some evil of the party in the hearts of the hearers: This is a pestilent practice, and too much used.
7. When in hearing the Word Preached, and sins reproved in the Congregation, some misapply the same, with spight against the Ministers person or his Ministery.

Reasons against Rash Judgement; *viz.*

1. The practice of it cannot stand with Christian Charity; for Charity bindes us to walk in Love, and Love suspecteth not evil, but thinks the best always.
2. When thou seest a man erre, consider, thy self art or may be guilty of the like or worse.
3. Consider, That God the Father hath committed all Judgement unto his Son, who now judgeth by his Ministers.
4. Consider, That thou art unable to judge aright of other mens actions, being ignorant of many circumstances thereof, for thou knowest not haply with what minde, or to what end the action was done, nor the cause why he did it, nor the state of his person, nor the maner of his temptation thereto.
5. He that gives rash Judgement of another is worse then a Thief that steals away a mans goods: for he robs him of his good Name, which *Solomon* saith is to be chosen above great riches, *Prov.* 22. 1.

Three things Required in judging of others aright; *viz.*

1. We must have recourse to the cause of our Judgement: for if the Cause be insufficient, then our Judgement is Rash and unlawful.
2. We must have Authority and Warrant by lawful calling to give Judgement, or else some thing which is answerable thereto, though the Judgement be private: for private men in private Judgement, though they want this Authority by a lawful calling, yet if they have that which is answerable thereto, that is, the Affection of Christian Love, then they may judge.
3. We must alway have a good end of our Judgement; that is, the Reformation and amendment, not the defaming of our Brother.

Since Truth is the chief and principal thing required in this Commandment, consider in the last place that there is a fourfold Truth; *viz.*

1. Of Judgement, when a mans Judgement agreeth with Gods Word, which is the Touchstone of Truth: So as the Principles of that Religion which he professeth, and his opinion concerning the same, are grounded thereon, and may be warranted thereby; This is the ground of all the rest, to which must truth of heart be added; and where truth of heart is, there will be Truth of speech and action: for sincerity in the heart will keep the Tongue from lying, and the carriage of a man from dissimulation and deceit. This Truth of Judgement is directly opposed to Error.
2. Of Heart, which is the singleness and sincerity thereof, whereby a man seeketh to approve himself to God the Searcher of all hearts, and to be accepted of him. This is opposed to Hypocrisie, whether open or secret.

3. Of Speech, which is an Agreement of the words of a mans mouth, both with his minde and also with the matter which he uttereth, *Eph.*4.25. This is opposed to lying, when a man speaketh against his Minde and Conscience, and to Falshood, when a man speaketh contrary to, the thing it self.
4. Of Action, which is a plain, faithful and honest dealing in all things, whether we have to do with God or Man; when men neither make shew of doing that which indeed they do not, or of doing it otherwise then they do. This was it Christ commended honest *Nathaniel* for, *Joh.*1.47. and is opposed to Dissimulation and Deceit.

Motives to stir up in us a desire of Truth; *viz.*

1. The Excellency of it; it maketh us like God himself, for he is the Lord God of Truth, *Psal.*31.5. his Son is Truth, *Joh.*14.6.17. his Holy Ghost the Spirit of Truth, *Jam.*1.18. his Word the Word of Truth, *Psal.*19.9. and his Promises, Commandments, Judgements, Ways and Works, all Truth, *Psal.*119.
2. The Necessity thereof; for without it no Grace can be of any use: therefore the Scripture commendeth Faith unfeigned, 2 *Tim.*1.5. Love without Dissimulation, *Rom.*12.9. and Wisdom without Hypocrisie, *Jam.*3.17.
3. The Benefit of Truth; for the least measure of Grace seasoned with it, is acceptable to God, and in that respect very profitable to us.

There is no greater Ornament or Beauty to Religion, then Soundness and Evidence of Truth: This is the very Glory and Crown thereof; as for Antiquity, Universality, Unity, Uniformity, Succession, Consent, Multitude, Pomp, Revenues, and the like, being separated from Truth, are but vain glosses, or so many Pearls in a blinde eye, to make it so much the more deformed. This is it made the Martyrs so valiant, *David* a man after Gods own heart, *Nathaniel* so gracious in Christs eyes, *Job* so couragious, patient and constant, and *Paul* so unconquerable. Truth is a comelines in every thing.

God is the God of Truth, no Lye can stand
Unpunish'd by his All-Revenging hand:
Who calls God Witness to what is not true,
Stile him we may The Crucifying Jew;
And does what in him lies to make thereby
The God of Truth the Author of a Lye.
We say the Lye deserves the Stab: Are men
So tender of their Credit? much more then
Jealous is God of his, Who will not take
The Lye of Creatures for his Honors sake.

The Tenth Commandment.

Thou shalt not Covet thy Neighbors House, thou shalt not Covet thy Neighbors Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that thy Neighbor hath.

TO Covet, is to think inwardly, and also to desire any thing whereby our Neighbor may be hindred, albeit there ensue no assent of the Will to commit that evil. And by Coveting here is to be understood, That not onely evil actually

actually committed is sin, but harboring in the heart, although it never cometh into act: So that this Commandment is as it were added for the explaining of the former, because the more ignorant people seeing no punishments inflicted for evil affections, would not otherwise have thought them to be sins. And it might be added to convince every man of Sin, for we all bear in us Lust, the tinder of Vice. And this coveting what is anothers, doth always argue a minde either lustful, or not contented, which is against all true Piety. By the words, *House, Wife, Maid, Ox*, &c. the Commandment is illustrated, as by an Argument drawn from the distribution of the Objects of Concupiscence: Whence it is apparent, That onely evil concupiscence is condemned in this place, *Col.* 3.5. for there is a good concupiscence or desire; as of Meat and Drink, and that of the Spirit, *Gal.* 5.17. So then here are rehearsed the Objects of all Lusts for the most part, whereby we are stirred up to the transgressing of any Commandment of the latter Table. In the other Commandments not onely wicked deeds, but also counsels and deliberate consent of the Will is forbidden; but in this is required somewhat more, namely, that we be not tickled with any kinde of Lust, although our Will consent not, yea also though it be against it: For here are forbidden all first motions of the Minde unto sin, springing from Original Sin, though no consent be yielded unto them; and we are here commanded to keep our very hearts and mindes free from evil motions and thoughts against any of the Commandments of God, and to be well contented with our own. Thus the motions unto sin forbidden in this Commandment spring from Original Sin, or the flesh in us; other evil motions we are subject unto, that are suggested by the Devil, which are not our sins, unless by consenting we make them so. And the Duty here commanded, is our thorough Sanctification, not onely in deed, but even in heart and thought also, as in 1 *Thess.* 5.23. the parts whereof are Mortification, the putting off the Old Man, which is corrupt through deceivable lusts, *Eph.* 4.24. and Vivification, the putting on of the New Man, *which after God is created in Righteousness and true Holiness*, Joh. 3.5. otherwise called Regeneration or a New birth. The Sum of this Commandment forbiddeth all sins before consent and resolution; all sins without us, as *Adams* sin; and all sins within us, as the effect of the former. The Scope and end of this Commandment, is a Rightness and Inward Obedience of all our affections towards God and our Neighbor. This Commandment is added to be a Declaration of the former, and that Universal, because this is spoken of the whole in general; and is added to be as a Rule or Level, according to which we must take and measure the inward Obedience of all the other Commandments. Hereby not onely corrupt inclinations are sins, but the thinking of evil is sin. Unto this Commandment is Original sin or Concupiscence repugnant, which is an inordinate appetite, and a corrupt inclination and proneness in the Minde, Will and Heart, contrary to God, and desiring those things that God forbiddeth in his Law, which ensued upon the Fall of our first Parents. Every Breach of this Commandment may be termed Covetousness: Now covetous men, the more they devour, the more they covet, like the Grave or the Barren Womb, *Prov.* 30.14,15. like Dropsie men, or *Pharaohs* lean Kine: Thus *Ahab*, that had a Kingdom at command, covets a petty Vineyard, which costs poor *Naboth* his Life and Living; but withal, covetous *Ahab* purchased more then he coveted, the Wrath of God, the Destruction of his person, the ruine of his House, the loss of his Kingdom, and the undoing of all his Posterity, 1 *Kings* 21.16. The covetous man sees nothing in another without grief to himself; the more he hath, the more he thinks he hath not; the fuller his Coffers are, the emptier he judgeth them; he as much wants what he hath, as what he hath not; the seasonableness of Weather and fruitfulness of Seasons trouble him, because others partake of Gods Providence; he prays for a Dearth or Famine, that his commodities may sell for more then he values his Soul at; he hates the Rich, because he hath not somewhat they possess; he hates the Poor, because they crave away his Life: As for Spiritual matters, he counts Salvation it self not

worth one years Extortion. This Sin of Covetousnes may be in the Poor as well as in the Rich, when they use ungodly shifts and unlawful means to store themselves with Meat or Money, or any other thing, which is right Covetousnes; and when they murmure and grudge at their condition, not bearing the burthen of Poverty patiently, murmuring also at him that sendeth it: for whosoever disdaineth his present state, because it is not higher, richer and better, is covetous. This was the sin caused the Rich man to forgo the Savior of Mankinde, rather then his Temporal Possessions; this makes it as difficult a matter for the Rich to enter Heaven, as a Camel the Needles eye; this made *Achan* play the Thief; this brought him to so fearful an end, *Josh.*7.25. This brought the leprosie on *Gehazi*, and *Judas* to his own Gallows, *Mat.*27.5. This is the occasion of all corruptions in all Professions, in all Ages, in all degrees of men, indeed the very Root of all evil.

Thou shalt not Covet] The cogitation or motion of the heart is of three sorts; *viz.*

1. Some glancing or sudden thought suggested to the minde by Satan, which suddenly vanisheth away, and is not received of the minde: The signs to know and distinguish these diabolical Temptations from the motions of our own Flesh, may be such as these; *viz.*
   1. They are sudden, and come into the minde without any object leading thereunto.
   2. They are often, yea thousands of times iterated without intermission, to the infeebling of the faculties of minde and body, and weakning of the senses.
   3. They are motions oft horrible to Nature, as to Murthers of others or ones self.
   4. They move to things unpleasing, tedious and irksom.
   5. They are violent, and enforce almost to the doing of that unto which we are moved.
2. The Second is a more permanent Thought or Motion, the which as it were tickleth and inveigleth the minde with some inward joy.
3. The Third is a cogitation drawing from the Will and Affection full assent to sin. Now we are to understand this Commandment of the Second sort of Motions onely: for the First sort, being a sudden thought suggested to the minde by Satan, is no sin of ours, but the Devils: And the Third kinde, which have consent of Will, belong to the Five former Commandments.

In this Commandment are prohibited these and the like sins; *viz.*

1. Concupiscence it self, namely, Original corruption, in as much as it is hurtful to our Neighbor, *Jam.*1.14.
2. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter root of concupiscence, *Gal.*5.17. To this place appertaineth Satans suggestion, if after the first offer it be entertained and received in the Closet of the heart.
3. The least cogitation and motion, the which, though it procure not consent, delights and tickles the heart: Of this kinde are these foolish Wishes, I would such a House were mine, Such a Living, Such a thing, *&c.* And hitherto may we refer all unchaste Dreams, arising from the force of concupiscence.

Here are commanded

1. A pure heart towards our Neighbor, 1 *Tim.*1.15.
2. Holy cogitations and motions of the Spirit, 1 *Thess.*5.23. *Eph.*4.23.
3. A conflict against the evil Affections and Lusts of the flesh, *Rom.* 7.22,23. 2 *Cor.*12.7.

That

That we may be the better preserved from this sin of coveting,

1. Let us consider our unworthiness of those things we have of our own, be they never so mean in respect of the superfluity of others.
2. Let us consider the Providence of God, which appointeth for every one as he seeth most fit and convenient.
3. Let us consider the deceitfulness of our own hearts, which, for ought we know, would not be fully satisfied, did we enjoy what we covet.
4. Let us shut our eyes against the beholding of tempting objects; for by the outward senses, the fire of concupiscence is kindled within us; and withal, let us ardently and constantly pray for the extinguishing of this fire, and to have a fire of heavenly desires kindled in us.

The covetous are Idolaters two ways; *viz.*

1. Because they prefer their Riches in their affection before God, the gift before the Giver; depending more on them than on God, trusting in them as in God.
2. Because they account their life to consist in their Riches, and to rest upon their Wealth, rather then to stand on the Providence of God, failing of all hope, and comfort and joy, when their Wealth faileth them. This was Satans bait even to our Savior Christ himself, to tempt him to Idolatry, when he offered him the Kingdom of the World, and the glory thereof.

The evils of covetousness; *viz.*

1. It setteth the minde upon a Rack, fretting, fuming, vexing, tormenting, disordering, disquieting and distempering it self.
2. It bewrayeth much impiety and infidelity, that their hearts are destitute of true godliness, whatsoever shew they make to the contrary, 1 *Tim.*6.6. *Ps.*119.36. *Jam.*1.27. for the soul which is heavenly in them, is made earthly.
3. There is no sin which a covetous man will not commit for his gain, therefore the Apostle calls it *the Root of all evil*, 1 Tim.6.10. it is in effect the breach of the whole Law; it setteth up a strange or false god in the heart, therefore it is called *the worshipping of Images*, Col.3.5. and the covetous person an Idolater, *Eph.*5.5. he will Swear, Curse and Blaspheme to get an Half-peny, *Prov.*30.9. he regardeth the Sabbath not so much as his Purse-strings; nay he will damn his Soul to fill his Purse, *Amos* 8.5. This was the cause of lying in *Gehazi*, 2 *Kings* 5.25. of Murther in *Ahab*, 1 *Kings* 21.19. of Treachery in *Judas*, *Mat.*26.15. of Theft in *Achan*, *Josh.*7.21. of Apostacy in *Demas*, 2 *Tim.*4.10.

The thoughts of the heart being chiefly concerned in this Commandment, consider three ways to discern the thoughts that are conveyed into the minde by the Devil:

1. They come speedily, as lightning into a house, and in a maner forced into the minde, as that the party cannot avoid them; and they come into it again and again, yea a thousand times a day.
2. Because they are directly against the light of Nature, the sparks whereof are not quite extinct in us by sin, for every man thinks reverently of God by Nature.
3. At the first conceiving of them the party is smitten with an extraordinary fear, his flesh is troubled, and oftentimes sickness and faintings do follow.

Unclean thoughts, wch have their residence in the minde of man, are of two sorts; *viz.*

1. Inward, and such as have their Original from the flesh, and arise of the corruption of mans Nature, though stirred up by the Devil: These at the very first conceiving are our sins, though they have no long abode in the heart.
2. Outward, and are such as have relation to an outward cause or beginning: Of which sort are those evil thoughts that are conveyed into the minde by the Devil, and if we take no pleasure in them, nor yield consent unto them, they are not to be accounted our sins but the Devils, by whom they were suggested.

Divers

Divers are the kindes of wicked Thoughts: These three are the most common; *viz.*

1. Voluptuous, set upon Vanities, Pleasures, Delights, Sports, and such like.
2. Ambitious, set upon Pride, aspiring after Honor, who shall be greatest.
3. Malicious, enviously bent towards others, seeking to do Mischief.

The Conditions required in Wishing Evil against others, that our Thoughts may not be evil; *viz.*

1. All Imprecations or evil Wishings, which are made absolutely without some Propheſie or ſpecial Revelation, are Sins.
2. They must be done without private hatred and desire of Revenge.
3. They must be done in respect of Gods glory onely, and the preservation of the true Church.
4. We must not imprecate, or wish evil, as it is an evil; as it is the Destruction of them against whom we wish it.

Two special Rules to guard and keep the heart safe from evil thoughts:

1. That the Word of God dwell plentifully in us, by daily meditation of the Commandments, Promises and Threatnings revealed in the same.
2. To establish our Thoughts by counsel, *Prov.* 20. 18. that is, not once to think or conceive so much as a thought, but upon advice and direction taken at God and his Word. This Rule we must practice in the use of our Senses, Speeches and Actions.

Can man be, when the Heart gives not consent,
Guilty the Breach of this Commandement?
'Tis so: for since our Parents fell, we all
Are subject to this Sin Original;
Yet so, as first we must take pleasure in
This new conceived Embryo *of Sin:*
Nor if we hate the Thought, strive to reject
The Motions that do on our Hearts reflect,
The Sin is Satans, and not ours; for we
Not tickled with this thought of Sin, are free.

CHAP.

CHAP. VI.

Of Gods Love to Man, of Election, Creation, Redemption, Vocation, Justification, Sanctification, Adoption, Regeneration, Conversion from Sin to Good Works, Repentance, and New-Obedience.

I.

THe greatest Evidence of Gods Love that could be given, consisteth in the Forgiveness of Sin, which is well known to all that know the end of Christs coming (which was to save Sinners, 1 *Tim.* 1.15.) and the extent of this Love of God reacheth to all Sins (except that against the Holy Ghost) which neither is unremissable in its own nature as it is sin, but as the party so sinning is uncapable of Repentance, and consequently of Mercy; so that there is no sin (that excepted) but cometh within the compass of Gods Mercy and Pardon upon Repentance: The Reason is, because the Mercy of God is greater then all sins whatsoever, and the Sacrifice of Christ is a sufficient Price of Redemption for all; his blood cleanseth from all sin, 1 *Joh.* 1.7. From this extent of Gods Love it may be well inferred, That Mans destruction is of himself, either because he maliciously despights the Spirit of Grace, or wilfully rejects the offer of Pardon. In the order of Redemption God hath made mans sin pardonable, but man by his impenitency makes it not to be pardoned; for God excludeth none from the participation of his Mercy, his Pardon being offered to all; which yet must be understood of Gods outward Dispensation and Manifestation of his Mercy by the Ministery of the Word, wherein no difference is made betwixt persons, nor exemption of any: So as it calleth not into question the Secret Counsel and Eternal Decree of God. Again, it must be known, That it is to be referred to the several degrees, sorts and conditions of men, betwixt which God maketh no difference; as Honorable, Mean; Rich, Poor; Learned, Unlearned; Old, Yong; Free, Bond; Male, Female; Magistrate, Subject, *&c.* Lastly, it is to be applied to the All-sufficiency of Christs Sacrifice, which is available to take away the sins of the most notorious sinners that can be, as well as any other sinners.

Gods love to Man appears both
- 1. In this life,
  - 1. Before the Fall, in making us after his own Image.
  - 2. After the Fall, by repairing his Image again in us, which we had lost.
- 2. In the World to come, by crowning us with Immortality; *for the Goodness of God endureth for ever*, Psal. 103. 17.

Gods love to Man opened in the Scriptures by these degrees; *viz.*
1. God hath no pleasure in the death of the wicked, but that the wicked turn from his way and live, *Ezek.* 33.11.
2. That he deferreth, mitigateth, and taketh away punishments, inviting all men to Repentance.
3. That he debaseth himself to relieve our infirmities, by his Spirit, Word, Sacraments and Miracles.
4. That he embraceth with singular love his Chosen, so that he saveth and delivereth them for ever from sin and all Evils, and comforteth all in Afflictions, *Rev.* 7.21.
5. That he chose rather to bring to pass this our Delivery even by the Incar-

Incarnation and Death of his onely begotten Son, then that all Mankinde should perish, *Joh.* 3.

6. That he promiseth and performeth all those things of his own free goodness, *Exod.* 34.19.

7. That he doth those things towards sinners, not onely unworthy of them, but even his Enemies, *Rom.* 5.10.

Two things which highly commend Gods love; *viz.*

1. The Freeness of his Grace, which is every way so free, that the Goodness which he sheweth to his creature, is altogether of himself, and from himself, *Joh.* 3.16. *Rom.* 5.10. when there was none to mediate for us, *Gen.* 3.15. God offered Grace, and freely gave his Son to be a Mediator. This is to be opposed against mans unworthiness.

2. The Riches of his Mercy, which are unutterable, unconceiveable; according to Gods Greatness so is his Mercy, Infinite, and reacheth above the Heavens; so as he may be said to be *Rich in Mercy*, Eph. 2.4. *Abundant in Goodness*, Exod. 34.6. This is to be opposed to the Multitude and the Heinousness of our Sins.

God is Rich in Love and Mercy to Man divers ways; *viz.*

1. Because he doth perform more effects of his Love, in regard of himself, then we have need of, or our misery require; for to the Remission of sins a simple Pardon had been sufficient, but hereto he addes the gift of his Son by his death to satisfie for us, by his Spirit to Regenerate and Sanctifie us, *&c.*

2. He doth never cease to communicate his Love unto us, it is never dry.

3. He Loves us for our own good, having no need of us, he gets nought by it.

4. He Redeems us from all sins, gives us Faith and Repentance freely, we deserve it not.

5. He Dyed for us even when we were his very Enemies, the Children of wrath.

6. He Prevents us with his Grace, when we sought not to him for it.

7. He Bestows Temporal Favors, and withholds present Afflictions from the Reprobate.

8. He Prosecutes us with his Love unto the end, and in the end gives us the Salvation of our Souls, the end of our Faith.

The consideration of Gods Love, must Teach us these Duties; *viz.*

1. To beware of all sin, whereby we do offend and displease our God who is so gracious unto us.

2. To trust God with our Lives, Healths, Bodies, Estates, and all we have for Food, Raiment, and Protection in the sober use of all lawful means.

3. To seek for help and succor from God in all distresses and want.

4. To love so bountiful a God, yea to enforce our hearts to all duties of love to him.

5. To be thankful to God for all good things we enjoy; for whatever good we have, comes from him.

6. We must labor continually in heart and life to walk worthy of the Lord, and to please him in all things, being fruitful in all good works, *Col.* 1.10.

The Duties required of such of us to whom Gods Love hath been specially manifested, in calling us who before were weak and contemptible in the world, to be Instruments of his Glory; *viz.*

1. We must confess our selves miserable by Nature, and no good thing in us to raise up our selves above others, being no way better then others.
2. We must consider, That whatsoever we have, it is Gods gift, we have received at his hands, it cometh down from above; and therefore let us not glory as if we had not received it, 1 *Cor.*4.7.
3. We must walk worthy of our Calling, even of those Mercies which we have tasted, and acknowledge our selves to be unworthy of them.
4. We must be humble in our own eyes, and not boast of any thing in our selves, or in our own merits, nor think our selves worthy to be regarded of him.
5. If we be thankful for lesser Mercies, we may be assured of greater and of fatter blessings.
6. We must keep a Register of his blessings, and so settle them in our hearts, that we forget them not, but may thereby be provoked to set forth his praise.

II.

Election is a Decree, in which God, according to the good pleasure of his Will, hath certainly Chosen some men to Life Eternal in Christ, and that for *the praise of the glory of his grace*, Eph.1.4,5. Gods Decree is that by which God hath necessarily, and yet freely from all Eternity, *Isa.*46.10. determined all things: Howbeit, the Decree of God is the first and Principal Cause of all things, yet it doth not take away the nature and property of second Causes, *Eph.*1.12. *Matt.*16.29. *Rom.*9.2. but brings them into a certain order, that is, directeth them unto the determinate end, whereupon the effect of things are contingent or necessary, as the nature of the second Cause is. When Christ was offered freely to every man, and one received him, and another rejected him, then the Mystery of Election and Reprobation was Revealed: The Reason why some received him, being, Because God gave them a heart, which to the rest he gave not; but in point of offering of Christ, we must be general, without having respect to Election. So that Predestination is the Decree of God, in as much as it concerns man, by which God hath ordained all men to a certain and everlasting estate, that is, some to Salvation in his Son, 1 *Thess.*5.9. others to condemnation, for his own glory and their sins, *Rom.*9.22. Reprobation is Gods Decree, in the which, because it so pleased him, he hath purposed to refuse some men by means of *Adams* Fall and their own Corruptions, for the manifestation of his Justice, *Prov.*16.4. 2 *Cor.*13.5.

Again, Election is the eternal, unchangeable, free, and most just Decree of God, whereby he hath decreed to convert some to Christ, to preserve and keep them in Faith and Repentance, and by him to give them Eternal Life. So Predestination is an Eternal Decree or Purpose of God, in time caling effectual Grace in all those whom he hath Chosen, and by this effectual Grace bringing them infallibly unto Glory. Predestination being thus an immanent and eternal Act of Divine Understanding and Will, cannot be conceived as dependent upon any foreseen Temporal Acts of Mans Free-will; for Election findeth or considereth all mere men in one and the self-same condition; and it is the Grace prepared for them in Predestination, which maketh the predestinate become holy and happy men. They who will have God in his Divine Predestination to behold all men, and elect those men consequently, whom he considereth as believing and persevering in Faith and Holiness unto the last gasp, are in an Error: for our Election is not grounded upon any foreseen acts in us of Obeying, Believing, Persevering, and the like, but these acts are grounded upon our Election; for whoever is predestinated to Salvation, is

alſo predeſtinated to the Grace of Believing, Obeying, and the like, otherwiſe it were a conditional Predeſtination, but there is none ſuch, for whoever is elected to Salvation, is predeſtinated alſo to the means of Salvation. God in his moſt gracious Decree of Election, is as abſolutely and certainly ordaining men unto Saving Grace, as unto Everlaſting Life and Glory. And this Grace prepared for the Elect in Gods Eternal Predeſtination, and beſtowed upon them in the Temporal Diſpenſations, ſo cauſeth their Belief, Repentance, Perſeverance, as that it impoſeth no neceſſity or violent coaction upon the Wills of men, but cauſeth their free and voluntary Endeavors.

All that are inwardly and effectually called, are Elected; but many are called onely outwardly, few ſuch are choſen. Now that God hath choſen ſome, and paſſed by others, he is not at all cruel; for he owed not his Grace to any, but juſtly might have ſuffered all Mankinde to have periſhed. That ſome are Elect and ſome Reprobate, is known unto us in general, but not in ſpecial, whether this or that man be; but of our own Election every of us not onely may, but ought to be in ſpecial certain and aſſured, whereof he may be by the effect, which is Converſion, that is, true Faith, and true Repentance. Now if any one ſhall think that the Election of ſome before others, in regard of Gods ſpecial Mercy, came from this, That God foreſaw ſomething in them which was not in the others; let him hear what *Moſes* ſaith to the Jews, *The Lord did not ſet his love upon you, nor chuſe you for your multitude, but becauſe the Lord loved you, and would keep the Oath which he ſwore to your fathers*, Deut.7.7,8. And in *Mat.*7.23. Chriſt ſaith of ſome, *I never knew you*; yet ſpeaking of others, he ſaith, *I know my ſheep*, Joh.10.14. And again, *I know whom I have choſen*, Joh.13.18. and *Paul* ſaith, *The Lord knoweth who are his*: From which places we may ſafely gather, That the Lord puts a difference betwixt man and man, Angel and Angel, acknowledging ſome to be his own, and denying the ſame of others. If God himſelf had not avouched this in his Word, no man might have taught it; but being here plainly propounded, it is with all reverence to be acknowledged and received: whereof no other Reaſon can be given, but Gods good pleaſure alone, *Mat.*11.25,26. For, *Jacob hath he loved, and Eſau hath he hated*; neither did this difference come from their works, either good or evil, for this difference God put between them, before either of them had done good or evil; but it is wholly aſcribed to the Will of God, *Who will have mercy on whom he will have mercy, and whom he will he hardeneth*, Rom.9. Neither muſt this ſeem ſtrange unto us, for we permit unto men to uſe their own diſcretion in their own Affairs, and can we think it unreaſonable in the Creator to uſe his touching his Creature?

Thus our whole Salvation is of Gods Free-grace, which in Chriſt is the Fountain from whence it floweth, yea it is the Beginning, Continuance and Ending of our Salvation: So that as for any foreſeen Faith and Good-works, they are not cauſes of our Election, but fruits and effects thereof: for what Faith or Good-works could be foreſeen in the Sons of Wrath, born dead in Sins. God choſe us not becauſe he knew we would believe hereafter, but to the end we ſhould believe, that is, that he might beſtow upon us Faith, and ſo ſave us in his Son, *Eph.*1.4. *Tit.*1.1. *Acts* 13.48. and Faith is the gift of God to us, and the work of God in us, *Joh.*6.29,44. And if Faith foreſeen were the cauſe of Election, then Infidelity foreſeen were the cauſe of Reprobation, which is falſe, becauſe then all Mankinde ſhould be reprobated and rejected, foraſmuch as the whole Maſs of Mankinde ſinned, and God could foreſee nothing in it as of it ſelf but Incredulity and Unbelief.

Neither is our Election of Merit, which is a work undue, to which we are not bound, making the Reward and Recompence that was not due to be due; but all we can do is due unto God, for our Spiritual life is called a Debt unto him, both in reſpect of Creation, Redemption and Glorification; therefore neither is our Salvation of Merit, but of Gods own Free-grace.

Neither

Neither is our Election of any Free-will in us to good, for there is not any co-operation (as the bold Papists affirm) of mans Free-will with Gods Free-grace in the first act of our Conversion, but God does all, and we nothing in good things, save as Instruments: for, *God worketh both the will and the deed*; he preventeth us with his Grace, prepareth us by his Word, enclineth us by his Spirit, and worketh both the beginning and ending of our Salvation: For Election, Vocation, Faith, Adoption, Justification, Sanctification, and Eternal Glorification, are never separated in the Salvation of any man, but like inseparable Companions go hand in hand.

Now the Elect regenerated and once come unto the Church of the Saints, may sometimes fall from it, but they can never forsake it wholly, because they never so fall, as to become the Enemies of God and the Church, nor finally, because they persist not in this Apostacy, but at length return to Repentance: Thus was it with *David* and *Peter*. Lastly, the Notes of Election are Vocation, Justification, Sanctification; and all they who are elected unto Salvation, if they come unto the years of discretion, are called outwardly by Gods Word, and inwardly by his Spirit. Of this Election Christ Jesus is the Foundation, 1 *Thess.*5.9. The Decree thereof is that Book of Life, wherein are written the Names of the Elect, *Rev.*20.12. 2 *Tim.*2.19. And the execution of this Decree is an Action, by which God, even as he purposed with himself, worketh all those things effectually, which he decreed for the Salvation of the Elect: For they whom God elected to this end, that they should inherit Eternal Life, were also elected to those subordinate means, whereby, as by steps, they might attain this end, and without which it were impossible to obtain it, *Rom.*8.29,30.

Election is twofold:
1. Eternal, whereby God out of the Lump and Mass of Mankinde, hath before all Worlds chosen out some to life Eternal.
2. Temporal,
   1. To some certain Office, *Joh.*6.70. chosen to the Apostleship: All such are not Redeemed by Christ.
   2. Out of the World into the Church, *Joh.*15.19. Such are Redeemed by Christ.

Of Eternal Election:
1. The Efficient Cause is the everlasting Purpose of God, *Rom.* 9.11.
2. The Material Cause is the Blood of Christ, 1 *Tim.*1.18, 19,20.
3. The Final Cause, or End, why both God the Father hath loved, and Christ for his Elect hath suffered, is the Glory of God and Salvation of man, *Eph.*1.5,6. *Rom.*8.29.

The chief effects of Election, are
1. Justification by Faith in this life, and Glorification in the life to come.
2. A Conformity to the Image of Christ, in suffering here, and enjoying glory hereafter.

Indeed the Effect of our Election, is the whole Work of our Salvation, and all the Degrees of our Redemption; *viz.*
1. The Creation and Gathering of the Church.
2. The sending and giving of Christ the Mediator, and his Sacrifice.
3. The effectual Calling of Men to his Knowledge.
4. Faith, Justification, Regeneration, and Good-works.
5. Raising unto Glory, Glorification, and Eternal Life.

The means whereby to come to the Assurance of our Election, as it is set down in the 2 *Pet.* 1. *viz.*

1. Faith, to put our sole trust and confidence in God onely.
2. Vertue, an upright doing of the Works of the Moral Law.
3. Knowledge, whereby to carry our selves warily before men.
4. Temperance, in natural Appetite, in Meat, Drink, Apparel, *&c.*
5. Patience, a moderation of sorrow in enduring Affliction.
6. Godliness, whereby we Worship God in the Duties of the First Table.
7. Brotherly Kindeness, to embrace Gods Church and the Members thereof.
8. Love, whereby we are well-affected to all men, even to our Enemies.

The three principal grounds of Assurance of Salvation in the First of *John*:

1. He that hath communion of fellowship with God in Christ, may be undoubtedly assured of his Salvation, 1 *Joh* 5.11.
2. He that is the Adopted Son of God shall be saved, 1 *Joh.*3.2.
3. They that are assured of the love of God to them in particular, may also be certainly assured of their Salvation, 1 *Joh.*4.9.

From the Doctrine of Election follow two weighty Points to be known and believed; *viz.*

1. That the Promise of Remission of Sins and Everlasting Life in the *Messias*, is not universal to all, but indefinite to many of all sorts, kindes and estates: for if the Promise pertaineth to all, then there can be no distinction between Man and Man, People and People, in regard of Mercy; therefore the Opinion of Universal Grace, is erroneous.
3. That though Christ dyed for all (for so the Scripture saith) yet he dyed not effectually for all, but for all that have Gods Grace to make his Redemption effectual to them by such effectual Faith as is required to the right Application of Christs Merits.

Lastly, that we may not with the vulgar run into popular Error touching this weighty Point, consider these two things:

1. That our Church doth not teach, That God doth simply ordain any to Hell fire; but touching Reprobation, the Doctrine is this, That God hath decreed and purposed to glorifie his Name in the due and deserved condemnation of some.
2. That no man from the Doctrine of Predestination take occasion to live as he list; for in Gods Decree the end and the means that bring men to that end go always together, and must never be severed; and therefore such as are ordained to Salvation, are ordained to the means thereof, *Rom.*8.30. therefore they sin most grievously, that upon the immutability of Gods Decree, take occasion to live prophanely. *Hezekiah*, though he had a promise of Fifteen years addition to his life, yet neglected not the means of Recovery, to cure his Sore, and to preserve his life.

III.

THe *Creation*, is that by which God made all things very good, of nothing; that is, of no matter which was before the Creation, *Gen.*1.1. Gods maner of creating, as also of governing, is such, as that by his Word alone, he without any Instruments, Means, Assistance or Motion, produced all sorts of things: For to will any thing with God, is both to be able and to perform it, *Heb.*11.3. *Psal.*148.5. The goodness of the creature is a kinde of excellency, by which it was void of all defect, whether Punishment or Fault. The Creation is of the World, or Inhabitants in the World. The World is a most beautiful Pallace, framed out of a deformed Substance, and fit to be inhabited. The parts of the World are the Heavens

vens and the Earth. The Heavens are threefold; The first is the Air, the second the Sky, the third an Invisible and Incorporeal Essence, created to be the Seat of all the Blessed, both Men and Angels; this third Heaven is called Paradice, 2 *Cor.*12.4. The Inhabiters of the World are reasonable creatures, made according to Gods own Image; they are either Angels or Men, *Gen.*1.26. *Job* 1.6. the Image of God, is the goodness of the Reasonable Creature, resembling God in holiness, *Eph.*4.24. The Angels each of them being created in the beginning, were setled in an upright estate. Man also, after he was created of God, was set in an excellent estate of Innocency: he was created perfect both in Body and Soul, and so had continued, had he stood still in Righteousness: His Soul is an Incorporeal Understanding, and an Immortal Substance, infused by God into an Instrumental Body, to inform and quicken it for the operation of certain motions and actions external and internal, by and without the ministery of the Body, constituting one person, namely, Man: for whose perfection it was sufficient, if he knew all those things concerning God and his Works, which God would have him to know; not that he should know all things, for that had not perfected Man, but transformed him into God. The same is to be conceived and thought concerning the perfect Wisdom, Righteousness and Blessedness of Angels.

Touching the Creation of Angels, observe these things; *viz.*

1. Their Nature: Angels are Spiritual and Incorporeal Essences, *Heb.*2.16. & 1.7.
2. Their Qualities: They are wise, 2 *Sam.*14.17. They are of great might, 2 *Thess.*1.7. 2 *Sam.*24.17. 2 *Kings* 19.35. They are swift and of great agility, *Isa.*6.6. *Dan.*9.21. and they are wonderfully full of clarity.
3. They are Innumerable, *Gen.*22.1. *Dan.*7.10. *Mat.*26.53. *Heb.*12.22.
4. They are ever in the highest Heaven, where they alway attend upon God, and have society with him, *Mat.*18.10. *Psal.*68.17. *Mark* 12.25.
5. Their Degree: That there are degrees of Angels it is most plain, *Col.*1.16. *Rom.*8.38. 1 *Thess.*4.16. But it is not for us to search who, or how many be of each Order, neither ought we curiously to enquire how they are distinguished, whether in Essence, Gifts or Offices, *Col.*2.18.
6. Their Office: which is partly to magnifie God, and partly to perform his Commandments, *Psal.*103.20,21.
7. The establishing of some Angels in that integrity in which they were created.

Touching Man in the estate of his Innocency, these things are most chiefly to be regarded; *viz.*

1. The Place: The garden of *Eden*, that most pleasant garden, *Gen.*2.15.
2. The Integrity of Mans nature, which was created in Righteousness and true Holiness. This hath two parts:
   1. Wisdom, which is a true and perfect knowledge of God and of his Will, in as much as it is to be performed of man, yea and of the Counsel of God in all his creatures, *Col.*3.10. *Gen.*2.19.
   2. Justice, which is a conformity of the Will, Affections and Powers of the Body to the Will of God.
3. Mans dignity consisting of four parts; *viz.*
   1. His Communion with God, by which as God rejoyced in his own Image, so also man did fervently love God. This is apparent by Gods familiar conference with *Adam*.
   2. His Dominion over all the Creatures of the Earth, *Gen.*2.19. *Psal.*8.6.
   3. The Decency and Dignity of the Body, in which, though naked, as nothing was unseemly, so was there in it imprinted a Princely Majesty, *Psal.* 8. *Gen.*2. 25. 1 *Cor.*12.23.
   4. Labor of the body without pain or grief, *Gen.*3.17,19.

4. Sub-

4. Subjection to God, whereby man was bound to perform obedience to the Commandments of God: which were two; The one was concerning the two Trees, the other, concerning the Sabbath, *Gen.* 2.3.
5. His Calling, which is the Service of God, in the observation of his Commandments, and the dressing of the garden of *Eden*, *Prov.* 16.4. *Gen.* 2.15.
6. His Diet was the Herbs of the Earth, and Fruit of every Tree, except the Tree of Knowledge of good and evil, *Gen.* 1.29. &c. 3.
7. His Free-choyce, both to will and perform the Commandment concerning the two Trees, and also to neglect and violate the same, whereby we see that our first Parents were indeed created perfect, but mutable: for so it pleased God to prepare a way to the execution of his Decree.

There are four kindes of creatures in this world; *viz.*
1. Bare and naked Substances without Life, Sense or Reason, as Sun, Moon and Stars; the Sun serves the Plants, the Plants the Beasts, the Beasts Man, and he God.
2. That have Substance and Life, but no Sense nor Reason, as Plants, Trees, Herbs.
3. That have Substance, Life and Sense, but no Reason, as Beasts of the Land, Fish of the Sea.
4. That have all, as Substance, Life, Sense and Reason, as Man.

Every Creature is good:
1. Partly by Creation, as Sun, Moon, Water, Earth, Meat, Drink, *&c.*
2. Partly by Ordination: Thus the Evil Conscience, Hell and Death, are good, because they are ordained of God for the execution of his Justice, though in themselves and to us they are evil.

In Creatures there is a two-fold goodness; *viz.*
1. A general and natural goodness, whereby God accepted and approved all Creatures.
2. A more special and moral goodness, Revealed in the Moral Law.

Or thus:
1. Uncreated, which is God himself, being absolutely and perfectly good.
2. Created, whereby the Creature is made good, being the fruit of that goodness which is essentially in God.

What the Image of God in man is; *viz.*
1. The Soul it self, together with the faculties thereof, endewed with Reason and Will.
2. In the Soul, Wisdom and Knowledge of God, his Will and Works; even such as God requireth of us.
3. A conformity with the Law of God, or Holiness and Righteousness, under which are comprehended the heart and all affections.
4. Felicity without misery and corruption; perfect Blessedness, joy, and abundance of all good things, and glory, wherewith the Nature of man was adorned.
5. The Rule and Dominion of man over the creatures.

The remnants of the Image of God in man; *viz.*
1. The Incorporeal Substance of the Soul, together with the Powers thereof.
2. Many Motions, as of those things which we know by Sense, as are Natural Principles; some Motions also of God, his Will and Works.
3. Some prints of Vertues, and an ableness concerning outward discipline and behavior.
4. The Fruition of many good things.
5. The Dominion also over the creatures is not wholly lost.

God

God hath preserved those Remnants of his Image in us for these Reasons; *viz.*

1. That they might be a Testimony of the Bounty of God towards those who were not worthy of it.
2. That God might use them to the restoring of his Image in Man.
3. That they might leave the Reprobate without excuse.

The Repairing of the Image of God in us, is the work of all three Persons, and is in this maner; *viz.*

1. The Father restoreth it by his Son.
2. The Son by the Holy Ghost immediately regenerating us, 2 *Cor.* 3. 18.
3. The Holy Ghost by the Word; *the Gospel is the power of God unto Salvation*, Rom. 1. 16.
4. In this Life it is onely begun in the chosen, augmented to their lives end, and perfected in the end, as concerning the Soul, but as concerning the whole man at the Resurrection.

The use of the doctrine of mans creation; *viz.*

1. We must know, That man was created without sin, lest God be imagined the Author of sin.
2. Whereas mans body was fashioned of clay, let us think of our frailty to abhor Pride.
3. Seeing Gods workmanship in man is so admirable, let us not make it a Sty of Devils.
4. Seeing God would have Mankinde consist of two Sexes, let each have his due place and honor.
5. Since man was created the Image of God, let his glory be acknowledged, and let it not be made the Image of Satan.
6. Since Gods Image in man is impaired by sin, let us bewail the greatness of this unthankfulness.
7. Seeing the glory restored us by Christ, exceeds our loss by *Adam*, let us much the more exceed in thankfulness, profit and encrease in godliness.
8. Seeing the creatures were created for mans use, let us use them as the Creator hath commanded, and not abuse them to the satisfying of our Lusts.
9. Seeing the Soul is created more excellent then the Body, let our chiefest care be for the good of our Souls.
10. Seeing the end and blessedness of man is the participation and communicating of God, his Knowledge and Worship, let us thither refer all our life and actions to the glory of our Creator.
11. Seeing part of Mankinde are vessels of Wrath, let us magnifie the goodness of God that we are vessels of Mercy.
12. That we may learn and begin these things in this life, tender and help forward the common Society and Salvation of others, for which we are born.
13. Since we were created higher then other creatures, little lower then Angels, let us shew forth this excellency by an answerable holiness.

IV.

Redemption is a Deliverance from our Sins, by the Imputation of the Pains and Suffering of the due punishment thereof in the person of our Mediator: For Redemption is ascribed unto the Son, because he is that person which executeth the Fathers will concerning the Redeeming of Mankinde, and doth immediately perform the Work of our Redemption; for the Son onely was sent into the Flesh, and hath paid the Ransom or Price for our sins, not the Father nor the Spirit. Now Christ is called the Redeemer of all Mankinde, not because all are actually

actually Redeemed by him, but because no man is Redeemed by any other but Christ onely; the meaning is, he is the onely Redeemer of all men who attain this great benefit of Redemption and Salvation: Or, he Redeemed all men; that is, in regard of the Sufficiency of that he did and suffered, for his Passion being suitable to his Person, his dying was more then equivalent to all the Worlds perishing everlastingly in Hell: So that wicked men and unbelievers are not hereby secured, but more justly and deeply damned, as treading under foot the Son of God, and prophaning his Blood: For though Redemption be virtually Universal, yet the Faithful onely have their part in it, being ineffectual to them as have not the grace of God to receive it. Thus the Sun giveth light generally to all the World, yet are there many particular persons that enjoy it not. But all that are eternally chosen out of the World into the Church, and continue using the means of Salvation, are Redeemed; it is otherwise in respect of all chosen temporally to a certain Office in the Church, as it was with *Judas*. Thus Christ in his Passion and Death offereth himself to all, but is given onely to the Elect; to all by the Preaching of the Gospel, but he is the Savior onely of the Faithful, *Rom.*1.16. Now the cause that moved God to send this Redeemer, was not any foreseen Faith or worthiness of man, nor any merit or desert by good Works, nor any inherent Righteousness in us, but the Free-grace and Favor of God, his own Infinite and Incomprehensible love and goodness.

Redemption is twofold; *viz.*
1. Corporal, such as that of the *Israelites* from *Egypt*.
2. Spiritual, which is understood of our deliverance by Christ, typified in the former.

Redemption may be four ways; *viz.*
1. When the Captive is sent away freely and voluntarily: Sin and the Devil would never let us go so.
2. When one Captive is exchanged for another: No creature could be an exchange for man.
3. By a violent taking away of the Captive by force: Thus onely man was not delivered.
4. By paying a Ransom: And this way were we Redeemed by Christ; for the Devil did hold us Captive by right for Sin, till Christ paid his Blood, *Eph.*1.7. *Col.*1.14.

Christ is said to Redeem us three ways; *viz.*
1. Because he alone is both God and Man, so is neither the Father nor the Holy Ghost, which was necessary to the Work of our Redemption, *Acts* 20.28.
2. He alone was appointed of the Father to work our Redemption, *Heb.*3.2.
3. In the Redeemer two things are required; *viz.*
   1. Power and ability to encounter and overcome the Enemy: This power was in Christ.
   2. The right of Redemption, which is twofold; *viz.*
      1. The Right of Propriety: This Right Christ hath in us as True God, it belonging to the whole Trinity.
      2. The Right of Propinquity: and this Christ hath as True Man, and this he hath alone.

Christ taketh away our sins three ways; *viz.*
1. By Imputation, whereby our sins become his, and his Righteousness made ours, 2 *Cor.*5.21.
2. By Expiation and Propitiation, whereby he removed them out of the sight of God, 1 *Joh.*2.23.
3. By Mortification, thereby removing them from us in this life, and in death by perfect Sanctification.

Or

Or thus; Christs Blood doth save us from all sin:

1. By Expiation, which is the satisfying of Gods Wrath due to sin, by bearing the heavy burthen thereof, *Phil.*1.8. *He laid down his life for us*, 1 Joh.3.16.
2. By Sanctification, which is the virtual diffusing of his Blood in our hearts, and in every corner thereof, by the working of his Holy Spirit, to the cleansing of them from sin; so as it hath no more dominion over us, *Rom.*6.3.

This Redemption by Christ is Eternal in two respects:

1. In regard of Eternal Predestination, which was before the Foundation of the world.
2. In regard that the vertue of this Redemption doth extend it self from the beginning of the world unto the end thereof, neither is there any other to be looked for.

In this doctrine of Redemption, consider

1. Who are Redeemed; and they onely the Elect of all sorts of people, both before and since the coming of Christ.
2. Who hath Redeemed us; that is, Christ alone the onely-Mediator between God and us, as being the onely Head of the Church.
3. That this Redemption is Spiritual from sin, the cause of Death Eternal, and from Satan the Author of Sin, and all the ill consequents of sin.
4. Onely by the Blood of Christ, the onely purgation from sin.
5. The cause moving Christ thus to Redeem us, which was the riches of his Grace.

Christ Jesus hath made an Atonement between God and us by his Blood, and is thereby become our Advocate and Redeemer:

1. Because thereby God is well pleased and his wrath appeased, so that he accounteth Christs Death as a full Price and sufficient Ransom paid for our sins, *Mat.*3.17. *Eph.*5.2.
2. Christ took the whole burthen of our sins upon his shoulders, presenting himself before God in our person, and offering us to God in his person: So that he took upon him our Unrighteousness, and imputed to us his Righteousness, *Isa.*53.4,12.
3. There could otherwise be no Remission of sins: So that it is the Blood of Christ in the Suffering of the Cross that purgeth away our sins, *Heb.*9.22.
4. Nothing but the Death of Christ could quench the scorching wrath of God, as a consuming fire kindled against us, and countervail his severe Justice, *Heb.*9.5.

In that Christ is said to be *the lamb slain from the beginning of the world*, is signified,

1. That he is in respect of the Application of his Merit a perpetual Sacrifice satisfactory, although the slaying it self is at a certain time.
2. He was slain typically from all Ages, in Types and Figures, which did shadow forth his Death to the life.
3. He was slain from the beginning in his Members, the Saints, as *Abel*, the Prophets, *&c.*
4. By the Eternal Decree of God the Father, he should expiate the sins of the world.

The Doctrine of the Eternity of Christs Redemption is a threefold Use:

1. Not to doubt of the Salvation of the Fathers in the Old Testament before Christ came.
2. Not to Judge, Censure or Condemn our Brethren.
3. Not to despair of Gods Mercy.

The delivery we have by Christs Redemption, is fourfold; or Christ hath Redeemed us from a fourfold Bondage; *viz.*

1. From the Bondage of Blindeness and Ignorance by the light of his holy Spirit, *Ezek.*18.2. *Tit.*3.3.
2. From the Bondage of Sin, enduing us with a lively Faith, and regenerating us: From Sin, which is the perfect, both pardoning of Sin, that it may not for ever be imputed, and also abolishing of it in us by Regeneration or Newness of life, which is begun here, but to be perfected in the world to come.
3. From the Bondage of Death and Corruption by the work of his Redemption, *Rom.*8,21. 1 *Cor.*15.54. From Death, both from Desperation, or the Feeling of Gods Wrath, which being in the wicked here begun, shall continue everlastingly; and from Corporal Death, and all Calamities and Miseries, by our Resurrection and Glorification.
4. From the Bondage of the Law, by taking away the exaction and strict urging of perfect obedience, *Gal.*3.13.

The use that we are to make of our Redemption:

1. To hate, loath and detest all sin whatsoever.
2. To glorifie Christ both in Soul and in Body.
3. To live wholly unto him, not to our selves.
4. To take heed of defiling our selves again with sin.
5. To love Christ unfeignedly, willingly, perpetually.
6. To live and walk as becometh those that are Redeemed.

The use that we are to make of the Freeness of Christs Redeeming us without any desert of ours; *viz.*

1. Not to abuse Gods Mercy by Carnal Presumption.
2. To accept of it, and Repent more speedily.
3. Never to Despair of this Mercy finally and totally.
4. To give all possible Praise and Thanks for ever for this unspeakable Mercy.

V.

Vocation is that General Calling whereby a man is called out of the world to be a Childe of God, a Member of Christ, and Heir of the Kingdom of Heaven. This Calling belongs to every one within the compass of the Church, not any one excepted: for this General Calling is the Calling of Christianity, which is common to all that live in the Church of God. An effectual Calling, or a Calling to Grace effectually, is, whereby a sinner being severed from the world is entertained into Gods Family, *Eph.*2.17,19. Now though all the Called are Members of Christ, yet we must know, That of the Members of Christ some are living, some dying: A living Member of Christ, is every one Elected, which being ingrafted by Faith and the Spirit into Christ, doth feel and shew forth the power of Christ in him: A dying or decaying Member, is every one truly ingrafted into Christ, who hath no feeling of the power and efficacy of the quickning Spirit in him; he is like to a benumm'd Leg without Sense, which indeed is a part of mans body, and yet receiveth no nourishment. They who are effectually called, are onely the Elect; for whom God Electeth, them he calleth in the time appointed for the same purpose. This Calling of the Elect being nothing else but a singling and a severing of them out of this vile world, and the customs thereof, 2 *Thess.*2.13,14. to be Citizens of the Kingdom of Glory after this life, *Eph.*2.19. And this severing or chusing of the Elect out of the world, is then performed, when God by his holy Spirit endueth them with true saving Faith, *Col.*2.7. *Joh.*15.19. This effectual Calling to Christ and to his Gospel, in which the Elect are onely called, is a benefit and effect of our Predestination; because it is by the Purpose and Grace of God which is given us in Christ, 2 *Tim.*1.9. *Rom.*8.30. it is not Universal to all, for Christ is Hidden Manna, *Rev.*2.17. therefore effectual Vocation is definite and particular; and those onely

onely whom God had before predeſtinate, them he called, *Rom.*30. *So many as were ordained to life everlaſting, believed*, Acts 13.48. that is, were called unto the faith. *It is not given to all to underſtand the myſteries of the kingdom*, Mat.13.11. *Theſe things are hid from moſt of the wiſe of the world, and revealed unto Babes*, Mat.11.25. All therefore are not called effectually.

The Calling of God is threefold; *viz.*

1. Gods general Calling, whereby he calleth all men to Repentance by the Goſpel, and ſo to life Eternal, *Rom.*8.30. & 11.29.
2. His particular Calling, when he calleth and aſſigneth men to ſome particular eſtate and duty, in Family, Church, or Commonwealth.
3. God calleth ſome men to ſome private perſonal Duty, which he deſigneth not to others, but to be done by them alone. Such a Calling had he aſſigned him that would needs be perfect, *Go, ſell all that thou haſt*, &c. And to *Abraham*, when he called him to leave his Countrey, his Kindred, his Lands and Poſſeſſions, *&c. Heb.*11.8.

For the better conceiving of the Nature of Effectual Vocation, conſider theſe 6 Points; *viz.*

1. The Ground and Foundation of it, namely, Gods eternal free Election of us unto life Everlaſting, 2 *Tim.*1.9.
2. The means thereof, both Preparing & Inſtrumental:
   1. The Reading of the Scripture, ſerving to beget a general Hiſtorical Faith.
   2. Afflictions in Body, Goods, Name, Friends or otherwiſe, tending to humble a man, and prepare his heart as ſoft ground.
   3. The denouncing of Gods Judgements, and Threats of the Law.
   4. The Preaching of the glad Tidings of the Goſpel, which is the moſt principal and effectual means of this ſpecial and effectual Vocation, 2 *Theſſ.*2.14.
3. The Perſons that are called, thoſe are mentioned *Rom.*30. namely, thoſe whom he had before predeſtinated.
4. The Time of this Calling. The particular time of any mans Calling is not revealed, but laid up in the Secret Counſel of God, in whoſe hands Times and Seaſons are; ſome at the Sixth hour, ſome at the Ninth, and others at the Eleventh, *&c.* Defer not therefore, but accept the Acceptable time.
5. Wherein this effectual Calling doth conſiſt, *viz.* both in the outward and inward Calling; eſpeciallly in the inward, when the heart is pierced, *Pſal.*40.6. from ſtone, changed into a heart of fleſh, made tractable and plyable, *Ezek.* 11. 19. a heart like that of *Lydia's*, *Acts* 16.15.
6. The Excellency of this Calling, being a great work, as was the Creation of man at firſt, *Rom.*4.18. 2 *Cor.*4.6. yea, this effectual Calling goes beyond the work of our Creation: for here a man is taken out of the firſt *Adam* and ſet into the ſecond; in the Creation God onely called things that were not, as though they were; but here God calls not onely things that are not, but things that would not, and refuſe to be. To raiſe a man out of the Blood of Chriſt, is more then to raiſe *Eve* out of *Adams* ſide; to raiſe a dead Soul from the death of Sin, far more glorious and powerful then to raiſe a dead body from bodily death; to raiſe a man to ſupernatural life, far greater then to a Natural onely.

The means whereby God executeth this effectual Calling; *viz.*

1. The Saving Hearing of the Word of God; that is, when the Word preached comes savingly to one dead in his sins, and does not so much as dream of his Salvation, *Ezek.*16.6. *Isa.*55.1. *John* 1.12. *Rom.*7.7. 1 *Joh.*2.27. *Acts* 16.14. *Psal.*40.6.
2. The Mollifying of the Heart, which must be bruised in pieces, that it may be fit to receive Gods Saving Grace offered unto it, *Ezek.*11.19. The heart is mollified by the Spirit of God, and bruised by the knowledge of the Law, of Sin, and the Punishment due for Sin, by a feeling of the Wrath of God for the same sins, and by a holy desperation of a mans own power in the obtaining of eternal life, *Acts* 2.37.
3. Faith, which is a miraculous and supernatural Faculty of the heart, apprehending Christ being applied by the operation of the Holy Ghost, and receiving him to it self, *Joh.*1.12.

The main duty of a Christian Calling are most chiefly these:

1. Invocation of the Name of God in Christ, *Acts* 9.14. 1 *Cor.*1.2.
2. As much as possible we can, to further the good estate of the true Church of God, *Psal.*122.6.
3. That every one become a Servant to his Brother in all the duties of Love, 1 *Cor.*9.19. *Gal.*5.13.
4. To walk worthy that Calling whereto God hath called us, *Eph.*4.1.

The use we are to make of Gods Calling; *viz.*

1. Seeing we are called of God himself in the Ministery of the Word, we must labor to joyn the inward Calling with it, which is higher then that, by having first a grief because we cannot believe, next a ready minde; then an endeavor to believe; and lastly a sorrow because we believe no more, and fail so much in the Service of God.
2. We must walk worthy of our Calling, being holy in our conversation, as he that hath called us is holy; and there must be the same end of our lives which is of Gods Calling, that is, to bring us to Heaven. The end of our being in the world, is to be called out of the world.

VI.

Justification is that benefit whereby God doth pardon and forgive us all our sins for Christs sake, and doth acquit us and absolve us from the guilt of them, and doth accept us as Righteous before him in Christ: So that Justification is the Absolving of a sinner, believing in Christ, from sin and the guilt thereof, and the Imputation of the Righteousnes of Christ unto him, and the Acceptation to Life Eternal, freely for the Merits of Christ, with application of Christ on our part by Faith. The Papists say, That Faith and Works both are required to Justifie; we say, That nothing is required but Faith, and that Works follow Faith: They say, Faith and Works; we say, Faith onely, but it must be an effectual Faith, that is, a working Faith. This Proposition (*We are justified by Faith*) being legally understood with the Papists, is not true, but Blasphemous; but being taken Evangelically, that is, with relation to Christs Merit, it is true: For the correlative of Faith is the Merit of Christ, which Faith also as a joynt relative or correlative respecteth, and as an instrument apprehendeth, being the true Object of Faith. Good Works and Faith are disjoyned in the work of Justification before God, but they are conjoyned in the whole course of our lives and coversation, both before God and Man. No work in man but Faith is required to his Justification, but it must be an effectual, that is, a Living working, not a dead Faith; and in our lives Faith and Works must go hand in hand together. In the Fire is both heat and light, yet in the

the warming of the body the heat hath force onely, and not the light, which though to many other uses serves necessarily: Even so in a childe of God are required both Faith and Works, but to justifie him Faith onely is required, though Works be necessary through his whole life; for they justifie us before men, and give us a Testimony of our Justification before God, not onely in our own hearts, but from the Lord, *Jam.*2.21. We may not therefore content our selves with a Faith in speculation, void of Works, for such is not true Faith.

There is a twofold Justification; *viz.*
1. A Justification of the Person; so was *Abraham* justified by Faith.
2. A Justification of the Faith of the Person; so *Abraham* justified his Faith by his Works; his Works justifie him that he was no Hypocrite; and as touching Sin, his Faith justifies him; and shews that he was made Righteous.

Again, Justification is twofold; *viz.*
1. Legal, which is the working of a conformity with God, or with the Law of God in us, when as we are Regenerated.
2. Evangelical, which is an Application of the Evangelical Justice unto us, but not a transfusion of the quality into us: or, It is an Imputation of anothers Justice which is without us, and an Absolving of us in Judgement.

Christs Righteousnes is made ours by a double Application; *viz.*
1. The former is Gods, who in respect of that fulfilling of the Law performed by Christ, accepteth us, and applieth the same unto us.
2. We then also apply unto our selves the fulfilling of the Law performed by Christ, when we are stedfastly perswaded that God doth impute, apply, and give it unto us, and for it imputeth us for Just, absolving us of all guilt.

Christ is in respect of our Justification
1. As the Object or Matter wherein our Justice is.
2. As the Impellent cause, because he obtaineth.
3. As the chief Efficient cause,
   1. Because he together with his Father doth justifie us.
   2. Because he giveth us Faith whereby we believe and apprehend it.

We are justified by Christs Merit onely for these Reasons; *viz.*
1. For his Glory, that his Sacrifice might not be extenuated and made of less value.
2. For our Comfort, that we may be assured that our Justice doth not depend upon our own Works, but upon the Sacrifice of Christ onely, for otherwise we should lose it many Millions of times.

By Christs Righteousnes we are to understand two things; *viz.*
1. His Sufferings, especially in his Death and Passion.
2. His Obedience in fulfilling the Law, both which go together: for Christ in Suffering obeyed, and Obeying suffered.

In Justification consider these five things; *viz.*
1. There must be Faith, whereby we may receive the benefits of God offered unto us in his Son; so we are justified, not for Faith as a Merit, but by Faith as an Instrument.
2. There is an Absolving of the Sinner from sin.
3. Then the Righteousnes of Christ is imputed to him.
4. This Righteousnes being imputed, God accepts us to life.
5. All this is freely for the Merit of Christ, excluding all Humane Merit or Worthiness in man whatsoever, freely by Grace not by Works, *Eph.*5.8,9.

The

The Signs or Effects of Justification; *viz.*
1. The true and sincere loving of God, *Luke* 7.47.
2. Inward peace of conscience, *Rom.* 5.1.
3. Rejoycing in Troubles and Afflictions, *Rom.* 5.3.
4. Sanctimony and holiness of life, a practice of piety and godliness, *Rom.* 6.22.

Two Reasons why the faithful cannot be justified by good Works:
1. Because Justification, and therefore Sanctification and Salvation, goeth before Good Works; for the Holy Ghost joyning us with Christ, makes us fit by Regeneration to do them: So that by Faith being made one with Christ, we are justified and saved by the Imputation of his most perfect Holiness and Righteousness, the effects or fruits whereof be the Good Works that we do.
2. Because the Faithful after Regeneration cannot fulfil the Law, *Rom.* 7. 14, 18. which is necessarily required for Salvation by Good Works; yea, we are justified by Faith, without the Works of the Law, *Rom.* 3.28.

The Reasons why Good Works are required, seeing they justifie not:
1. Because they evidence our Right in Christ.
2. Because God rewards us according to our works.
3. Because they are Necessary, though not to Justification.

VII.

Sanctification is an inward change of a man justified, whereby the Image of God is restored in him; or that whereby a man being justified, is cleansed more and more from the corruption of Nature, laboring to rise up daily to newness of life, living in a continual practice of Holiness. To be sanctified, comprehendeth both a purging from the corruption of Nature, and an enduing us with inward Righteousness. This corruption of sin is purged out of us by the Merits and Power of Christs death, *Rom.* 6.4. which being by Faith applied, is as a Corasive to abate, consume and weaken the power of all sin. And we are endued with inward Righteousness through the vertue of Christs Resurrection, *Rom.* 6.5,6. which being applied by Faith, is as a Restorative to revive a man that is dead in sin to newness of life.

This Sanctification is wrought in every part both of Body and Soul, 1 *Thess.* 5.23. it is begun in this life, in which the Faithful receive onely the First-fruits of the Spirit, and it is not finished before the end of this life, *Rom.* 8.23. 2 *Cor.* 5.2,3. And the Graces which do usually shew themselves in the heart of a man sanctified, are the hatred of Sin and love of Righteousness, *Psal.* 119.113. Justification goes with Sanctification, though Justification be before in Nature, yet they are wrought at the same time: for when God accepts a mans person, then is he made just, who is also sanctified: And know, That Sanctification is such a gift of God, as that in changing the man, it doth not change the substance of the Body, or the faculties of the Soul; but the corruption, disorder and sinfulness of man, it rectifieth, but abolisheth not affections. Sanctification floweth to us, not from our Parents, though regenerate, but onely from Christ, who is made of God unto us Sanctification, 1 *Cor.* 1.30. *Col.* 1.19. in whom are hid all the treasures of it, *of whose fulness we receive Grace for Grace*, Joh. 1.16. Christs Holiness, as he is Man, being the Root of our Sanctification, as *Adams* Unrighteousness was of our corruption.

Thus Sanctification is nothing else but the repairing of the Image of God in us, which was lost in *Adam*; which Image of God was when the understanding was enlightned with the true knowledge of God and of his Worship, in stead whereof by the Fall came the Ignorance of God and his Service, Wickedness, hating Vertue, and loving Sin, and weakness to every thing that is good. Now Sanctification amendeth

amendeth the corruption planted in our mindes, and repaireth the decay of the Soul, otherwiſe caſt away and undone by Original Sin; for man by Nature is an enemy to God, full of wickedneſs, and a ſervant of Sin. This Natural corruption of the Minde, Will and Affections, which is amended by Sanctification, we call the Fleſh; the created Qualities of Holineſs wrought in the ſaid Facultíes by the Holy Ghoſt, we call Spirit; and Grace is the effectual working of the Truth of the Goſpel, to the making of us indeed partakers of the Grace whereby we are juſtified before God. Now no man can ſee the Riches of Chriſt ſo as to be affected with them, without the help of the Spirit; for there is a maner of ſeeing proper onely to the Saints, and that is the work of the Spirit in them; otherwiſe we may reade the Scriptures a thouſand times over, we may underſtand them, yet we ſhall not be affected with them, till the Holy Ghoſt ſhew them unto us. This is the ſecret of God, which he revealeth to thoſe whom he meaneth to ſave.

Now as the evidence of our Juſtification is a ſound and true Faith; ſo the evidence of our Sanctification is a good and clear conſcience; which Sanctification ever preſuppoſeth Juſtification, it being a fruit and evidence thereof, in which reſpect we are ſaid to be juſtified by Works, *Jam.*2.24. that is, declared or manifeſted to be juſtified by Works, which are the fruits of Sanctification, and that the fruits of Juſtification. And we muſt likewiſe know, That the Gifts of Sanctification that are ſimply neceſſary to Salvation, without which no man of years of diſcretion can enter into the Kingdom of Heaven, as Faith and Repentance (conſidered in themſelves) may both wholly and finally be loſt: for there is nothing in them or their Nature, in us or our Nature, to make them or us unchangeable. Angels fell when left unto themſelves; and nothing in its own Nature is unchangeable but God, by whoſe Grace of corroboration, unleſs thoſe Graces of abſolute neceſſity be confirmed in us, they may periſh fully and finally: So that the Reaſon why the Elect after their calling do not fall from Grace, is not in the nature of Faith, or the conſtancy of Grace it ſelf, but proceedeth wholly from the merciful Promiſe of God made unto the Faithful.

The parts of Sanctification; *viz.*

1. Mortification, whereby the power, tyranny and ſtrength of Original ſin is weakned, and alſo by little and little aboliſhed.
2. Vivification or Quickning, which is, when Chriſt dwells and reigns in our hearts by his Spirit, ſo as we can ſay, *We henceforth live not, but Chriſt in us.*

Another diviſion of Sanctification is taken from the Faculties of Man; as the Sanctification

1. Of the Minde, being that part of man which frameth the Reaſon; this *Paul* calleth, *Eph.*4.3. *The Spirit of the minde, which muſt be renewed*; the Sanctification whereof is called, *Rev.*3. *The Eye-ſalve*, for it is a Grace clearing the dark Minde and dim Underſtanding, enlightning it with the true knowledge of Gods Word.
2. Of the Memory, which is an aptneſs by Grace to keep good things, ſpecially the Doctrine of Salvation, when it can retain what is good and agreeable to Gods Will, whereby *David* was preſerved from ſinning, *Pſal.*119.11.
3. Of the Conſcience, which is an aptneſs to teſtifie always truly that a mans ſins are pardoned, and that he preſerveth in his heart a care to pleaſe God, 2 *Cor.*1.12. This Teſtimony was *Pauls* rejoycing, and *Hezekiahs* comfort on his death-bed; and this is when the conſcience checks for the leaſt ſins before actual Repentance.
4. Of the Will, when God gives Grace truly to will good, as to Believe, Fear, and Obey God; when it can chuſe that which is acceptable to God, and reſiſt that which is evil; when a man can ſay, That *though he finde not to perform that which is good, yet to will good is preſent with him*, Rom.1.18.
5. Of the Affections, which chiefly are Zeal of Gods Glory, The Fear of

of God, Hatred of Sin, Joy of heart for the approach of the second coming of Christ, A regard of Gods Commandments, A contentment and quietnes of minde in all conditions of life, Love to God in Christ, and to Christ in Man, 2 *Cor.*5.14. *Rom.*9.3. An high Estimation of Christ and his Blood above all things in the world, *Phil.*3.8. To love our Neighbor, and to have a base Estimation of our selves in regard of our sins and corruptions.

6. Of the Appetite, which is a holy ordering of our desires in Meat, Drink, Apparel, Riches, *&c.* And the practice of Sobriety, Chastity and Contentation, by which the Appetite must be governed.

7. Of the Body, when all the Members of it are carefully kept and preserved from being the means to execute any sin, and are made the Instruments of Righteousnes.

8. Of the Life, which stands principally in three things:
   1. In an Endeavor to do the Will of God, that herein we may testifie our Thankfulnes.
   2. In Testifying our love to God in man.
   3. In Denial of our selves, and resigning our selves up wholly to the Lord.

The first Beginnings and Motions of Sanctification are these:
1. To feel our inward corruptions, and to be displeased with our selves for them.
2. To begin to hate sin, and to grieve so oft as we offend God.
3. To avoid the occasions of sin, and to endeavor to do our duty, using good means.
4. To desire to sin no more, and to pray to God for his Grace.

That we may not deceive our selves in this point of Sanctification, consider, That the Gifts and Graces of Gods Spirit are of two sorts; *viz.*
1. General and common Graces, whereby the corruption of mans Nature is onely restrained and limited, for the maintaining of civil Societies, that man with man may live in some order and quietnes. These and such like, evil men may have, for they are not sanctifying Vertues, but rather shadows thereof, which may be utterly taken away and quite lost, as if they had never been given, never had been received.
2. More special and particular Graces, whereby the corruption of mans Nature is mortified, and in some part abolished, and the Graces of Gods Image are renewed in man, which in the Regenerate are true Christian vertues indeed. These are of an higher nature, and of greater importance then the former, and are proper onely to the sanctified Servants of God; such are Faith, Repentance, Regeneration, and other fruits of Election: These shall never be quite lost.

The gifts pertaining to salvation are also of two sorts; *viz.*
1. Simply Necessary, without which a man cannot be saved; such are Faith and Sanctification, which is begun in this life, where though it come not to full perfection (contrary to the Anabaptists Dream) yet can never be wholly lost.
2. Others less Necessary, not always going with Faith, but sometimes onely, and sometimes are separated for a time from it; of this sort are a plentiful feeling of Gods favor, boldnes in Prayer, joy in the Holy Ghost, and a full assurance of Salvation; these being not absolutely necessary, nor always found in them (though onely proper to them) may for a time be wholly lost in the best and most approved Servants of God.

The

The outward familiar, general, and easily discernable marks of Difference betwixt the state of saving Grace and formal Hypocrisie; *viz.*

1. The power of Grace doth beget in a Regenerate man a watchfulness, care and conscience of smaller offences, of secret sins, of sinful thoughts, of appearances of evil, of all occasions of sin, of prophane company, of giving just offence in indifferent actions, and the like: The unregenerate Hypocrite takes not these things much to heart.
2. The power of Saving Grace doth subdue and sanctifie our affections with a conscionable and holy moderation, so that they become serviceable to the Glory of God, and for a more resolute carriage of good causes, and zealous discharge of all Christian duties; but the bridling of Passions in the Formal Hypocrite is not so much of Conscience, as of artificial Policy for advantage, and by the guidance of Moral discretion.
3. Every childe of God by the power of Saving Grace doth hunger and thirst after all those means God hath appointed, or offers for his furtherance in the way to Heaven, and doth make a holy use of whatsoever is publikely or privately laid upon him for his amendment, therefore he continually profits and proceeds in Sanctification by his Word, his Judgements and his Mercies; by the exercise, observation and sense whereof he grows sensible in heavenly knowledge, Faith, Humiliation, Repentance, Thankfulness, and all other Spiritual Graces: But the Hypocrite so far onely regards them, as they further his Temporal Happiness, or as his neglect of them may by consequence threaten danger to his worldly estate.

As the gifts of Gods Spirit are twofold, so the Grace of God in Man is also twofold; *viz.*

1. Restraining, which bridleth the corruptions of mens hearts from breaking forth into outward actions, for the common good, that Societies may be preserved, and one man may live orderly with another.
2. Renewing, which doth not onely restrain the corruption, but also mortifieth sin, and renews the heart daily more and more; and the least beginnings of Grace, be they never so weak, are accepted of God, provided they be not fleeting, but constant and setled.

How God saveth men; *viz.*

1. By giving of the first Grace, wch hath nine several actions, or God gives this first Grace by nine operations, but the first four are indeed no infallible fruits of Grace, for so far a Reprobate may go:
   1. The outward means of Salvation, as the Ministery, Crosses, *&c.*
   2. A consideration of the Law of God.
   3. A consideration of our particular peculiar sins.
   4. A smiting of the heart with legal fear.
   5. A stirring up of the minde after the Promises of Salvation in the Gospel.
   6. A kindling in the heart some sparks of Faith.
   7. Faiths victory by invocation over Doubting, Distrust and Despair.
   8. A quieting of the Conscience touching the Souls Salvation.
   9. Grace to endeavor to obey Gods Commandments by New-Obedience.
2. By giving of the second Grace, which is nothing else but the continuance of the first Grace given; as God doth by his Providence in preserving what he created at the beginning. Among all the Graces of God, which are many, the principal, the most special and necessary to Salvation, are Knowledge, Faith, Repentance, Hope and Charity; and when God begins to kindle any seeds or sparks of Grace in the heart, that is, a will and desire to believe, and grace to strive against Doubting and Despair, at the same instant he justifieth the sinner, and withal begins the work of Sanctification in him.

Again, there are two ways or Covenants whereby God offereth Salvation to men; *viz.*

1. Of Works, by which *Adam* had been saved, had he stood in his Innocency.
2. Of Grace, which is a Board given us against Shipwrack. This Covenant of Grace is twofold; *viz.*
   1. Absolute and peculiar, as onely to the Elect, *Jer.* 31. *Ezek.* 36. the choyceſt of all the gifts of Grace being to have Grace to accept of Chriſt; for though Chriſt be offered to all, yet God intends him onely to the Elect, and ſuch as to whom he gives power, grace and ability by Faith and Repentance to accept him. Though the Papiſts ſay, but moſt falſly, That his intention is the ſame to all, to *Judas* as to *Peter*, and that all have ſufficient grace to receive him.
   2. Conditional, that is, to all men; as, If you believe you ſhall be ſaved.

All they who are ſanctified, have the true Teſtimony of the Spirit, known from carnal Preſumption

1. By the Means, whereby the true Teſtimony of the Holy Ghoſt is wrought ordinarily, as Reading, Hearing, Prayer, Meditation, uſe of the Sacraments, *&c.*
2. By the Effects and Fruits of the Spirit, as Prayer, Invocation, *&c.*

The Teſtimony of the Spirit is wrought two ways; *viz.*

1. By clearing the Promiſes, ſhining into our hearts by ſuch a light as makes us able
   - To Diſcern them.
   - To Believe them.
   - To Aſſent unto them.
2. By an immediate voyce, by which he ſpeaketh immediately to our Spirits; ſo that a man ſhall never be ſo perſwaded as to have any ſure or ſound comfort by the Miniſtery of the Word, be it never ſo powerful, till there be a work of the Spirit; which having done its work upon us, our underſtandings are preſently enlightned, our deſires raviſh'd, and our converſations reformed; for ſanctified Knowledge, holy Affections, and good Actions, are never disjoyned.

The Properties whereby the joy of Spirit differeth from carnal joy:

1. The joy of Spirit is brought forth of ſorrow for ſin, and for the want of Chriſt.
2. It is the fruit of Righteouſneſs, that is, flowing from Chriſt, believed to be made unto us by God, Wiſdom, Righteouſneſs, Sanctification and Redemption.
3. It is founded in the holy uſe of the Word, Sacraments, Prayer, and in the practice of Chriſtian Duties.
4. It is ſo fixed and rooted in the heart that it cannot be removed.
5. It is eternal, abiding in the minde, not onely now, but for ever.

The Battel of the Fleſh and Spirit:

1. The Fleſh is puffed up with Ignorance and love of the World; but the Spirit is endued with the Knowledge, Love, and Fear of God.
2. The Fleſh ſtriveth to follow its own pleaſures and wicked affections; but the Spirit giveth it ſelf to this one thing, That it may obey God, and ſet forth his Glory.
3. The Fleſh is full of diſtruſt and impatience; but the Spirit humbleth it ſelf under the mighty hand of God, reſteth in his Mercy, and faſhioneth it ſelf unto his Will.
4. The Fleſh holdeth us down in theſe earthly things; but the Spirit lifteth us up into heaven.

The

The Spirits defensive weapons to fight with the Devil in the combat of the Flesh; *viz.* Eph. 6.

1. The Girdle of Verity; that is, Constancy in the Doctrine and Truth of God.
2. We must stand fast, having our loyns girt about with Verity, which is to be grounded in the setled Truth of Gods Word, without inconstancy.
3. We must put on the Breastplate of Righteousnes, which is a setled purpose not to displease God in any thing, though never so seeming good in it self.
4. We must have our feet shod with the Preparation of the Gospel of peace; which is, a constant resolution to profess the Truth, should it cost us all the world can yield us.
5. Above all to take the shield of Faith, which is such a Faith as relieth wholly on God in Christ, with particular application, which will quench the fiery darts of the wicked.
6. To take the Helmet of Salvation, which is to stand assured that our Salvation is sealed up unto us; which assurance will enable us to withstand all the assaults of the Devil.

The Spirits offensive weapons to fight with the Devil in the combat of the Flesh; *viz.*

1. We must get the Sword of the Spirit, which is the Word of God, wherewith our Head and Captain Christ did repel the Devil.
2. We must Pray with all maner of Prayer and Supplication in the Spirit, and watch thereunto with all perseverance.

The maner how we must behave our selves in this combat of the Spirit with the Flesh; *viz.*

1. Kill sin in the very conception, otherwise it will grow from motion to liking, from liking to consent, from consent to action, from action to custom, from custom to hardnes of heart, and thence to the heighth of all impiety.
2. Be sure to put no confidence in thine own strength.
3. Believe not the Devil, though he bring Truth in his mouth.
4. Be careful ever to make resistance to it, either by weakning the ability of sin, by taking away all occasion to sin, and by making a holy Covenant with every Member and Faculty of Soul and Body never to admit it, or else by opposing the contrary vertue to sin.
5. That thou be careful never to compare the pain of Resistance with the pleasure of Sin, but rather the gripings of Conscience with the pain of Resistance.
6. Thou must be careful to finde out the subtilties, devices and sleights of the Devil, by which he doth assault thee very cunningly.
7. When once thou hast given the Devil the foil, the Flesh will be the less able to assault thee, and thou the more able to resist it, but then be sure still to stand well upon thy guard, and keep diligent watch.

The weapons whereby Satan labors to wound our fervency and faithfulnes in the duties of Holiness, and to hinder the entire exercise of the Graces of Sanctification; *viz.*

1. Prosperity, and freedom from discomforts and misery, thereby to beget in our hearts worldlines and security, the two great and dangerous Consumptions of Spiritual Life; the one makes us insensible of Gods Mercies and our own Happines; the other, of Gods Judgements and our own Misery.
2. By fastening upon us unchearfulnes and unprofitableness in the means of the preservation of Grace, by making us cold and negligent, or onely formal or cursory in the daily examination of our Consciences, and in the exercise of holy duties, whereby there ever follows a languishing and decay of the Life of Grace.

3. By casting us upon ungodly and prophane company, which hath a secret bewitching power to transform others into their own fashions and conditions, yea to make them sometimes to condemn their former forwardness and zeal in the service of God.
4. By putting into our heads some inordinate plot and forecast for preferment and greatness; and then farewel zeal, farewel Gods children, yea his Service, yea and himself too; for we then think we mis-time our imployment, if we make bold to borrow any from Policy to bestow it on Religion.

The Signs whereby the Son of God may be discerned from a childe of the Devil:
1. Truly to believe in the Name of the Son of God.
2. An hearty desire and earnest endeavor to be cleansed of his corruptions.
3. The love of a true Christian, because he is a true Christian.

The true Testimony of our Conscience may be discerned thus; *viz.*
1. By the grief of heart for offending God, called Godly Sorrow.
2. By a resolute purpose of the heart, and endeavor of the whole man to obey God in all things.
3. By savoring the things of the Spirit; that is, by doing the works of the Spirit with joy and alacrity of heart.

The working and property of saving Grace, vouchsafed peculiarly to Gods Children, which doth translate them from the corruption of Nature to a state of supernatural Blessedness, may be thus conceived & understood; *viz.*
1. It seats it self in the heart.
2. It is dispersed over all the powers and parts both of Soul and Body, over all the actions and duties whatsoever, that are required of man.
3. It softneth and changeth the heart, and purgeth the inmost thoughts.
4. It awakes the Conscience, and makes it tender and sensible of the least sin.
5. It sanctifieth the Affections, and conforms the Will unto the Will of God.
6. It illightens the Understanding with Saving Knowledge.
7. It stores the Memory with many good lessons for Comfort, Instruction and Direction.
8. It seasoneth the speech with Grace.
9. It so rectifies and guides all a mans Actions, that they proceed from Faith, warrantable out of Gods Word, accomplished by good means, and wholly directed to Gods Glory.
10. It kindles in us a desire and zeal for the Salvation of the Souls of others, especially of all those that any way depend upon us.

The Signs of the Sanctified, or the Signs whereby all men may certainly know whether they are Sanctified, Regenerated, and shall be saved; *viz.*
1. A Separation of themselves from wicked and prophane men, and a purging themselves from the sins of the Times, 2 *Tim.* 2.21.
2. The Integrity of Soul, sincerity and uprightness in heart in the whole course of Gods Worship, *Job* 1.8.
3. A reverent hearing, and careful practising of Gods Word, and a keeping of his Covenants, *Exod.* 19.5.
4. A Soul-ravishing delight in his Word, with often and fervent Prayer.
5. A Love to Gods Children, and a zeal of his Glory.
6. A Denial of our selves, and a patient bearing of the Cross with profit and comfort.
7. Faithfulness in our Callings, with a just and conscionable dealing in all our actions amongst men.

Reasons

Reasons that may enforce us to labor for this Sanctification; *viz.*

1. It is the Will of God that we should be holy, all impurity being contrary to his Will, 1 *Thess.*4.3.
2. It is the end of our Vocation and Calling, not to live in filthy lusts and uncleanness, 1 *Thess.*4.7.
3. It is the end of our Election, *Eph.*1.4. we are not elected to live as we list.
4. Because hereby we like obedient Children resemble our heavenly Father, who is Holiness it self, 1 *Pet.*1.15,16.
5. Without this Holiness we have no part in the New-Birth, *Rev.* 20. 6.
6. Without this Holiness we shall never see the Lord, *Heb.*12.14.

VIII.

Adoption ariseth from our Union with Christ, and is that whereby they which are justified are accounted of God as his own children; it is annexed to Justification, and thereby all such as are predestinate to be Adopted, receive power to be actually accounted the Sons of God by Christ, *Eph.*1.5. from whose Obedience, whereby he stood in subjection to the Law, this Adoption springs. Hence it is that we are freed from under the Law, and have given unto us even the Adoption of Sons. And this alone is that whereby we stand before the Tribunal Seat of God, which also we are to oppose to the Judgement of God, to Hell, Death and Condemnation. In this Grace of Adoption there be two Actions of God; the one is Acceptation, whereby God accepts men for his children; the other is Regeneration, whereby men are born of God, when the Image of God is restored in them in Righteousness and true Holiness. The outward means of Adoption is Baptism; not Baptism alone, but Baptism joyned with Faith: for the Scripture speaking of Baptism, comprehends both the outward and the inward Baptism, which is the inward Baptism of the Spirit, *Mat.*3.11. & 1 *Pet.*3.21. Now this Adoption gives us Assurance of Salvation; for he that is the Adopted Son of God shall undoubtedly be saved, *Rom.*3.2. *Moses* had an higher esteem of this Grace of Adoption, when he chose rather to be the Childe of God, then the Heir of an Earthly Prince, *Heb.*11.25. So did *David*, who though a King, yet regardless of his Royalty, setteth it at nought in regard of the Blessing of Adoption, who otherwise could never have said, That the Lord, not the Kingdom of *Israel*, was his Portion, *Psal.*16. And so also must we have an high esteem thereof, if we hope to have Heaven thereby.

Two Testimonies of our Adoption, whereby we may know that we are Adopted; *viz.*

1. The Spirit of God dwelling in us, and testifying to our Spirit that we are the children of God.
2. Our Spirit, that is, our Conscience sanctified and renewed by the Holy Ghost.

Six Notes of our Adoption out of the six Petitions of the Lords-Prayer; *viz.*

1. An earnest and hearty desire in all things to further the glory of God.
2. A care and readiness to resign our selves in subjection to God, to be ruled by his Word and Spirit in thought, word and deed.
3. A sincere endeavor to do his Will in all things, making conscience of every evil.
4. Upright walking in a mans lawful Calling, yet still by Faith relying on Gods Providence.
5. Every day to humble a mans self before God for his offences, seeking his favor in Christ.
6. A continual Combat between the Flesh and the Spirit, for otherwise Corruption would prevail over the whole man.

The

The Benefit the Children of God have by Adoption, *viz.*

1. The Elect childe of God is hereby made a Brother of Christ.
2. He is a King, and the Kingdom of Heaven is his Inheritance.
3. He is Lord over all the Creatures, except the Angels.
4. The holy Angels minister unto him for his good, they guard him and watch about him.
5. All things, yea grievous afflictions and sin it self turn to his good, though in its own nature it be never so hurtful.
6. Being thus Adopted, he may look for comfort at Gods hand, answerable to the measure of his afflictions, as God hath promised.
7. God will provide all things necessary for the Souls and Bodies of his Adopted ones, *Mat.6.26.* So that they who drown themselves in worldly cares, distrusting the Providence of God, live like fatherless children.
8. In that we are children, we have liberty to come into the presence of God, and to pray unto him, *Eph.3.12.*
9. Nothing shall hurt them that are the children of God, *Psal.91.13.*
10. God will bear with the infirmities and frailties of them that be his children, if there be in them a care to please him, with a purpose of not sinning, *Mal.3.17.* Let not any man hence sin, 'cause Grace doth abound.

Duties from Adoption; *viz.*

1. If ye be the children of God, then walk worthy your Profession and Calling; for if we live according to the lusts of our flesh, as the men of the world do, whatsoever we profess, we are in truth the children of the Devil, *Joh.8.44.* & 1 *Joh.3.*
2. We must use every day to bring our selves into the presence of God, and we must do all things as in his sight and presence, presenting our selves unto him as Instruments of his Glory in doing of his Will. This is the honor the childe of God owes unto him, *Mal.1.6.*
3. Our care must be, according to the measure of Grace, to resemble Christ in all good Vertues and holy Conversation; for he is our eldest Brother, and therefore we should be like unto him, 1 *Joh.3.2,3.*
4. We must have a desire and love to the Word of God, that we may grow thereby in Knowledge, Grace, *&c.* This is the food whereby God feeds his children, 1 *Pet.2.2.*
5. When we are under the Rod of Correction (for God corrects all his children) we must resign our selves to the will and good pleasure of God. This is childe-like obedience, and herewith God is well pleased.

IX.

Regeneration is a renewing and repairing of the decayed estates of our Souls; or an Act of the Holy Ghost in Gods Elect, whereby they are entred into a constant and faithful exercise of a godly life. No general Preventing Grace in us which we have in our own power to use or refuse, but the special Grace of the Spirit onely worketh in us Conversion, the want whereof causeth in us our continuance in sin, for it is God alone who worketh in us both to will and to do; yet there is not one Effect ascribed to the Holy Ghost, another to mans Will, but the same to both; unto the Holy Ghost, the Principal Cause, unto Mans Will as a Secondary and Instrumental Cause. Like that vertue proceeding from that Art in the Artificers minde, which guides the Instrument to frame this or that, the which without it could not be done; which invisible passage or secret influence we see not otherwise then in the Effect: or like the vertue that directs the Arrow just to such a Mark, so far and no farther. Such is the Secret Vertue, Divine Power, and inexpressible Efficacy

Efficacy of Christ, that works by his Spirit on the hearts of the Regenerate, being made New Creatures, 2 *Cor.*5.17. The will and ability to do a work pleasing and acceptable to God, is no more in the unregenerates power then their Creation.

Now by our Regeneration we are assured of our Justification, not as by the cause of the Effect, but as by the effect of the Cause; and though Regeneration be not perfect in this life, yet if it be indeed begun, it sufficeth for the confirmation and proving of the Truth of our Faith. And though the Faithful fail in the measure of those Graces they have, yet is it not such as can justly impeach the Truth of Grace: It is true though it may be weak, and their Sanctification is sound though imperfect; the Perfecting is not a work so powerful as the Beginning of it, for the very New-Birth and first act of Conversion is the most powerful work of Gods Spirit: for then a Sinner is anew created, of nothing (in regard of Spiritual Being) he is made something; of a man dead in sin, he is quickned and hath Spiritual life put into him. As a Childe born of a Woman hath all the parts of Soul and Body; so he that is born again of God hath all the parts of a New-man. All the Faithful have all such Graces as are absolutely necessary to Salvation, actually wrought in them; no Saint wanteth any Grace that may hinder his Salvation, though he should instantly dye; the perfection of Sanctification is but the highest degree of that which was begun before, and without Regeneration there is no attaining to this perfection: *Except a man be born again by Water and the Spirit, he cannot enter into the Kingdom of Heaven*, Joh.3.5. Hereby a man of a limb of the Devil is made a member of Christ, and of a childe of Satan the childe of God.

Now the work of Regeneration in man, is a proper and immediate work of the Godhead; for to regenerate is to create, and man in that he is regenerated, is created again: Nothing then can actively regenerate but God, though Sacraments are said to regenerate as Moral Instruments, because when they are rightly used, God himself confers Grace by them. We receive not new and Spiritual life from the Son, but by the means of his Flesh, apprehended by our Faith; yet the power and efficacy of quickning or reviving is not in the Flesh, as in a proper subject, but in the Godhead. And we are not in this Regeneration perfectly sanctified, but onely in part, not perfectly till death: whence it is that a regenerate man, restored by Grace, is not by his Regeneration enabled to fulfil the Law perfectly; yet of a meer natural man is made a new man, in regard of Gods Image restored and renewed by Christ, *Eph.*4.24. This is the restoring of that new quality of Righteousness and Holiness lost in *Adam*; which is as it were a new Soul, for in a regenerate man there is a Body-Soul, and besides the Spirit, which is the Grace of Sanctification opposed to Flesh and Corruption of Nature, *Rom.*8.10. This is as it were the Soul of a Soul renewed, without which we cannot see the Kingdom of God, *Joh.*3.5. And lastly, he that is indeed regenerate, hath this priviledge, That the Corruption of Nature is no part of him, neither doth it belong to his person, in respect of Divine Imputation, *Rom.*7.17.

In the work of our Regeneration these three Graces be required; *viz.*

1. The Preventing Grace; which is, when God of his Mercy sets and imprints in the Minde a new light, in the Will a new quality or inclination, in the Heart new affections.
2. The Working Grace; which is, when God gives to the Will the act of well-willing, namely, the will to Believe, the will to Repent, the will to Obey God in his Word.
3. The Co-working Grace, when God giveth the Deed to the Will; that is, the exercise and practice of Faith and Repentance: The first of these gives the power of doing good; the second, the Will; the third, the Deed: and all three together make up the work of Regeneration.

The

The Regenerate man cannot do the evil he would for these Reasons; *viz.*

1. Because he cannot commit sin at what time soever he would, 1 *Joh.* 3. 9. Thus was it with *Joseph*, when he was assaulted by *Potiphars* wife to Adultery; and with *Lot*, when his righteous Soul was so vexed with the abominations of the *Sodomites*.
2. Because the man regenerate cannot sin in that maner he would, whereof there be two Reasons; *viz.*
   1. He cannot sin with full consent of Will, or with all his heart, because the Will so far forth as it is regenerate, resisteth and draweth back: It is a Rule, That sin doth not reign in the Regenerate: for how much Grace is wrought in the Minde, Will and Affections so much is abated proportionably of the strength of the Flesh.
   2. Though he fall into any sin, yet he doth not lie long in it, but speedily recovers himself, by reason of Grace in his heart.

Two contrary Grounds or Beginnings of actions in man after his Regeneration:

1. Natural Corruption of the Minde, Will and Affections, to that which is against the Law, called the Flesh.
2. A created Quality of Holiness wrought in the said faculties by the Holy Ghost, called the Spirit: These two are not severed, but joyned and mingled together in all the faculties of the Soul.

Why the Wills of the Regenerate are enclined not onely to good, but to evil also; *viz.*

1. In this life the renewing of our Nature is not perfect, neither as concerning our knowledge of God, or our inclinations to obey him, *Rom.* 7. 18.
2. The Regenerate be not always ruled by the Spirit, but sometimes are for a time as it were left to themselves, as if they were forsaken of God, either for to try, or to chastise, or to humble them, but yet are called to Repentance that they perish not, *Isa.* 63. 17. for as the beginning, so the continuance of our Conversion dependeth on God.

The work of our Regeneration is distinctly attributed in Scripture to each person in the Trinity; To the Father, 1 *Pet.* 1. 3. To the Son, *Jam.* 1. 18. To the Holy Ghost, *Joh.* 3. 5. It is also attributed to the Ministery of the Word; As thus:

1. The Father, as it were, the Beginner of this work; of his own will begat he us; for this end he sent his Son into the world.
2. The Son put in execution the Will of his Father, *Joh.* 6. 13. he took flesh upon him, that we might be of his flesh, being born anew: Christ is not onely the Author, but the Matter also of our New-Birth; the new Spiritual Being which the Saints have, encreaseth with the encrease of God, *Col.* 2. 19. *Eph.* 1. 3. This cometh to pass by his Incarnation, *Zech.* 13. 1. *Joh.* 1. 16.
3. The Spirit applieth unto us the vertue and efficacy of Christs flesh, *Joh.* 6. 63.
4. The Word, and the Ministery of the Word, are as instruments which the Lord is pleased to use in this blessed work, *Jam.* 1. 18.

The Difference betwixt Regeneration and Creation; *viz.*

1. In our Creation Christ was onely a Worker; but he is the very Matter of our Regeneration, we are of his Flesh, *Eph.* 5. 30.
2. The Relation that then was betwixt Christ and Man, was Creator and Creature; but here the Relation is Head and Body, *We are members of his Body*, Eph. 5. 3. so that the Bond is now much nearer.
3. The Being which then we had was from *Adam*; but the Being

Being which now we have is from Christ, being flesh of his flesh, *Eph.*5.30.

4. That Being was but Natural, this is Spiritual; for, *that which is born of the Spirit is Spirit*, Joh.3.6.

5. Man might then wholly fall from that estate wherein he was, as indeed he did, and yet Christ remain as he was: Now it cannot be so, for the Saints fall not totally and finally. O the Riches of Gods Mercy, who might justly have left faln Man as he did the evil Angels!

The Difference between one and the same work in the Regenerate and Unregenerate, being sin in the one not in the other, and that for these Reasons; *viz.*

1. Because the Regenerate are reconciled to God, the Unregenerate are not.
2. The Regenerate work to the Glory of God, the other quite contrary.
3. In both of them the work is imperfect, but the one is covered by Christs Righteousness, the other not.
4. The work of the godly is joyned with a beginning of Obedience, but the work of the ungodly with Sin reigning.

Of Regeneration or the New-Birth there be four degrees; *viz.*

1. The birth of a pure and holy Minde, hating Sin and loving the Law, *Rom.*7.16.
2. A stirring and moving in holy Duties, which is a ceasing to do evil and a learning to do well, doing the Duties of Piety towards God, and of Love towards Man, *Psal.*34.12.
3. An earnest desire of Food, whereby this new life may be maintained, 1 *Pet.*2.2.
4. A growing up towards mans estate in Knowledge and Holiness, 2 *Pet.*3.18.

The purifying of the Heart in the Regenerate is by a twofold action of the Holy Ghost:

1. By creating in the Minde a Saving Faith, which unites a man unto Christ, and as a hand applieth Christs Purity, that is, his Obedience, to the Heart, *Acts* 15.9.
2. When a man is in Christ, the Holy Ghost purgeth and purifieth the Heart inwardly, by mortifying all the Corruptions in the Minde, Will and Affections, and by putting into it inward Holiness, whereby the Image of Christ is renewed, *Joh.*15.2.

We may know whether our selves be Regenerated by the signs thereof, or these fruits of the Spirit:

1. A true touch of Conscience for our sins, both Original and Actual.
2. A godly sorrow and grief of Heart for offending and displeasing God by our Transgressions.
3. An earnest desire, or true Spiritual hunger and thirst after Christ and his Righteousness, testified by our constant and diligent use of those means, the Word, Prayer and Sacraments, wherein God gives Grace and assurance of Mercy.
4. An unfeigned turning unto God from all sin by new Obedience, having a constant purpose of heart not to sin, and a godly deavor in life to please God in all things.

X.

Conversion is a change or mutation of a corrupt Minde, Life and Will, into a good, stirred up by the Holy Ghost through the Preaching of the Gospel in the Chosen; on which ensue Good Works, or a life directed according to all the Commandments of God. This Conversion of a sinner, is not the change of the Substance of a man, or of the Faculties of the Soul, but a renewing and restoring

of that Purity and Holineſs which was loſt by Mans Fall, with the aboliſhment of that Natural Corruption that is in all the powers of the Soul. This is the work of God, and of him alone, who doth it not firſt in one part then in another; but the work, both for the beginning, continuance and accompliſhment, is in the whole man, and in every part at once, ſpecially in the Minde, Conſcience, Will and Affections: yet this Converſion is not wrought all at one inſtant, but in continuance of time, and that by certain meaſures and degrees, though in the very firſt act and degree of Converſion, the ſinner is both juſtified, adopted and incorporated into the Myſtical Body of Chriſt. Now we muſt know, That man willeth not his own Converſion of himſelf by Nature, either in whole or in part, but by Grace wholly and alone; becauſe of the want of that Original Righteouſneſs which was in man by Creation, as alſo now by reaſon of his proneneſs and inclination to that which is evil, and to nothing that is truly good, *Gen.*8.21. *Rom.*8.7. for all Natural Free-will of man in things Spiritual, is directly excluded, *Phil.*2.13. yet mans Will hath a work in doing that which is good, not by Nature, but by Grace: for when God gives man power to will good things, then he can will them; and when he giveth him a power to do good, then he can do good, and he doth it; for though there be not in mans Converſion a Natural co-operation of his Will with Gods Spirit, yet is there a Supernatural co-operation by Grace, enabling man when he is to be converted, to will his Converſion, 1 *Cor.*15.10. Thus we ſee that man willeth his Converſion in the act thereof, but yet it is God that worketh that will in him, it is not of himſelf, as the blaſphemous Idolaters affirm: which here offering it ſelf to our conſideration, may not be thought any great digreſſion to ſpeak a word or two thereof.

This liberty of the Will, is a Power, Right or Ability proper unto a reaſonable Nature, to will any thing, to chuſe or refuſe any object, repreſented unto it by the Underſtanding, and to move it ſelf by her own proper motion, without any conſtraint or violent compulſion from any external cauſe. Free-will before the Fall was a fitneſs or aptitude in man to chuſe good or evil; after the Fall, in man unregenerate a proneneſs onely to chuſe evil; in the Regenerate a mixt aptitude partly to do good partly evil; in the Glorified to will good onely. Now the ſtate of the principal Queſtion about Free-will, is this, Whether as man averted himſelf from God and corrupted himſelf, ſo on the other ſide he be able of his own ſtrength to return to God and to receive Grace offered by God, and to amend himſelf: And further, Whether the Will of man be the firſt and principal Cauſe why ſome are converted, others perſiſt in their ſins, as well of the converted as not converted, others are more, others leſs good or evil, ſome after one maner, ſome after another doing good or evil. Now the erroneous Adverſaries to this Queſtion anſwer it thus, That ſo much Grace is both given of God, and left by Nature to all men, that they are able to return unto God and obey him; Neither that we ought to ſeek any other cauſe before or above mans Will, for which others receive or retain, others refuſe or caſt away Divine Succor and Aid in avoiding Sin, and do after this or that maner order and inſtitute their Counſels and Actions.

Contrary to this Opinion do we learn out of the Sacred Scripture, That although by Nature ſo much of God and his Will be known to all, as may ſuffice for taking away all excuſe from them of ſin; and although it be manifeſt, That many Works morally good may be done even of the Unregenerate, and the Will doth freely in them make choyce either of good or evil, yet no work pleaſing to God can be undertaken or performed by any man, without Regeneration, and the eſpecial Grace of the Holy Spirit; Neither can more or leſs good be in any mans Counſels or Actions, then God of his free and purpoſed goodneſs doth cauſe in them; Neither any other way can the Will of any Creature be inclined, then whither it ſhall ſeem good to the Eternal and good Counſel of God: and yet all the actions of the created Will are wrought freely, whether they be good or bad. Now Free-will to outward good actions, without an inward Faith and Obedience,

is

is not Free-will to good, for outward actions good in themſelves, are made evil by want of inward Faith and Obedience, which is onely in the Regenerate; whoſe Wills are not taken away, but corrected, as which before would onely that which is evil, will now that which is good, *Eph.* 2. 10. which being inclined, moved and governed by Gods Spirit, will themſelves of their own accord, and are able to work do well and work well; that is, becauſe God worketh good things not onely in them, but alſo by them, as joynt-workers with him, *Phil.* 1. 6. and in them both the will and the deed even of his good pleaſure, *Phil.* 2. 13.

To do any thing with free arbitrement and will, is to do any thing upon a fore-deliberation according to the Will of God, ſometimes ſimply, and ſometimes in ſome reſpect onely; yea, and againſt it alſo ſometimes in ſome reſpect, but never ſimply againſt it: for the liberty of working is not taken away in any creature, when God is ſaid ſo to rule and bend their Wills, that they be not inclined any other way then whither God will have them inclined, either ſimply or in ſome ſort. And there is no ſuch will of free working, as excludeth all action and working of the firſt Cauſe, guiding, inviting and bending the Creatures Wills whither it ſelf liſteth. The Wills of Angels and Men are ſo the cauſers of their actions, that nevertheleſs they are carried by the Secret Counſel of God, and his Power and Efficacy, which is every where preſent, to the chuſing or refuſing of any object; and that immediately by God, or mediately by Inſtruments, ſome good, ſome bad, as it ſeemeth good unto God to uſe; ſo that it is impoſſible for them to do any thing beſide the Eternal Decree and Counſel of God: therefore God is ſaid to be abſolutely, perfectly, and ſimply his own, and at his own Will, but man onely voluntary and free in ſome reſpects.

The Will is able notwithſtanding not onely to withſtand God moving it, but alſo of its own proper motion to aſſent and obey him, it ſelf exerciſing and moving her own actions; and yet this is to be underſtood of the actions of the Will, not of the new Qualities or Inclinations which it hath to obey God: for theſe the Will receiveth not by her own operation, but by the working of the Holy Ghoſt: And the Will of man withſtanding the Revealed Will of God, is yet guided by his Secret Will, and therefore reſiſting doth not reſiſt; for the Secret Decrees of Gods Will and Providence are ever ratified and performed in thoſe, even in thoſe who moſt of all withſtand Gods Commandments. Neither yet are there contrary Wills in God, for nothing is found in his Secret Purpoſes, which diſagreeth with his Nature revealed in his Word; and God openeth unto us in his Law what he approveth and liketh, and what agreeth with his Nature, and the order of his Minde: but he doth not promiſe or reveal how much Grace he will or purpoſeth to give to every one to obey his Commandments. And though God be chiefly the Mover of wicked Wills, yet is he not the Mover of the Wickedneſs of the Wills; for they diſagree from the Law, not as they are any way ordained by the Will of God, but as they are done by Men or Devils, by reaſon of this defect, that either they do not know the Will of God when they do them, or are not moved by the ſight or knowledge thereof to do it; that is, they do it not to that end that they may obey God who will ſo have it. For this Reaſon God cannot be the Author of the wickedneſs of the Will: Beſides, though now ſince the Corruption of our Nature by the Fall we have not Free-will to convert our ſelves, nor to turn unto God of our ſelves without the operation of his holy Spirit, yet our inclinations bent by his Spirit, the Will works freely, though God works by it as an Inſtrument, otherwiſe the Will were idle, which cannot be.

And albeit God was able to have wrought what he would without the Will, yet becauſe he will work by the Will, the working of the Will is not in vain; nor can God hence be ſaid to will the actions of ſinners, as they are ſins; but he wills them as they are Puniſhments of ſins, and the execution of his juſt Judgement. And we muſt know, That what liberty of Will we have to do good or to will it, is onely but in part, *viz.* as we are regenerated by his holy Spirit; but not in whole and full,

neither in that degree in which before the Fall we had it, and ſhall have in the life to come. And although the Unregenerate are able to will onely thoſe things which are evil; yet they will them without conſtraint, even by their own proper and inward motion, and therefore freely: but the will and ability to do good Works is no more in their power, then the Creation: for the liberty which is in man now after the Fall, and not yet regenerated and recovered, is the very bondage of ſin: yet God had made man ſuch a one as was able to perform that Obedience which he requireth of him. Wherefore man by his own fault and folly loſing, and of his own accord caſting away this ability, God nevertheleſs hath not therefore loſt his Right to require Obedience from him.

Six things concur to conſtitute and make the liberty of the will; *viz.*

1. An Object, whether it be any end propoſed, which ſtill is conſidered as good, or the means whereby the end is attained.
2. The Minde knowing and underſtanding the Object.
3. The Will alike and equally apt to chuſe and refuſe the Object repreſented unto it.
4. The Will doing one of the two upon former deliberation.
5. The Will doing it of her ſelf, or having the cauſe and beginning of her motion, internal; this is to do by her own proper motion.
6. Not being conſtrained by any external Agent.

This Faculty or Power of the Soul is called Free, in reſpect of the will, for theſe Reaſons; *viz.*

1. The Will doth of her own accord follow the judgement of the Minde and Underſtanding.
2. Becauſe it is by Nature equally fit to receive or refuſe.
3. Becauſe it moveth her ſelf by its own proper motion.
4. In this Election or Rejection it ſuffereth no impediment or conſtraint of any external Agent.

There are four degrees of Free-will in Man, wch are diſtinguiſhed according to the diverſe ſtates and conditions of mans nature; *viz.*

1. In Man not faln, before ſin, when man had perfect liberty to continue good or to fall; and though moſt free, yet not ſo ſtrong but he might fall, God not aſſiſting him: which denial of Gods Grace was no cruelty, but a way to greater Mercy; nor any compulſion to make man fall, for he had Free-will to ſtand.
2. After the Fall, in man not Regenerate, in which ſtate it is a proneneſs in man to chuſe onely evil; which evil neceſſity came from man voluntarily, and by his own will.
3. In Man Regenerated in this life, wherein the Will uſeth her liberty not onely to do evil, as when the work is not done according to Gods Commandment, but partly to do evil, partly to do well, as when it does it as God hath commanded, his Spirit working by the will, giving him power to will what he commandeth and approveth.
4. In Man perfectly Regenerated after his Glorification; in this ſtate the will ſhall be onely free to chuſe good, and not to chuſe evil; and this liberty is greater then the firſt before his Fall, becauſe this excludeth all poſſibility of falling, the other did not.

The difference between the liberty of Gods will and ours; *viz.*

1. God knoweth all things, of himſelf, perfectly and perpetually; but the Creatures know neither of themſelves, neither all things, neither the ſame at all times, but at ſuch or ſuch a time, and onely ſo much as is revealed unto them.
2. In the VVill; the will of God is governed or moved, or depending of no other Cauſe but it ſelf, our wills are depending of him.
3. In the Underſtanding and the VVill: God determined all things which he will from everlaſting, and wills them unchangeable; we determine what we will in time, and many times change from that which we firſt determine.

In

In the Will are two things common both to Angels and Men with God; *viz.*

1. To do things upon deliberation and advice.
2. To will without coaction those things which they have considered and thought of; that is, their will being by Nature fit to will the contrary, or diverse from that which it doth will, or also to defer and forbear the action, doth incline to the other part of its own accord.

The use of the doctrine concerning the diversities of liberty of the will in God and in Man, and of the diverse degrees of the liberty of Mans Will; *viz.*

1. That this glory may be given to God, That he alone is the most free Agent, whose liberty and wildom dependeth on no other.
2. That we remember That they who wittingly and willingly sin, or have cast themselves into a necessity of sinning, are not at all excused; and so not God, but their own wills declining of their own accord from Gods Commandments, to be the true and onely Cause of all their sins.
3. That we may know God alone to be of himself and unchangeably good, and the Fountain of Goodness; but no creature to have more then God works and keeps in him.
4. That remembring what we are faln from, we may deplore our unthankfulness, and magnifie Gods Mercy in restoring us.
5. That knowing the naughtiness of our disposition, if God leave us to our selves, we may be humbled in his sight, and crave his Assistance.
6. That knowing the liberty into which the Son of God restoreth us, we may the more desire his Benefits, and be thankful unto him for them.
7. That knowing we alone are severed from them that perish, we be not lifted up with a any conceit of worthiness in our selves, but magnifie the free Bounty of God to us more then others.
8. That acknowledging the weakness and corruption that still remain in the Regenerate, we may seek for Justification in Christ alone.
9. That knowing of our selves we are not able to withstand Temptations, we may ardently and daily desire to be preserved and guided by God.
10. That understanding we are not preserved against our wills but with our wills, we may wrestle with Temptations, and endeavor to make our Calling and Election sure, having received the Grace of Conversion: whereof we now again proceed in a word or two.

Conversion is twofold;

1. Passive, which is an action of God, whereby he converteth man being as yet unconverted: In this Man is but a subject to receive the impression of Grace, and no Agent at all: for in the creating, setting and imprinting of Righteousness in the heart, and Holiness in the inward man, Will can do nothing.
2. Active, which is an action whereby man being once turned of God, turns himself, in all his thoughts, words and actions. This Conversion is onely of Grace; for Grace is the Principal Agent, and Will but the Instrument of Grace; for being first turned by Grace, we can then move and turn our selves: And thus there is a co-operation of Mans Will with Gods Grace. He that made thee without thee, will not save thee without thee.

For

In the Converſion of a Sinner there be three works *viz.*

1. The Holy Ghoſt; who is the principal Agent enlightning the Minde with true knowledge, ſoftning the Heart, and changing the Will from evil to good.
2. The VVord; which is the Inſtrument of the Holy Ghoſt: for now he worketh not by Revelation or ſpecial inſtinct, but ordinarily in and by the VVord.
3. Mans VVill; which though by Nature be evil, and dead unto Grace, yet being renewed by the Holy Ghoſt, in the very firſt act of Converſion moveth and ſtriveth to be turned. It is not like wax, onely paſſive, but as fire, ſo ſoon as it is fire, doth burn; and ſo ſoon as it burneth, it is fire: So the VVill, though by Nature it move not, yet being renewed by Grace, it moveth; and ſo ſoon as it moveth, it is renewed.

There is a fivefold Grace beſtowed in the true Converſion of a ſinner; *viz.*

1. Preventing Grace, whereby God inſpireth into the Minde of the ſinner that is to be converted, good thoughts, a good purpoſe, and a deſire of ſupernatural Grace.
2. Preparing Grace, whereby it is given us to conſent unto God offering Grace, or whereby the Minde and VVill are prepared, that they may yield Aſſent and Obedience to the Holy Spirit.
3. VVorking Grace, whereby we are delivered from the Dominion of Sin, and are renewed in Minde, VVill and Affections, having received power to obey God.
4. Co-working Grace, whereby God conferreth and perfecteth the Grace of Renewing, being received: And without this Grace following, the firſt is unprofitable.
5. Perſevering Grace, whereby after that we have received the Grace of Renovation, we do alſo receive a will to perſevere and continue conſtantly in that good which we can do, even by this gift of Perſeverance.

The Object of Converſion is

1. Sin or Diſobedience, from whence we are converted.
2. Righteouſneſs or New-Obedience, whereunto we are converted.

The ſubject or matter of converſion; *viz.*

1. In the Minde and Underſtanding a right judgement concerning God, his VVill and VVorks.
2. In the VVill an earneſt and ready deſire, purpoſing to obey God in all his Commandments.
3. A good and reformed Affection.

Mans Converſion conſiſts of theſe two parts; *viz.*

1. In mortifying the Old Man; that is, to be truly and heartily ſorry that thou haſt offended God by thy ſins, and daily more and more to hate and eſchew them.
2. By quickning the New Man; that is, to live to God through Chriſt, and an earneſt and ready deſire to order thy life according to Gods will, and to do all good works.

The Cauſes of Converſion; *viz.*

1. The Principal Efficient Cauſe of Converſion is the Holy Ghoſt.
2. The Inſtrumental Cauſes or Means are firſt the Law, then the Goſpel; the next Inſtrumental Cauſe is Faith.
3. The Furthering Cauſes, are the Croſs and Chaſtiſements; as alſo Puniſhments, Benefits, Acts of Providence, and Examples of others.
4. The Formal Cauſe is the Converſion it ſelf, and the Properties thereof.
5. The chief Final Cauſe is Gods Glory; the next and ſubordinate end is our own good, and the Converſion of others. *When thou art converted, confirm thy Brethren.*

How

How the true Converſion of the godly differs from the falſe Repentance of the wicked:

1. In their Grief; the wicked are grieved onely for the puniſhment enſuing, not for that they offend and diſpleaſe God; the godly are ſpecially grieved that God is offended.
2. In the Cauſe; the wicked repent by reaſon of a deſpair and diſtruſt, ſo that they more and more offend God; but the godly repent by reaſon of Faith, and a confidence they have of the Grace of God, and Reconciliation in the Mediator.
3. In the Effect; for in the wicked New-Obedience doth not follow Repentance, which always accompanieth the Repentance of the godly: ſo that the Repentance of the wicked is no true, no ſound, no ſaving Repentance.

The former part of Converſion is called Mortification, and that for theſe Reaſons; *viz.*

1. Becauſe as dead men cannot ſhew forth the actions of one that is living; ſo our Nature, the Corruption thereof being aboliſhed, doth no more in ſuch ſort ſhew forth, or exerciſe her evil actions: For Mortification is, by the grace and operation of the Spirit, a decay and periſhing of the deeds of the fleſh, which are evil Actions and carnal Affections.
2. Becauſe Mortification is not wrought without grief and lamenting; and for this cauſe Mortification is called a Crucifying, conſiſting in the ſubduing by a holy Diſcipline our inordinate luſts which rebel againſt God, and in a patient bearing of the Croſs of Chriſt.

The latter part of Converſion is called Quickning; *viz.*

1. Becauſe as a living man doth the actions of one that is living; ſo Quickning is a kindling of new Faculties and Qualities in us.
2. In reſpect of that joy which the converted have in God, which indeed is ſuch as words are not able to expreſs, nor any heart conceive, but his who hath it.

Quickning comprehendeth thoſe things which are contrary to Mortification:

1. A Knowledge of Gods Mercy, and the applying thereof in Chriſt.
2. A Joyfulneſs thence ariſing, for that God is pleaſed, and New-Obedience is begun.
3. An ardent or earneſt endeavor or purpoſe to ſin no more, ariſing from Thankfulneſs, and becauſe we rejoyce that we have God appeaſed or pacified towards us; a deſire alſo of Righteouſneſs, and of retaining Gods love and favor, being now converted from ſin: which next comes to be ſpoken of.

XI.

SIN in its proper nature is an Anomy, that is, a want of Conformity to the Law of God. The nature of ſin lies not in the action, but in the maner of doing the action; and ſin properly is nothing formally ſubſiſting or exiſting, for then God ſhould be the Author of it, but it is an Ataxy or Abſence of goodneſs in the thing that ſubſiſteth; whereupon it is truly ſaid in Schools, *In peccato nihil poſitivum*, whatſoever a man doth whereof he is not certainly perſwaded in judgement and conſcience out of Gods Word, that it may be done, is ſin. Original Sin is the Corruption of the whole man, and chiefly of the Soul of man, and is not onely an abſence of goodneſs, but alſo a real preſence of an evil property and diſpoſition; and this infection of Nature doth remain, yea in them that are Regenerated. For the Principle of Fleſh that is in holy men may ſometimes prevail mightily upon them, yea ſo as to make them do as evil actions as the worſt of men; for this is a true Rule, A man that excelleth in Grace, may ſometimes excel in ill-doing; but he allows not himſelf therein, nor is it properly he that does it, but ſin that dwelleth in

in him; as the good that evil men do, it cannot be ſaid that they do it, Gods Spirit may be there to help them to do much, but the Spirit dwelleth not there, ſo a man may do good and not be good.

On the other ſide, things though commanded, yet in the unregenerate become ſins; it is ſin when a wicked man giveth Alms, becauſe it proceeds not from Faith and Love; yet the Moral actions of the unregenerate are not to be omitted by us, becauſe in them they are ſin, but we muſt avoid the ſin, and perform the action; avoid not the works of Hypocrites, but the hypocriſie of their works. Thus is ſin the Corruption of a Nature created good of God, but not any Creature, made of God in man; for it is onely an accidental Quality or natural Property of man corrupted, but no ſubſtantial Property, nor of the nature of man ſimply as he was firſt created. *Solomon* hath drawn the picture of Sin to the life in the Deſcription of an Harlot; the Fawns, Flatters, Pleaſes, Delights, but in the end Deſtroys; it ſpeaks to us in *Joabs* language to *Amaſa*, 2 *Sam.*20.10. and his kiſſes are as mortal; or in *Jaels* language to *Siſera*, *Judg.*4.18. & 5.26,27. but *the Butter in the lordly Diſh* will not balſum the wound it gives. All ſin is like the painted Harlot, or the beautiful forbidden Fruit; he that ſucks the Honey-comb of ſin, ſucks the Poiſon of Aſps; it is a golden Hook baited with all the Glory of the World. All ſin is foul, filthy, unclean, infectious, contagious, and loathſom in the ſight of God, *Levit.*18.24. *Ezek.*20.18. *Matth.*15.19,20. *Jam.*1.21. *Zeph.*3.1. *Rev.*21.27. It is compared to an unclean cloth, *Iſa.*64.6. to the Blood of pollution, *Ezek.*16.6. *Levit.*15.19. It polluteth and prophaneth the actions of greateſt Devotion in the Service of God, *Hag.*2.13. It defileth the Land and places where ſinners are converſant, *Lev.*18.24,25. And as the Dropſie man, the more he drinks the dryer he is, and the more he ſtill deſires to drink: So a ſinner, the more he ſins the apter he is to ſin, and the more deſirous to keep ſtill in a courſe of wickedneſs. Cuſtom in ſinning breeds hardneſs of heart, Hardneſs of heart brings Impenitency, and Impenitency, Condemnation; that men of years living in the Church are not ſimply condemned for their particular ſins, but their continuance and reſidence in them; and though every ſin be mortal, yet are not all equally mortal, but ſome more, ſome leſs; nor do ſins committed utterly take away Grace, but rather ſometimes do make it the more to ſhine and ſhew it ſelf. Thus can God turn every thing to the beſt to thoſe that are his, yea ſo as we may ſay we gained by *Adams* Fall: whence deſcended unto us that Original Sin, which the Papiſts ſay is not Sin properly ſo called, but onely becauſe this Original Corruption in all men at their conception is an occaſion or cauſe of Sin, but as for the Sin it ſelf which was in this corruption of Nature, they ſay it was taken away by Chriſt, *Rom.*5.18. And herein the Anabaptiſts agree with the Papiſts, for they alſo hold that Original Sin was taken away by Chriſt; yet *David*, as righteous man as any Anabaptiſt or Papiſt, confeſſed that *he was conceived in ſin, and born in iniquity*, Pſal.51.5. For Chriſt taketh not Sin away but as he ſaveth, *viz.* from all ſuch as truly believe in him, to whom it is no more imputed: Nor is God (as ſome blaſphemouſly imagine) the Author of *Adams* Fall; for the unchangeable Decree and Will of God, takes not away the liberty of mans Will or of Second Cauſes, but onely enclineth and ordereth the ſame, as the firſt and higheſt Cauſe: So that Gods Decree went before *Adams* Fall onely as an Antecedent, not as a Cauſe thereof; and though *Adam* fell not without Gods general permiſſive Will, yet without his ſpecial approving Will; and he having full power and liberty to ſtand, God can no way be ſaid to be the Author of his Fall, nor conſequently of Sin. And now when man is puniſhed for Sin, other Creatures ſuffer with him, though had not man faln it had been otherwiſe; but now as Inſtruments of evil man oftentimes doth horribly abuſe them, to the diſhonor of the Creator; therefore do the Creatures groan, as weary of wicked men: and yet to this ungrateful Creature (Man) doth the Goodneſs and Mercy of God appear infinite like himſelf, in that the Air doth ſtill yield man breath and not poyſon him; in that the Water ſo variouſly accommodates him, and not drowns him; that the Fire comforts, and not conſumes

ſumes him; that the Earth bears and ſuſtains him, and not through drought prove barren, parch up, and cleave aſunder to ſwallow him; that his Food doth nouriſh and not choak him; that Death doth ſpare and not ſtrike; yea, that Hell is conquered for him. O the depth, the depth, the depth of the Goodneſs of God to this faln, reſtored, yet ungrateful Creature Man! yea, there had not been any ſuch thing at all as Death, had not man diſobeyed, for God made not Death in the beginning, nor ſhould it have been, except of our ſelves: for it enſued on the voluntary Sin of man, God forcibly inflicting it, as a moſt juſt Puniſhment, and the preſent Puniſhments of this life, are but the beginning of Everlaſting, becauſe they are not ſufficient here to ſatisfie Gods Juſtice; and though God doth not ſo puniſh the ſins of the godly, yet is not his Juſtice impeached thereby, becauſe he puniſhed them in Chriſt with a puniſhment Temporal, yet equivalent to Everlaſting; which equability doth the Goſpel adde unto the rigor and ſeverity of the Law. Now the Judgements of God are not onely Puniſhments to the Sufferers and Offenders, but alſo Documents and Inſtructions to all others that behold them, know them, and hear them; they are as Sermons to Repentance, for this very end and purpoſe he worketh them, and therefore they muſt be Inſtructions to us, to avoid the occaſion of them, which is Sin.

The Sin againſt the Holy Ghoſt, is, when any after that he hath by the Holy Ghoſt been lightned with the knowledge of the Truth of the Goſpel, doth ſtand againſt that Truth, not for fear, or through infirmity, but on wilful Malice; for this Sin is a ſpightful reſiſtance of the Goſpel againſt the knowledge and light of Conſcience, after the Spirit hath perſwaded the heart of the Truth and Benefit thereof; and when a man ſinneth out of malice and ſpight againſt God himſelf and Chriſt Jeſus: which is not every ſin of Preſumption, or againſt Knowledge and Conſcience; but ſuch a kinde of preſumptuous Offence, in which true Religion is renounced; and that of ſet purpoſe and reſolved malice againſt the very Majeſty of God himſelf, and Chriſt, *Heb.*10.29. This Sin againſt the Holy Ghoſt is ſaid to be unpardonable, not that it exceedeth or ſurmounteth the greatneſs of the Merit of Chriſt, but becauſe he that commits it is puniſhed with a final Blindeneſs, and without Repentance there is granted no Remiſſion of Sins; neither is it unpardonable becauſe it is greater then Gods Mercy, or as *Cain* thought, *Greater then can be pardoned*, Gen.4.13. but becauſe the heart of him who committeth it is uncapable of Mercy: As if a ventleſs Veſſel be caſt into the Sea, it cannot take in one drop of water, not becauſe there is not water enough in the Sea to fill it, but becauſe it had never a vent to receive water.

In every Sin theſe four things are to be conſidered; *viz.*
1. The Fault, whereby God is offended in the Action, which is the Root of all the reſt.
2. The Guilt, whereby the Conſcience is bound over unto Puniſhment.
3. The Puniſhment it ſelf, which is eternal Death, the wages of Sin.
4. A certain Stain or Blot, which it imprints and leaves in the offender.

The Seat of Sin in man is threefold, *viz.*
1. Reaſon: whereof { Some are of Knowledge. / Others of Ignorance.
2. The Will: whereof { Some are from the Will immediately. / Others are ſomewhat beſide the Will. / Some are mixed, partly with the Will, partly againſt it.
3. Affection: whereof { Some are of Infirmity. / Others of Preſumption.

In respect of the Law, Sin is twofold; *viz.*
1. Of Commission; but if we carry a constant purpose not to sin, and endeavor to resist all Temptations, our Concupiscence will not be imputed to us.
2. Of Omission, which obliges us to Punishment as much as Sin of Commission.

Again, Sins are either
1. Immediately against God, as all the Breaches of the First Table.
2. Against Man, as those against the Second, 1 *Sam.* 2. 25. *Matth.* 28.

Sin may admit of Aggravations seven ways; *viz.*
1. By the object or person sinning.
2. By the object or party which is offended.
3. By the thing done in which the offence is committed.
4. By the place where it is done.
5. By the end in regard whereof it is done.
6. By the maner how it is committed.
7. By the time when it is committed.

One and the same Sin admits degrees four ways; *viz.*
1. By Temptation; when the Devil cast in the Motion.
2. By Conception; when the Will approves to act the Motion.
3. By Birth; when the Motion comes into Execution.
4. By Perfection; when men by Custom have got a habit in sin.

Three degrees of Lust in man; *viz.*
1. When the Temptation is first received into the Minde.
2. When the same Temptation prevaileth, though with some resistance of the Minde.
3. When the Temptation so far prevaileth, that the Heart and Will are overcome, and the Duties of Religion for the time utterly hindred.

Again, in Sin consider two things:
1. The Corruption of Sin, or the matter of it, which still remaineth in us.
2. The Guilt of Sin, which we are freed and Redeemed from by Christ.

The general nature of Sin is a Defect; which Defect is an Absence
1. Of good Inclinations in our Minde.
2. Of the Knowledge of God and his Will.
3. Of Motions to obey the Law of God.
4. Of Inward Actions which are required in the Law.
5. Of Outward Actions which follow the Inward.

For Inclinations and Actions may in themselves be both good and bad:
1. As they are things in Nature, made and raised of God, they are good of themselves.
2. As they are in men corrupted, or as they are done by men, they are of themselves evil and vicious, because they are committed against the Law of God.

The four Crying Sins which are so often passed by in the world, yet cry to Heaven for Vengeance:
1. The Crying of Blood.
2. The Lust of the *Sodomites*.
3. The Noise of the oppressed.
4. The Hire of the Laborers.

There

There are five Principal Divisions of Sin; *viz.*

- The First
  - Original, which is in all men, not by Imitation but Propagation, *Isa.* 48.8.
  - Actual, which is every inward and outward Action repugnant to the Law of God.
- The Second
  - Reigning Sin, which is all Sin not repented of, nor resisted by the Grace of the Spirit.
  - Sin not reigning, which is repented, resisted, and whereof we obtain Remission.
- The Third
  - Against the Conscience, as in those who wittingly and willingly sin.
  - Not against the Conscience, which we unwillingly commit, yet acknowledge, bewail, but are not able to avoid.
- The Fourth
  - Pardonable, whereof men truly repent and obtain Pardon.
  - Unpardonable, which is a purposed Denial and oppugning of the known Truth of God, and his Will and his Works: Now they are excluded from Pardon who are from Repentance.
- The Fifth
  - Of it self Sin, as all things forbidden of God in the Law.
  - Sin by Accident, which is, when things in themselves indifferent, do by circumstances become sinful, and are done with offence, or without Faith.

All Sins either in our selves or others, are all the works of Darkness; *viz.*

1. Because they come from Satan the Prince of Darkness.
2. Because they are practised in the Kingdom of Darkness.
3. Because they are practised by them who are Darkness, *Prov.* 4.19.
4. Because they love Darkness.
5. Because they end in Eternal Darkness.

Four maner of ways is Sin committed in the Heart:

1. By Suggestion, which cometh by the Devil: The Serpent perswaded.
2. By Delight: *Eve* delighted.
3. By Consent: *Adam* consented.
4. By Boldness of defending Sin, by our elation and stubbornness: when *Adam* was urged to confess his fault, he defended it by an audacious Excuse.

The least breach of the Second Table, even all sin whatsoever that is committed, is committed against God himself; Proved,

1. Because Sin is nothing else but the Breach of the Law of God, 1 *Joh.* 5.17.
2. Every Sin is liable to Judgement against whomsoever it be committed, it is punished of God, he taketh the matter into his own hands, *Rom.* 1.18.
3. No one can forgive any Sin but God, it followeth therefore that all Sin is committed against himself.
4. Because the Love of our Brethren is made the fulfilling of the whole Law, and the tryal of our selves whether we love God or not, *Rom.* 13.8,9,10.

No Sin in its own nature is venial, yet may Sins be said to be not mortal or venial 3 ways; *viz.*

1. In regard of the Event or Success; so such are venial which do obtain Pardon, and when forgiveness followeth them though they be in themselves most grievous, 1 *Joh.* 5.16. Thus may we say of *Davids* Adultery and Murther, 2 *Sam.* 12.13. though the least sin in its own nature is mortal, and merits Damnation: No sin is venial so long as we follow it, and no sin is mortal when once we forsake it;

Prov. 28.13. All ſins are made venial by Repentance, no ſin is venial without it.

2. In regard of the Cauſe from whence they proceed: whereupon they ſooner obtain pardon, if they are not done of malice and ſet purpoſe, but of ignorance and infirmity. This *Paul* ſheweth to be the cauſe why his ſin was venial unto him, and why he obtained mercy and forgiveneſs, 1 *Tim.* 1.13. yet ſins of all ſorts ſpringing from this Fountain of Error and Ignorance, in themſelves conſidered, are damnable.

3. In regard of the nature of the Sins themſelves, ſo no Sin, not the leaſt ſinful thought, can any way be ſaid to be venial, but deſerveth temporal and eternal Puniſhment, whatever the Papiſts prattle, who moſt damnably teach, That ſome Sin in its own nature may truly and properly be called Venial.

The occaſions of Provocation to Sin are many, which may be reduced to theſe ſix Heads; *viz.*

1. Bad Counſel; hereby came the Fall of the Firſt *Adam*, and the Death of the Second, *Mat.* 27.20.
2. Conſent or Approbation of Sin, which is twofold:
   1. Secret, when men ſee ſin committed, and are not grieved thereat, 1 *Cor.* 5.12.
   2. Open, when men countenance ſinners and lewd perſons, which make profeſſion of bad practices. This is the horrible Sin of this Age.
3. Provocation unto Sin, when either by word or deed men excite or draw on others to ſome evil. This is the common fault of ſuch as delight in drunken fellowſhip.
4. Neglect of good Duties unto our Brethren, as of Exhortation, Admonition, Inſtruction, Edification by word or example, Reproof or Rebuke.
5. Evil Example in the practice of any Sin whatſoever: This is like Wildefire.
6. The private Slandering of Gods Miniſters, and the diſgracing of their Miniſtery, which cauſeth many to contemn the means of their own Salvation.

Communication with Sin may be ſundry ways, 1 *Tim.* 5.22. As thus; *viz.*

1. By Counſel; ſo *Caiphas*, when he gave counſel to put Chriſt to death.
2. By Commandment; ſo *David* in the Murther of *Urias*.
3. By Conſent or Aſſiſtance; ſo *Saul*, in keeping the garments of them that ſtoned *Stephen*.
4. By Provocation; this *Paul* forbids, *Eph.* 6.4.
5. By Negligence or Silence; of this too many Miniſters are guilty.
6. By Flattery; when men ſooth up others in Sin.
7. By Connivance or ſlight Reproof; ſo *Eli* in rebuking his Son.
8. By Participation; ſo ſuch as are Receivers of Thieves are guilty of Theft.
9. By Defending another in his Sin.

Why the Infirmities of the Saints are recorded in Scripture; *viz.*

1. Not to diſgrace them, but to keep us from a vain opinion of our ſelves, that we preſume not on our own ſtrength.
2. To make us the more careful to look to our ſteps, that we ſlip not as they did, for fear we cannot riſe as they did; it is eaſie to fall, but hard to riſe.
3. Having faln as they did, we ſhould by their Example learn to riſe as they did; having like Sins, we ſhould have like Repentance, that we may have like Forgiveneſs.

Now

Now the Sin against the Holy Ghost (whereof he is the object, not in regard of his Essence or Person, but in regard of his Office or Operation) consisteth of these Degrees; *viz.*

1. A rejecting of the Gospel, *Heb.* 8.29.
2. A spightful rejecting thereof, under which are comprised Malice and Hatred of Heart, Blasphemy of the Tongue, and Persecution.
3. A spightful rejecting of the Gospel against Knowledge, *Heb.* 10. 26.
4. A spightful rejecting thereof after Knowledge against Conscience.
5. A wilful Gainsaying and Opposition against the inward Operation and supernatural Revelation of the holy Ghost.
6. A despighting of the Spirit in such things as he revealeth to them, for their own good.

This unpardonable sin against the Holy Ghost is distinguished, & differeth from many other sins which come very near unto it; *viz.*

1. From many things against Knowledge, yea and against Conscience also; for they may be without malice of heart, which this cannot be; the Elect may fall into them, but not into this. *David* and *Peter* sinned against Knowledge, and also against Conscience, 2 *Sam.* 11. *Matth.* 26. 70.
2. From many sins committed on Malice against Christ and his Gospel, which may be done out of Ignorance, 1 *Tim.* 1. 13. As *Paul* did before his Conversion.
3. From Blasphemy and Persecution, which may be done also in Ignorance, or in Passion, 2 *Cor.* 16.10.
4. From Denial of Christ, which may be done out of Fear, like *Peter*, or other like Temptations.
5. From Apostacy from the Faith and Profession of Religion, which also may be done, not out of Malice, but through the Violence of some Temptation, like *Solomon*, 1 *Kings* 11. 4,5,6. And the Levites in Captivity, who though barred from the Holy Things, yet were admitted to do other Services in the Temple, *Ezek.* 44.10, *&c.* whereby it is manifest they fell not into this unpardonable Sin.
6. From Presumption and Sinning with an high hand, as *Manasseh* did, 2 *Chro.* 33.13.
7. From Hardness of Heart, from Impudency and committing Sin with Greediness; for so did the Gentiles which had not the Gospel Supernaturally revealed to them.
8. From Infidelity and Impenitency, yea, from final Infidelity and Impenitency, whereinto all the Reprobate fall, which is not perfectly committed till Death; but the Sin against the Holy Ghost is sooner, otherwise in vain had Saint *Johns* Caveat been concerning the not praying for them, 1 *John* 5.16.

This Sin against the Holy Ghost is unpardonable, not simply in regard of the Greatness and Hainousness of it, as if it were greater then the Mercy of God and Sacrifice of Christ, but rather in regard of that Order which God hath set down, and that fixed Decree and Doom which he hath both established and revealed. And though God is not bound to render unto a Reason of his Orders and Decrees; yet it hath pleased him to make known some reasons thereof in his Word, for the better satisfaction of mens minds, and justification of his own proceedings.

1. Because it is impossible that they who sin against the Holy Ghost should be renued again unto Repentance, *Heb.* 6.4,5.
2. Because they utterly renounce and quite reject the onely Means of Pardon, which is Christ Jesus offered in the Gospel, *Heb.* 10. 29.
3. Because they have wittingly so wholly cast themselves into Satans power, and utterly renounced to have to do with God, having as it were subscribed to be Satans, and ever to be with him, and on his side, being certified in their hearts, that they are wholly forsaken of God, and shall be damned: And thereupon they (like the damned in Hell) blaspheme God, whom they have renounced, and with spight oppugn the Gospel through an inward hatred of God the Author, of Christ the Matter, and of the Holy Ghost the Revealer thereof.

Seeing

Seeing this Sin against the Holy Ghost is not committed without malice of the Will, we must know that of this malice of the Will there be two Degrees; *viz.*

1. Particular, when a man wittingly and willingly sinneth against some particular Commandment, as *Acts* 7. 51. The Jews were stiff-necked, and always resisted the Holy Ghost; that is, the Ministery of the Prophets in some things, not in all.
2. General Malice, when a man is carried wittingly and willingly to oppugn all the Law of God, yea Christ himself, true Religion, and Salvation by Christ, and so reverseth all the Commandments. This is the sin against the Holy Ghost: And this being a general and universal Apostacy; of this degree the Apostle saith, If we sin willingly, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, *Heb.* 10. 26.

The chief Points considerable in this Sin against the holy Ghost; *viz.*

1. The Name, it is called a Sin against the Holy Ghost, not because it is done against the Person, or Deity of the Holy Ghost (for so he that sinneth, sinneth also against both the Father and the Son) but it is so called, because it is done contrary to the immediate Action, namely, The Illumination of the Holy Ghost.
2. The Efficient Cause of it, which is a purposed and obstinate Malice against God, and against his Christ.
3. The Object, namely, God himself, and the Mediator Christ Jesus; for the Malice of this Sin is directed against the very Majesty of God himself, and against Christ, *Heb.* 10. 29.
4. The Subject in which it is. This Sin is found in none at all, but such as have been enlightned by the Holy Ghost, and have tasted of the Gift of God, *Heb.* 6. 5,6.
5. The Elect cannot commit this Sin; and therefore they who feel in themselves a sure Testimony of their Election, need never to despair.
6. This Sin cannot be forgiven, not because it is greater then Christs Merit, but because after the Commission thereof, it is impossible for a man to repent.
7. It is very hard to know when this Sin is committed, because the Root thereof lurketh inwardly in the Heart.

That we may ever abhor the very thought of sin, consider seriously these two most cursed fruits and effects thereof; *viz.*

1. It converted happy and blessed Angels into cursed and damned Spirits, for the Devils by Creation were good Angels, as Powerful, Wise, Quick, Speedy, Invisible, Immortal, *&c.* as any other Angels; equal in every respect, but inferior in no respect to the very best Angels. Now when they fell, they lost not their natural Substance and essential Properties thereof, no more then man lost his when he fell: For as man remained to be not onely Flesh and Blood, but also a Living, yea, and a reasonable Creature after his Fall: So the Devil remained to be a Spirit, Invisible, Immortal, Quick, Speedy, *&c.* as before, onely the Quality of his Nature and Properties is altered from Good to Evil. Now the things which especially make them seem so terrible, are, Their Power, Malice, Subtilty, Sedulity, and Speed; for where Malice is strengthned by Might, Might whetted on by Malice, both Malice and Power guided by Craft, Craft and all stirred up by Diligence, Sedulity, and Speed, the Enemy is prevalent: Be wise therefore, Watch and Pray, stand fast in the Faith. Yet know, that the Devil is not able to do whatsoever he will; for this is proper onely to God, whose Power is Infinite, but the Devils Power is a created Power, and therefore limited within bounds of a Creature; yea, he is not able to do any thing

thing ſimply above, or directly againſt that courſe which the Lord hath ordained unto his Creatures, which is commonly called, The courſe of Nature; for God hath tied all his Creatures thereunto, and hath reſerved onely for himſelf, who is the ſole Lord of Nature, power to alter it as pleaſeth him. But the extraordinary power of the Devil conſiſteth in this, That he can do any thing that is within the compaſs of Nature, and may be effected by Natural means, as the violent moving of the Air, cauſing of Tempeſts and Storms, Thunder and Lightning, troubling the Seas, the cauſing of Earth-quakes, throwing down Buildings, rooting up Trees, entring into Bodies, both of Men and Beaſts, caſting them into Fire and Water, grievouſly vexing and tormenting them, inflict ſore Diſeaſes on them, poſſeſs them, make them Lunatick, Deaf, Dumb, Blinde, ſtir up Wrath, Pride, Covetouſneſs, Luſt, and the like Paſſions in men: He knows the diſpoſitions of men, and accordingly layes baits for them; he can darken their Uuderſtandings, and cauſe much Anguiſh in their Soul and Conſcience; he can inrage Man againſt Man, Kingdom againſt Kingdom, Subjects againſt Princes, Princes againſt Subjects, and ſo cauſe whatſoever miſchief can be cauſed, which the whole World may witneſs by too woful Experience. As touching the Nature of Devils, they are Spiritual Subſtances, they were created Spirits, and Spirits they ſtill remain to be, their Fall hath not altered their Subſtance, but the Quality of it, for elſe could not that Nature and Subſtance which tranſgreſſed, be puniſhed. Groſly therefore do they erre, who Think and Teach, That they be nothing elſe, but bad Qualities and evil Affections, which ariſe from our Fleſh. If becauſe they are Spiritual things they ſhould be no Subſtances, but onely Qualities, then neither ſhould the Souls of Men nor good Angels be Subſtances; for theſe are termed Spirits, *Eccleſ.* 12. 7. *Heb.* 1.14. Spiritual things may be as truly and properly Subſtances, as Bodily things: And as for the Devils, the Actions which they perform, the Places where they are, the Power wherewith they are endued, and the Pains and Torments which they ſuffer, evidently ſhew that they are plainly and truly Subſtances. And we may know, that in Hell there are both degrees of Torments, and degrees of Devils; for there is one Head of wicked Spirits, called *Beelzebub*, or The Devil, who hath innumerable wicked Angels miniſtring unto him, as may be gathered, *Matth.* 25.41. where Hell is ſaid to be prepared for the Devil and his Angels: And it is not unlike, that they are more in number, then all the men upon the Earth; for where can any man be in this Life, but ſome wicked Spirit will be ready to tempt him to ſin? And though the Evil Motions ariſe from our own Corruption, yet the Devils help is never wanting to bring them into Action, which confutes the folly of our common people, who never dread the Devil, but when he appears unto them in ſome horrid ſhape; they think he is never neer them, but when they ſee him; but it is far otherwiſe, and there is more Reaſon to fear his Temptations, then his Appearance; for this is not ſo terrible to the Sight, as his Temptations are hurtful to the Soul: And this fearful Fiend, this curſed Spirit, this damned Devil had not been at all, had it not been for Sin.

2. It occaſioned *Adams* Fall, by his diſobedience, whereby himſelf and all his Poſterity forfeited that Happineſs wherein they were created, and incurred a moſt fearful puniſhment, which is Threefold; *viz.*

1. In this Life, as the painful Proviſion of the things of this Life, pronenes to Diſeaſes, ſhame of Nakedneſs, pains in Childbirth, trembling of Conſcience in the Soul, care, trouble, hardneſs of Heart and madneſs, *Deut.* 28. 28. Subjection to the power of Satan; Damage to the Temporal eſtate, *Deut.* 28. 29. And the loſs of that lordly Authority which man had over all the Creatures.

2. Temporal death, or a change like unto it, *Rom.* 6. 23.

3. After this life, eternal deſtruction from Gods exceeding glorious Preſence.

Preſume

Presume not to commit that Sin in secret which thou wouldst not before men, for all secret Sins hidden to men, are known to God, for these Reasons; *viz.*

1. Because it is impossible that any thing in Heaven or Earth should hide us or our works from his knowledge; 'tis not the darkness of the night, nor the secrecy of the place, nor the politique contrivance of any act, can conceal us from his Knowledge and Omnipresency, his All-seeing Eye, *Psal.*139.9,10,11.
2. Because it is the Office of God, and an essential Property attributed unto him to be the *Searcher of hearts*, Gen.6.5. 1 *Chron.*28.9. *Jer.*17.10. Thus he saw the secret Sacriledge of *Achan*, the Hypocrisie of *Ananias* and *Sapphira*, and the Treachery of *Judas*.

In Original Sin consider

1. The Cause, which is *Adams* Fall, partly by the subtile Suggestions of the Devil, partly through his own Free-will; and the propagation of *Adams* corrupted Nature to his Seed and Posterity.
2. The Subject thereof, which is the Old Man, with all his Powers, Minde, Will and Heart:
   1. In the Minde, Ignorance of God and his Will.
   2. In the Will, Rebellion against the Law of God.
3. The Effects thereof, & they are
   1. Actual Sins
      1. Inward, as ungodly Affections.
      2. Outward, as wicked Looks, prophane Speech, and ungodly Actions.
   2. An Evil Conscience, which bringeth the Wrath of God, Death, and Eternal Damnation.

To the Sin of *Adams* Fall there were three things concurring; *viz.*

1. Gods Permitting, not by instilling into him any evil, or taking from him any ability to good, but by suffering Satan to tempt him.
2. By Leaving man to the liberty and mutability of his own Will, not hindring his Fall by supply of Grace; and by Satans Tempting, who being himself faln, and envying Gods Glory and Mans Happiness, subtilly addressed himself in the Serpents shape.
3. Mans Yielding, who being left to the mutability of his own Will, voluntarily enclined to that evil whereunto he was tempted.

The Sins committed in the first Sin of *Adam*; *viz.*

1. Discontent, in not being contented with that estate wherein he was placed.
2. Pride against God, Ambition, and an Admiration of himself.
3. Incredulity, Unbelief, and Contempt of Gods Justice and Mercy.
4. Stubbornness and Disobedience, even when there was but one Commandment, and man qualified to keep it.
5. Unthankfulness for Benefits received at his Creation.
6. To his Posterity Unnaturalness, Injustice and Cruelty.
7. Apostacy, or manifest Defection from God to the Devil, whom he obeyed and believed.

Man through the Devils instigation was the first Author of Sin, the true Cause thereof; therefore God is not the Author of Sin,

1. Because he is of his own Nature Good, the Chief Good, no evil thing then can proceed from him.
2. It is written, *Gen.*1.31. *All that God had made was very good.*
3. The Law of God condemneth all evil things, and commandeth all that is good.
4. He were unjust if he should punish Sin in man, if himself were the Author of it.
5. The Description of Sin is a destruction of the Image of God in man.
6. The many places in Scripture to the contrary, *Psal.*5. *Jam.*1. *Eccl.*15. *Rom.*3.

The

The Causes of Gods Permission of the first Sin; *viz.*

1. To shew his Justice and Power to the Wicked, and his Mercy to the Chosen, *Rom.* 11.32. *Gal.* 3.22.
2. That it might stand for an Example of the weakness and infirmity of the Creatures, even the most excellent of all the rest.

The greatness of *Adams* sin; *viz.*

1. He regarded not the Promise of God, whereby he was willed to hope for Everlasting Life.
2. He despised the Commandment of God, restraining him from the forbidden Fruit.
3. He brake out into horrible Pride and Ambition, whereby he would be equal unto God, and seek an estate higher then that wherein he had set him, though it were most excellent.
4. He shewed an unfaithful Heart to depart away from the living God his Creator, so that he did not believe, or not regard the Threatning of God, that he should dye if he sinned.
5. He brake out into foul and fearful Apostacy from God to the Devil, from his Maker to the Tempter, giving more credit to the Father of Lyes, then to the God of all Truth, of whose Goodness he had such great Experience.

Other Sins in *Adams* sin of eating the forbidden Fruit:

1. Disloyalty, in being content to hear his Maker blasphemously discredited, and in his heart consenting to the Blasphemy in charging God of Envy, for forbidding him to eat of the Tree of Knowledge.
2. Intemperance, in that he was carried so far by his Appetite, as to exceed the Bounds set him.
3. An Inordinate Love to his Wife swaying him to eat, more then the Love of God to refrain.
4. Curiosity, in that he would try what Vertue lay hid in the Fruit.

Our former state and condition by Nature is oft and seriously to be thought on; and that in respect

1. Of Christ, the more to magnifie his Love, *Psal.* 8.1,4. 1 *Tim.* 1.12.
2. Of our selves, to humble us, and to keep us from insolent boasting in those Priviledges, whereof through Christ we are made partakers, 1 *Cor.* 4.7.
3. Of others, to move us the more to commiserate their woful estate, who yet remain as we once were, to conceive hope, and use means of their alteration, *Tit.* 3.

The heinousness and grievousness of obstinate sinners; *viz.*

1. Obstinate proceeding in sin keepeth all Mercy from us, as a thick Cloud that suffereth not the comfortable Light of the Sun to shine in our faces, *Rom.* 11.25,28.
2. It maketh the least sin that a man committeth or can commit, to be like to that Sin against the Holy Ghost, that shall never be forgiven, neither in this world nor in that to come, *Mat.* 12.32. for it is not so much Sin simply that condemneth a man (for then all men should be condemned, insomuch as all men have sinned) as Obstinacy and Wilful continuing in sin.
3. It is a Sin against the Gospel it self, and the very Doctrine of Salvation: If then we believe in earnest that we shall come to Judgement; if we take not Heaven and Hell, the Eternal Joys of the one, and the Everlasting Torments of the other, for meer Fables; if we think the Blessedness of the holy Angels worth the having, or the condition of the infernal Spirits worth the avoiding, Let us not continue in sin.

Rules how to perceive the grievousness of our sins; *viz.*

1. Compare them with other mens sins, as with *Adams* sin; for doubtless we have many sins considered in the fact, come after his onely in time; and yet by that sin *Adam* brought not onely on himself, but on all his Posterity, Mortality and Destruction, the first and second Death.
2. Let us consider our sins in the Punishment thereof; that is, Subjection to all Wo and Misery, yea and to Death it self in this life, and to Death Eternal after this life, with the Devil and his Angels: This is the Reward of every sin in it self.
3. Consider these thy sins as they were laid on the holy Person of our Savior Christ, which he endured; not onely outward bodily Torments on the Cross, but inwardly in Soul apprehended the whole Wrath of God due unto us for the same, which caused him to sweat Water and Blood, and to cry, *My God, my God, why*, &c.
4. Have recourse to the last Commandment, which forbids the very first Thought and Motions in the Heart to sin, though we never give Consent of Will thereto, nay though we abhor the Fact it self.

How God doth punish Sin; *viz.*

1. Most grievously, for the greatness of sin, because the Infinite God is offended thereby.
2. Most justly, because every sin violateth his Law; and therefore even the least sin meriteth Eternal Death, abjection, and casting away.
3. Most certainly, as in respect
   1. Of his Justice, which punisheth whatsoever is not agreeable to it.
   2. Of his Truth, because he had before denounced, That he would punish men if they obeyed not his Commandment.

The degrees of the Punishment the wicked do and shall suffer for sin; *viz.*

1. In this Life, when the Conscience for their misdeeds doth gnaw, vex and punish them, then beginneth their Hellish and Infernal Worm.
2. In Temporal Death, when they departing out of this life without comfort, go into the place of Torment and Vexations, *Luke* 16.
3. At the Day of Judgement, when again to every of their Bodies reunited to their Souls, the Pains of Hell to both shall be consummated.

The Effects of Sin; *viz.*

1. Sins that follow, are the Effects of those sins which go before.
2. In the immoveable and perpetual Order of Gods Judgement, an Evil Conscience.
3. Temporal and Spiritual Evils, as Temporal Death, and indeed all the Calamities of this life.
4. Eternal Death, which is the Effect of all sins as they are sins.

Two Helps to withstand Sin:

1. Labor for Spiritual Wisdom, to be able to discern the Policy of Satan.
2. Labor for Spiritual Strength to withstand all his Provocations.

Three degrees of curing the Disease of Sin in us:

1. To know our Sickness, the dangerous Malady of Sin.
2. To know the Remedy for it, which is Christ.
3. To apply the Remedy as we ought, by Faith.

Of

Of the contagious Infection of Sin, we are to make this wholesom Use, as an Antidote against it; *viz.*

1. We must labor to come to the knowledge of our sins, and to be touched with a feeling of them, for till then we can never pray for Mercy as we ought from the great Soul-Physitian.
2. We are put in minde to confess our sins and uncleanness, that so we may be washed by him that purgeth us; for, *If we acknowledge our sins, he is merciful and just to forgive us our sins, and to cleanse us from all sin*, 1 Joh. 1. 9.
3. We must know by what means God useth to sanctifie us, it is by the Blood of his own Son; for, *the Blood of Christ purgeth us from all sin*, 1 Joh. 1. 7. Heb. 9. 14.
4. We must seek Mercy while it is offered unto us, when our hearts are terrified for sin, Let us have recourse to the Fountain of his Blood, which can never be drawn dry, *Isaiah* 55. 6, 7. *Psal.* 51. 1, 2.
5. We must buy of Christ White Garments to clothe us, and to cover our deformity, *Rev.* 3. 18. that the filthiness of our nakedness may not appear.
6. We must forsake our sins, and walk in the statutes of God, *Isa.* 1. 16, 17. *Ezek.* 20. 18, 19. if we bring not forth the fruit of obedience, we wallow in our mire.
7. If God hath given us Grace to stand, we must pray him to give us also Grace to continue and persevere unto the end.
8. We must walk circumspectly, and forsake the Company of the Wicked, and society with them, 2 *Cor.* 6. 16. Avoid all occasions and inducements to sin, to abstain even from the appearances of evil.

Again, to be preserv'd from Sin, use these Remedies; *viz.*

1. With thy Eyes ever behold God present, and ever have his fear before thee.
2. With thy Ears ever hear that terrible voyce sounding, *Arise, ye Dead, and come to Judgement.*
3. With thy Hands be ever exercising that which is good.
4. In thy Heart ever hide the Word of God, and meditate continually thereon.
5. With thy Tongue and Lips ever bring some honor to God, and Edification to the hearer, in all that proceedeth from them, knowing God hears even our Thoughts.
6. With thy Feet stand in the Courts of Gods House, but offer not the Sacrifice of Fools.
7. With thy whole Man render thy self serviceable to thy Creator, and see thou keep thy Body holy, as becometh the Temple of the Holy Ghost.

For forsaking of Sin, observe these Rules; *viz.*

1. It must not be for a short time, for a fit or a season, but for ever, renouncing all Right, Title, Interest and Propriety therein.
2. We must alienate our selves for ever not onely from some, but all our sins, the most pleasant, the most dear, the most profitable sins.
3. It must be a forsaking in deed, and not an exchanging of one sin for another.

Means sanctified of God to keep us from Sin; *viz.*

1. The Ministery of the Word. Thus he sent *Jonah* to the Ninevites, *Jon.* 3.4. *Nathan* to *David*, 2 *Sam.* 12.1. And the Prophets to the Israelites continually, 2 *Chro.* 36. 14,15. *Acts* 2.37,38.
2. The Benefits and Blessings of God, many and great, daily and continual: This should be an Argument prevalent to dissuade us from sin, and invite us to serve the Living God, *Prov.* 10.12.
3. He hath bestowed upon us his own Son, the greatest Blessing in Heaven, or Earth; for a greater cannot be promised of God, or comprehended of Man, *Rom.* 8. 31. *John* 3. 16. If the serious Consideration of this will not move us to repent of sin, nothing in the World will.
4. The Corrections and Chastisements which are laid upon us, *Psal.* 89. 31,32. *Job* 33. 16. Yea upon others, also which should be as so many warning pieces to call us to Repentance, *Isai.* 26. 9.
5. Private Admonitions and Exhortations, yea Reproofs and Threatnings of Judgement, when the former will not serve, *Levit.* 19. 17. *Prov.* 9. 8.
6. The inward Motions and Inspirations of the Holy Spirit, which he stirreth up in our Hearts, 2 *Sam.* 24. 10. *Psal.* 16. 7. Let us make much of them, lest he withdraw them, and give us over to our selves.

The Use of the Doctrine of Sin; *viz.*

1. That seeing sin is so great an Evil, we praise the Justice of God, who so severely punisheth it, and not think to extenuate it, but endeavor to avoid the least.
2. That acknowledging the remnant of sin in us, we despair not, but flie to the Mediator.
3. That we may discern our selves from those in whom sin reigneth, and that sin against the Holy Ghost.
4. That we lay not the cause and fault of our sins on God, when it is and ever was in our selves.
5. That seeing there are degrees of sins and punishments, we take heed of adding sin to sin.
6. Let us return perpetual praise to God, and his Son our Lord Jesus Christ, who from sin and the fearful punishment thereof, hath ransomed all penitent Believers, by his Spirit converting them from Sin to Good Works, which follow.

XII.

A *Good Work*, is a Duty commanded of God, performed by a Regenerate person, and done in Faith, aiming therein at the Glory of God, and the good of Men; I mean not the Popish meritorious Works, but such as are the Fruits and Effects of a Living and Effectual Faith; so called, not that they are without imperfection, even the best of them, but because from the true Believer, God is pleased to accept of them as good; yet he accepts them not, seem they never so good, no farther then he findes Faith in them; and yet accepts he the gift, be it never so small, for the givers sake, if he believe in him. Thus Works of Justice, Temperance, and the like, cannot be called Godliness or good Works, except they rise from Faith, because indeed it is not done to God; for further then a man doth a thing out of Faith, he doth it not to God: For to do a thing out of Faith is nothing else, but when out of perswasion of Gods love to me, I do this thing meerly for his sake whom I have chosen, to whom I give my self; one that I know loves me, and therefore though there were no reward for it, I would serve him: This is a Work of Faith, insomuch as that Almsdeeds, Martyrdom, or the like, may not be called Good Works, if they proceed not from Faith. Yet shall the common actions of our Calling be reckoned Good Works, if they come from Faith and Love, if they be done as to the Lord, and

and ſo he will accept them; and for this cauſe the good purpoſes in many are naught, becauſe they have not Faith for their ground. Good Works are the Fruit of Sanctification, they go not before Juſtification, but they follow after a man is juſtified: For firſt by Grace we are juſtified, and being juſtified, we perform Good Works; for man cannot do any work that is good and godly, being not yet Regenerate, but when he is prevented by the Grace of Chriſt, and the Inſpiration of his Spirit, by the Holy Ghoſt, then he may do good Works; and the beſt Works before the Grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſing to God, foraſmuch as they ſpring not of Faith; yea before Juſtification they have the Nature of Sin. Now here we muſt know, that good Works are in a kinde neceſſary to Salvation, yet not as Cauſes thereof, either efficient or helping any way, but onely as an evidence whereby we may know that we are in the way to Salvation: For Faith is neceſſary, and good Works are the Tokens and Fruits of Faith, and ſo are neceſſary alſo.

In a Good Work
1. The End thereof muſt be the glory of God, which chiefly conſiſts in Fear, Obedience, Thankfulneſs.
2. The Action it ſelf in its own Nature, muſt be juſt and warrantable.
3. The Circumſtances honeſt and ſeaſonable, proportioned to the juſtneſs of the Work it ſelf.
4. The Means direct and lawful, and approveable in the ſight of God.
5. The Fountain, the Heart, ſincere and ſanctified.

In the doing of every good Work acceptable to God, theſe Rules are to be obſerved; *viz.*
1. The perſon of the Doer muſt be acceptable to God by a juſtifying Faith.
2. The Word of God muſt be thy warrant for the doing of the Work.
3. The Actions end muſt be Gods glory.
4. The Work muſt be done in Faith, becauſe in wel-doing a man muſt teſtifie his Fidelity to God; we muſt be ſure perſwaded out of Gods Word, that the things we do are approved of God; for whatſoever is not of Faith, is Sin.
5. Love is neceſſary in every good Work we go about, for Faith worketh by Love.
6. Service to man is required in our good Works; for the end of mans Life is in his Calling to ſerve man, and by that to ſerve God, *Col.*3. 24.
7. Our good Works muſt be done within the compaſs of Callings.
8. Patience is neceſſary in every good Work, that we faint not in wel-doing.

In every good Work there muſt be a twofold Faith; *viz.*
1. Juſtifying Faith, whereby the perſon doing the Work, muſt be reconciled to God, and ſtand before God a true Member of Chriſt; without which it is impoſſible to pleaſe God, *Heb.* 11. 6. and therefore is chiefly neceſſary.
2. General Faith, whereby a man believes that the Work he doth is pleaſing unto God. Whatſoever is not of Faith, is ſin, *Rom.*14.23. Whereunto are required both the Word of God commanding the Work, and preſcribing the maner of doing it, and alſo a promiſe of Bleſſing upon the doing of it.

As things may be ſaid to be good in a double reſpect;
1. Good in themſelves alone, as Almſdeeds done by a wicked man.
2. Good in themſelves and the Doer, as the Prayers of any true Believers.

So there are two sorts of good Works; *viz.*

1. Those which God in his Word hath directly commanded, as parts of his Worship; such as are Prayer, Thanksgiving, receiving the Sacraments, hearing the Word, *&c.*
2. Actions indifferent, sanctified by the Word and Prayer, and done to Gods glory, being performed after the maner, and to the end God hath commanded them.

The Ends of a good Work are manifold; *viz.*

1. The honor and glory of God; the Work being done in Humility, whereby a man esteemeth himself to be but a voluntary and reasonable Instrument of God therein; and also done in simplicity or singleness of Heart, whereby a man in doing a good Work, intendeth simply and directly to honor and please God, without all by-respects to his own praise, or the pleasing of men.
2. The testification of our Thankfulness to God, who hath redeemed us by Christ.
3. To edifie our Brethren thereby, and that they also may glorifie God.
4. To exercise and increase our Faith and Repentance.
5. To escape the destruction of the wicked, and to obtain the reward of the Righteous.
6. To be answerable to our Calling, in doing the duties thereof.
7. To pay the Debt which we owe unto God; for we are his Debtors, as we are his Creatures, his Servants, his Children, and his Redeemed by Christ.

God accepts of good works in us divers ways.

1. In that he pardons the faults thereof.
2. In that he approves his own good Work in us.
3. In that he doth give unto us the Doers of them, a Crown of Righteousness.

Provided,

1. That before the Work, go Reconciliation of the Person to God in Christ.
2. That in doing the Work, the right Matter and Maner be observed.
3. That after the Work is done, we beg pardon for the defects thereof.

There be three Opinions touching the Necessity of good Works; *viz.*

1. Of the Papists, who hold them necessary, as causes of our Salvation and Justification. This is most false, and a preposterous Opinion.
2. Of some Protestants, who hold them necessary, though not as principal causes, yet as conservant causes of our Salvation: but the truth is, they are no causes of Salvation, neither Efficient, Principal, nor Conservant; nor yet Material, Formal, or Final.
3. That good Works are necessary, not as causes of Salvation, or Justification; but as inseparable consequents of saving Faith in Christ, whereby we are justified and saved; or as a way is necessary to the going to a place. And this Opinion is the truth; for Works any way made causes of Salvation, or Justification, do nullifie Grace.

The Motives which cause wicked men sometimes to do Works fair in shew, and outwardly good, and to abstain from evil Actions; *viz.*

1. Because some naturally be not given to the vices which they leave.
2. Others because they be restrained by a slavish fear of Gods Justice, or else for that they dream to deserve something at the hands of God.
3. Others for fear of Laws, or lest they should hinder thereby their prosperity.
4. Because their Lusts do sometimes strive as the winds, so as that which is the stronger prevaileth over the rest, and bridleth them from breaking into action.

No

No man can do a work properly meritorious (as the bold Papists affirm) and that for these Reasons; *viz.*

1. Because the doer of a Work, that may be meritorious, must do it by himself and not by another; for the praise is his by whom he doth it, and not his own: but man in himself hath not power to will that which is good, much less to do it, least of all to do it meritoriously.
2. A Work, that it may be meritorious, must not be a Debt or Duty, for then the doer deserves nothing; but man when he hath done his best, hath done no more then what by duty he was bound to do; and having done all, is but an unprofitable Servant.
3. To make the work meritorious, there must be a proportion betwixt the Work, and Life Eternal, the reward of the Work; but man cannot do a work proportionable to Eternal glory, for he takes all of God, and can give nothing to him; besides, man is a Creature, and therefore whatsoever he hath or can do, is no more then what he oweth to God.

Again, the End of good works is threefold especially; *viz.*

1. In respect of God, that his Commandment may be obeyed, 1 *John* 3. 22. That his will may be done, 1 *Thes.* 4. 3. That we may shew our selves to be obedient children to God our Father, 1 *Pet.* 1. 14. That we may shew our selves thankful for our Redemption by Christ, *Tit.* 2. 14. That we may not grieve the Spirit of God, *Eph.* 4. 30. But walk according to the same, *Gal.* 5. 22. That God by our good works may be glorified, *Matth.* 5. 16. That we may be good followers of God, *Eph.* 5. 1.
2. In regard of our Neighbor, that he may be helped in worldly things, *Luke* 6. 38. That he may be won by our example to Godliness, 1 *Pet.* 3. 14. That we may stop our adversaries mouths.
3. In respect of our selves, that we may shew our selves new Creatures, 2 *Cor.* 5. 17. That we may walk as the children of Light, *Eph.* 5. 8. That we may have some assurance of our Faith, and of our Salvation, 2 *Pet.* 1. 8, 10. That the punishments of sin may be prevented, *Psal.* 89. 32. And the promised reward obtained, *Gal.* 6. 9.

Again, more particularly thus we are bound to do good works in respect of God, for these Reasons.

1. Because of the Commandment of God, who requires them at our hands.
2. For the glory of God, which is hereby in others also exalted.
3. Because of that thankfulness which the regenerate owe to God, as well for his Mercies temporal, as his Blessings spiritual.

We are bound to do good works in respect of our selves, for these Reasons; *viz.*

1. That by our good works we may be assured of our Faith, *Matth.* 7. 17.
2. That we may be assured, that we have obtained remission of sins through Christ, and are for Christs sake justified before God.
3. That we may be assured of our Election and Salvation, 2 *Pet.* 1. 10.
4. That thereby our Faith may be exercised, cherished, strengthned and advanced.
5. That thereby we may shew forth an honest Life and Calling, *Ephes.* 4. 1.
6. That we may escape Temporal and Eternal punishments, *Matth.* 7. 19.
7. That we may obtain Corporal and Spiritual rewards, 1 *Tim.* 4. 8.

We

We are bound to do good Works in respect of our Neighbor, for these Reasons; *viz.*

1. That we may be profitable unto them by our good Example, and so edifie them.
2. That Offences may be avoided, *Mat.*18.7.
3. That we may win Unbelievers, and by our words and deeds and example convert them unto Christ, *Luke* 22.32.

A more large explication of the Proofs of this Assertion, That Good Works cannot Merit; *viz.*

1. Our best works are imperfect, *Gal.*5.17. Works indeed good neither are nor can be performed of us, without our renewing by the Holy Ghost; neither proceed they from our selves, but are the Gifts and Effects of God in us, and we his Instruments unto whom he communicateth his Blessings; in us as in the Subject, by us as the Instruments: The purity of which actions are supposed to be no farther pure, then the purity and light of their Mindes may be supposed to be. Thus on the light of Nature may follow actions morally good; upon Spiritual light follow actions also Spiritually good, or Good Works; upon imperfect illightning, imperfect Obedience; on perfect illightning, perfect Obedience also followeth, which though in this life is not, but deferred till the life to come, 1 *Cor.*13. yet are the godly, in whose hearts the life of Faith is kindled, pure in the sight of God, when he beholdeth them in Christ; though their good Works cannot be perfect so long as themselves, who work joyntly with the Spirit, are not perfect: yet shall not their Imperfections, nor the Imperfections of their works, be imputed to them, but the Perfection of their Saviors Satisfaction.
2. The Good Works, whatsoever we are able to do, are all due, *Luke* 17.10. therefore no man ought to be beguiled to slacken his strictness in avoiding any sin, or his Conscionableness in performing any bounden Duty, by a Suggestion of Satans, that he may be over-just, *Eccl.*7.18. For in true Righteousness a man cannot be over-just; but for a man to make a Righteousness unto himself, which is not grounded on Gods VVord, and therein to be strict, is to be over-just, and to perform more then is due unto God. To count such things to be sin, which by Gods Law are not made sin, is to be over-just, and to be censorious without just ground, is to be over-just: but we regulating our selves by Gods VVord, when we shall have done all those things which are commanded us, must say, *We are unprofitable servants, and have done but that which is our duty to do*, and therefore far from meriting.
3. Our VVorks are impure and vicious, however they seem most good, *Isa.*64.6. for if any works proceed good from us, they are not ours, but Gods good works in us, as the Subject, and by us as the Instruments; neither are they good works which are imagined by us, as seeming by us to be right and good, or which are commanded by men, but such onely which are done by a true Faith, according to Gods Law, and are referred onely to his Glory; yet, though the Righteousness of the holiest Saints, considered in it self, and compared with the perfect Rule of the Law, be exceeding defective; or opposed to the Righteousness of Christ, be as nothing: yet as it is a work of Gods holy Spirit in us, proceeding from an heart purified by Faith, all the imperfections thereof being covered with the perfect Righteousness of Christ, it is acceptable to God, and such a thing as we may receive much comfort by; but not glory in, or think to merit ought thereby.
4. If we do any good VVorks, they are not ours, but are belonging to God onely, *Who worketh in us both to will and to do of his own good pleasure*, Phil.2.13. and therefore good VVorks in us can merit nought, unless

unleſs it be a Curſe for thoſe imperfections and defilements which are inſeparably in them, by reaſon of that ſtaining quality which remains in our depraved Nature.

5. No Creature whatever he do can merit of God by order of Juſtice, even becauſe the Creature can never do ſufficient to merit the work and benefit of his Creation at the hands of his Creator.
6. There can be no proportion betwixt our Works and the excellency of Gods Gifts.
7. If our Works ſhould merit, Chriſt ſhould not be a perfect Savior, nor Heaven purchaſed for us by his Blood onely; which now to affirm, is, To Crucifie him worſe then the Jews did.

Good Works cannot juſtifie us, for theſe Reaſons; *viz.*

1. Becauſe our beſt works, yea the works of the Saints are not perfectly good and pure, and that for theſe Reaſons; *viz.*
   1. We do many things we ſhould not, and omit many things we ſhould do.
   2. We mingle evil with the good we ſhould do, or we do good, but we do it ill. The thing done may be good, but not the maner of doing it.
   3. The Saints which do good works, do many things which are ſins in themſelves, and ſo deſerve to be outed of Gods favor, *Deut.* 27.26.
   4. Becauſe there is not that degree of Goodneſs in theſe good works that proceed from the Saints, which ought to be, or as God requireth.
2. Though they were perfect, yet are they due and debt, ſo that we cannot ſatisfie by them.
3. They are Temporary, and bear not proportion with Eternal Bleſſings.
4. They are Effects of Juſtification, therefore no Cauſe thereof.
5. They are excluded, that we might not have whereof to glory.
6. If they were part of our Juſtification, our Conſciences ſhould be deſtitute of ſtable and certain Comfort.
7. Chriſt ſhould have dyed in vain, and have riſen in vain, not to our Juſtification, if we could have been juſtified by Works.

That juſtifying Faith which is required in every good work, hath a double uſe in the cauſing thereof:

1. It gives the beginning to a good work, renewing the Minde, Will and Affections of the worker, whence the work proceedeth as pure water from a cleanſed Fountain.
2. It covereth the wants that be in good works (for the beſt work done by man in this life is imperfect) but hereby both the perſon of the worker is accepted, and the imperfection of his work covered in the ſight of God.

All theſe are excluded from being good works *viz.*

1. Which are ſins in themſelves, and repugnant to Gods Law, and his VVill revealed in his moſt ſacred VVord.
2. VVhich are not repugnant to the Law, neither in themſelves good or evil, but which may yet by an accident be made good or evil.
3. VVhich are good in themſelves and commanded by God, but yet are made ſins by an accident in that they are unlawfully done, or not as they ought to be.

How the works of the Regenerate and Unregenerate differ; *viz.*

1. The works of the Unregenerate proceed not from Faith, as thoſe of the Regenerate do.
2. The works of the Unregenerate are not joyned with an inward Obedience, and therefore are done diſſemblingly, and are meer Hypocriſie; but it is far otherwiſe with the Regenerate.
3. As the works of the Unregenerate proceed not from the right cauſe, ſo are they not referred to the chief end, which is Gods Glory; but in both theſe the works of the Regenerate are rightly and truly qualified.

Though the works of the most Regenerate, yea his best works, are good onely in part, not perfectly, because he is not wholly Spirit, and no Flesh, yet God approves of them: And therefore we must again consider Good VVorks two ways; *viz.*

1. In themselves, as they are compared with the Law, and the rigor thereof, and so they are sins, because they answer not to that perfection which the Law requireth: for there be two degrees of Sin; *viz.*
   1. Rebellions, which are Actions flatly against the Law.
   2. Defects, when a man doth those things the Law commandeth, but faileth in the maner of doing, and so mans best works are sins.
2. As they are done by a person Regenerate, and reconciled to God in Christ, and so God accepts of them, for in Christ the wants of them are covered.

The Benefit of putting and keeping on the Holy & Spiritual Brest-plate of Righteousnes, which is Good VVorks; *viz.*

1. It keepeth us from being mortally wounded; for so long as we retain a true purpose, and faithful endeavor answerable thereto, we shall never give our selves over to commit sin and iniquity.
2. It bringeth great Assurance of our Effectual Calling and Spiritual Union with Christ, yea even of our Election and Salvation, *Eph.*1.4. 1 *Joh.*2.29.
3. It procureth us a good name in Gods Church while we live, 2 *Cor.*8.18. and a blessed Memory after we are dead, *Prov.* 10.7.
4. It confirmeth the Truth of Religion, and so it may be a means to win such as are without, 1 *Pet.*3.1. to strengthen those that stand, 1 *Thess.*1.6,7. and to stir up all to an holy emulation, 2 *Cor.*9.2.
5. It doth highly honor God, and occasion others to glorifie him, *Mat.*5.16.

That we may be moved to the doing of Good Works and to live righteously, observe here the blessed fruit and issue thereof, as it is declared in Scripture; *viz.*

1. Generally; that the Lord loveth Righteousnes, *Psal.*11.7. that verily there is a Reward for the Righteous, *Psal.* 58.11. that Blessings are on the head of the Righteous, *&c. Prov.*10.6.
2. Particularly, for the Righteous person himself; *viz.*
   1. In this Life; the eyes of the Lord are upon the Righteous, *Psal.*34.15. God will grant their desire, *Prov.*10.24. he delivereth them out of all trouble, *Psal.*34.19. they shall never be forsaken, *Psal.*37.25. they shall flourish like a Palm-tree, *Psal.*92.12, *&c.*
   2. At their Death, when they have hope, *Prov.*14. 32. and are taken from the evil to come, *Isa.* 57.1.
   3. After Death, their Memorial shall be blessed, *Prov.*10.7. in everlasting remembrance, *Psal.* 112.6.
   4. At the Resurrection, they shall go into Life Eternal, *Mat.*25.46. They shall shine as the Sun in the Kingdom of their Father, *Matth.* 11.43.
   5. For their Posterity: The Generation of the Righteous shall be blessed, *Psal.*112.2. Their seed shall not beg their bread, *&c. Psa.*37.25.

XIII.

Repentance is a constant turning from all sin unto God, or an inward sorrowing and continually mourning for sin, joyned with Faith and Humiliation, and both inward and outward amendment. It is an aversion or turning from all a mans sins, and a reversion or turning again unto God with all our Hearts: Or, Repentance is an unfained sorrow for, and hatred of sin, with an earnest Love of Righteousness, by the which we are continually stirred up to abhor our Vices, and are moved to do good Works, not for fear of punishment or hope of reward, but for that love we bear towards God; that with a joyful heart we are moved to his Obedience, and with grief go astray from his Commandments. A Godly sorrow, whereby a man is grieved for his sins, because they are sins, is the beginning of Repentance, and indeed for substance it is Repentance it self. So a desire to repent and believe in a touched Heart and Conscience, is Faith and Repentance it self, though not in Nature, yet in Gods acceptation; for in them that have Grace, God accepteth the will for the deed. Also he that is grieved truly and unfainedly from his heart for one sin, shall proportionably be grieved for all the sins that he knoweth to be in himself; for in the most Regenerate there remain some unknown sins, of which he cannot have a particular Repentance, and yet they are not imputed when there is Repentance for known sins. Thus *David* repented of his Murther and Adultery, and yet afterward (erring in judgement by reason of the corruption of the times) lived to his death in the sin of Poligamy, without any particular Repentance that we hear of; so the Patriarchs, but God in mercy received a general Repentance for the same, provided we endeavor to finde out particular sins.

Now though Godly sorrow be the beginning of Repentance, yet Repentance it self doth chiefly consist in a change of Life upon this Sorrow, and this standeth in a constant purpose of the Minde, and resolution of the Heart, not to sin, but in every thing to do the Will of God. In this purpose stands the very nature of Repentance, nor must it be several from Humiliation and Faith. We cannot so much as think of our sins aright without grief of heart, neither ought we to be grieved for this grief, 2 *Cor.* 7. 8. This Sorrow pleaseth God greatly, and maketh glad the Angels in Heaven, *Luke* 15. 10. And bringeth the Mourners unto infinite joy and peace of Conscience. Some there are that repent of their Repentance, are sorry they have sorrowed for those sins they yet delight in. This is the height of Impiety, and that which filled the hardness of *Pharaohs* heart to the full; nor were the Israelites themselves free there-from, when their murmuring appetites lusted after the Flesh-pots of *Egypt*: But he that indeed repents, mourns that he hath not mourned, repents that he hath not repented, humbles himself because he hath not been humbled. This is that which a man must do before he can truly repent of any particular sin whatsoever. And such think it, nay they know it to be impossible for them to repent enough: Such are our Offences against the Eternal and Infinite Majesty of God, as no man is so humbled for them, as that he can say, He need be humbled no more for them. So that this is an undeniable Truth, a general Rule without exception, That whosoever is come to this pass to think he hath repented enough, he is not in the account of Gods Word a true Convert or Penitent: Could our life in length equal *Methuselahs*, and our Repentance in an undiscontinued practice thereof equal our Life; all this compared to the Infinity of the Majesty offended, would come short to entitle it Long-lived. An unintermitted Watchfulness, fed and supported by a daily constant revolution of faithful Prayers, is the pith of Repentance, which is likely to prove so much the sounder, by how much the more free and voluntary the performance thereof is; for extorted and inforced Repentance, though it often proves sound and good, no doubt, yet may not be always so; the instrumental cause thereof happning to be removed, the Work may not go on.

Repent therefore, for except we repent we shall all perish, *Luke* 13. 3. But if

we judge our ſelves, we ſhall not be judged of the Lord, 1 *Cor.* 11. 31. Not as the cuſtom is, a ſeeming ſad Confeſſion of ſin out of Formality, not Conſcience, of Paſſion without remorſe, or of fear without change; like *Judas*, who confeſſed he had ſinned in betraying innocent blood. This is not to repent, nor can we be ſaid to be truly penitent, when the Judgements upon us for ſin, grieve us more then the ſins themſelves. And although whenſoever an unrighteous man truly repenteth, he ſhall be pardoned, yet he cannot truly repent whenſoever he will: Beware therefore of deferring Repentance. He that refuſes to turn when God calleth him, provokes God to refuſe to turn to him when he calls upon God, yea to give him over to the hardneſs of his heart, and to aſſign him *Belſhazzers*, or the rich Fools death.

There are two parts of Repentance; *viz.*
1. The Mortification of the Old man, that is, Of the Corruption, which by reaſon of ſin ſticketh in us.
2. The Reſurrection of the New.

So there is a two-fold conſideration of Repentance:
1. In reſpect of the beginning of Repentance, as Contrition: This is before Faith.
2. In reſpect of the Act of it; now the Act of Repentance followeth Faith.

The exerciſe of Repentance; *viz.*
1. A conſtant turning from all ſin unto God, which hath two parts; *viz.*
   1. A purpoſe of heart and reſolution never to ſin more.
   2. A holy endeavor of performing the ſaid reſolution.
2. A humble Confeſſion
   1. Of our ſins, not in word onely.
   2. Of our deſert of puniſhment due for them.
3. A continual inward grief and ſorrow of heart for our ſins, not a worldly, but a godly ſorrow, which conſiſteth of two parts:
   1. To be diſpleaſed with our ſelves for our ſins.
   2. To have a bodily moving of the heart, which often cauſeth crying and tears. The former of theſe is neceſſary; the latter is not ſimply neceſſary, though it be commendable in whomſoever it is, if it be in truth.
4. A true inward Humiliation of the heart, joyned with a true inward ſhame of all our ſins whatſoever.
5. An earneſt begging of God, in the Name and Mediation of Jeſus Chriſt, pardon for all our ſins.

Grief of heart cauſing Repentance, ariſeth
1. From the Word of God, whereby ſin and Gods wrath for the ſame is diſcovered, *Acts* 2. 37.
2. From Deſpair of all help in our ſelves, or any other Creature, *Acts* 16. 30.
3. From our wretchedneſs and vileneſs by reaſon of ſin, whereby God is offended and his wrath provoked, as well as from our curſedneſs by reaſon of the puniſhment and fearful iſſue of ſin, *Luke* 15. 18.

What the grief is which is in the godly when they repent; *viz.*
1. A grief both for ſin paſt and preſent, which is called Sorrow; and alſo for ſin to come, which is called Fear.
2. An hatred of ſin committed, both of preſent ſin, and ſin to come.
3. An averting from ſin committed, to Godlineſs.
4. A flying from ſin to come. So the grief is in the heart; the flying is in the will; the averting is in the heart and will, and it is an averting from evil unto good.

The

The effects of true ſpiritual grief; *viz.*
1. Shame for evil, which hath been done, *Jer.*31.19. *Rom.*6.21.
2. A true and thorow Reſolution to enter into a new courſe of life.
3. A renuing of grief ſo oft as occaſion is offered. True ſpiritual grief is never clean dried up, becauſe ſin the cauſe of it is never quite taken away.

The true properties of ſound repentance; *viz.*
1. We muſt begin with our hearts to purge them of all corruptions and filthy luſts, *Ezek.*18.31.
2. As we muſt turn unto God with the heart, ſo with the whole and all the heart, with all our ſoul, *Deut.*30.2.
3. We muſt ſhake off all our ſins, as well one ſin as another, and turn unto God, *Ezek.*18.13.
4. Our Repentance muſt be ſpeedy and always, ſo long as we live, *Matth.*24.13. *Revel.*2.10.

No man ought to defer his Repentance on this ground, That Chriſt was merciful to the Thief at his death, *Luk.*23. 43. For
1. That one example is recorded, that none ſhould utterly deſpair.
2. Onely that one, that none ſhould preſume.
3. It cannot be proved that he put off his Repentance to that day.
4. It is not ſafe to make an extraordinary Action (as this was) a patern: For Chriſt did miraculouſly work on that thief, to give in that moment of his Humiliation an evidence of his divine Power.

Reaſons why we ought to haſten our Repentance; *viz.*
1. Becauſe we are uncertain of the means, not knowing whether God will offer the ſame to morrow, or no.
2. Becauſe we are moſt uncertain of our lives.
3. Becauſe the longer we live, having not repented, we get the greater meaſure of ſin: Sin by cuſtom becometh ſtronger, and our ſelves the weaker thereby to repent thereof.
4. Otherwiſe we provoke Gods wrath againſt us, and cauſe him to remove the means from us.

We muſt witneſs our Repentance by acknowledging our particular ſins and treſpaſſes, for theſe Reaſons; *viz.*
1. Becauſe Repentance onely made generally and confuſedly, is never true, but a common and hypocritical Repentance of one reſolved and ſetled to continue in ſin, and not yet touched with a true feeling thereof. Indeed for unknown ſins which we in weakneſs and ignorance commit, the Lord accepteth a general confeſſion and acknowledgement (which no doubt may be ſaid of the poligamy or marrying of many Wives, and other daily infirmities) provided we daily renew our Repentance for all known ſins, and lead the whole courſe of our lives penitentially.
2. Becauſe we muſt make a particular account to God at the hour of death, not a general one of groſs ſins onely, but a particular one of all ſpecials alſo.

The true ſigns of ſound Repentance; *viz.*
1. Care to avoid all ſin as well as any one, not for fear but love, not becauſe man, but God commandeth; a diligent care, ſtudy, and endeavor to amend what is amiſs, and to labor to practice the contrary Vertue.
2. Impatience till we have cleared our ſelves, and made our peace with God for committed ſins; and a purging of our ſelves of other mens ſins with a clear Conſcience in all things.
3. A holy Indignation or Anger againſt our ſelves, and the ſins we before took pleaſure in, either in our ſelves or others.
4. Fear, becauſe it is ſin; fearing to offend God becauſe of his Mercy; a filial fear to ſin, to diſpleaſe God, or to hazard his favor.

5. Deſire

5. Deſire or fervent affection to God, to Spiritual things; a longing after the Grace of God, a thirſting after Chriſts Righteouſneſs and the ſincere Milk of the Word.
6. Zeal for God and his Worſhip, which makes us not to perform it perfunctorily; a knowing Zeal after Gods Glory, a holy Contention or Emulation to exceed in Piety.
7. Revenge, when we are holily revenged of our ſelves for our ſins by the contrary Vertues; a holy Revenge, judging and condemning of our ſelves for our ſins in our ſelves, or others by our occaſion.

Motives to true & ſound Repentance; *viz.*

1. The Commandment of God himſelf ſo often urged and repeated, *Jer.*13.12. & 8.6. & 18.11. This was *Johns* Proclamation in the Wilderneſs, *Mat.*3.8. This Doctrine was preached to our Parents in Paradice, was afterward figured out by Circumciſion before the Law, and by Purification after the Law, *Iſa.*1.16.
2. Such as Repent not, lie under the bondage of Satan, they are as Captives and Priſoners, bound to obey his Will, and to do him Service, 2 *Tim.*2.26.
3. Such as dye without Repentance, remain for ever without Remiſſion and Forgiveneſs, they are loſt, and muſt needs periſh, if they repent not before, 2 *Pet.*3.9. *Luke* 13.3.
4. The Threatnings denounced and executed upon the Rebellious and Diſobedient, are made Examples and Admonitions unto us. Gods Vengeance juſtly faln upon others ſhould ſerve to amend us, 1 *Cor.*10.6.
5. The Certainty and Suddenneſs of the laſt and general Judgement: What maner of perſons ought we therefore to be in holy Converſation and Godlineſs?
6. We muſt be all led to Repentance by the unſpeakable Fruits that follow it; as, Pardon of Sins, Reconciliation with God, Peace of Conſcience, Hearing of our Prayers, and in the end Bleſſedneſs in the Heavens, *Ezek.*33.11.
7. The Exellency of it, which appeareth
   1. In the Antiquity of it, being the firſt Sermon in Paradice.
   2. In the Continuance of it, having always been in the Church, and ſhall be to the end.
8. The Profit of it, wch may appear in theſe five things; *viz.*
   1. It freeth us from the Snares and Subtilties of Satan, 2 *Tim.*2.25,26.
   2. It preventeth the Judgement of God in this Temporal life, *Jonah* 3.4,10.
   3. It procureth the Mercies of God, Temporal, Spiritual and Eternal, *Mal.*3.7. *Ezek.*18.
   4. It freeth us from Death Spiritual and Eternal.
   5. It ſaves our Souls from Death, and hides a multitude of Sins, *Jam.*5.20.
9. The Neceſſity of it, becauſe without it we may periſh for ever, *Luke* 13.5.3.

The means to attain unto repentance; *viz.*
1. A careful, diligent, profitable and conſtant Hearing of Gods Word, *Acts* 2.38,41.
2. To beg it at the hands of God by Prayer, for it is the gift of God onely, *Ezek.*36.26.

Duties required of us after we have repented, *viz.*
1. We muſt pray to God to uphold us, that we may not fall again into our former Sins and Tranſgreſſions.
2. We muſt labor to convert others, and be a means for the beating down of Sin in them, and for the raiſing of them up to Newneſs of Life.

XIV. *Obſ-*

XIV.

Obedience, is that whereby a man being endued with Faith and Repentance, doth accordingly to the measure of Grace received, endeavor himself to yield Obedience to all Gods Commandments, from all the powers and parts both of his Soul and his Body. And this is called *New-Obedience*, because it is a Renewing of that in man whereto he was perfectly enabled by Creation. This Obedience much consisteth in observing the Works of Christ; which we must not understand of doing them according to the rigor of the Law, but of a purpose and endeavor to keep them: For this is a Priviledge belonging to all that are in Christ, That God accepteth their wills and endeavors of Obedience for perfect Obedience it self, whereupon they who have but little knowledge, if they have care to get more knowledge, & make conscience to obey that which they know, shall also have the Reward promised; for true Religion stands not in Knowledge, but in Obedience; and this is true Obedience, to make Conscience of every sin in our own persons, to take heed of the infection of sin in others, and to abstain from the appearance of evil: and all this not for a day or a year, but from time to time in all; I say, all our thoughts, words and works, through the whole course of our life, to the end of our days. And this our Obedience must not onely be in doing this or that, but also in suffering the Miseries laid upon us, to the Death; neither in keeping this or that Commandment, but impartially keeping them all; yea, and it must be ready and chearful, without any deliberation or consultation with flesh and blood.

True Obedience, which proceedeth from true faith hath these Heads & Branches *viz.*

1. It must be a Fruit of the Spirit in Christ.
2. It must be the keeping of every Commandment of God.
3. The whole man must endeavor to keep the whole Law in his Minde, Will and Affections, and all the Faculties of Soul and Body.
4. He must deny himself, and take up the Cross, *Luke* 9.23.
5. He must believe all things that are written in the Law and Prophets, *Acts* 24.14.
6. He must have and keep a good Conscience: for wch these means are very requisite; *viz.*
   1. In the course of his life he must practise the duties of the general Calling, in his particular Calling.
   2. In all events that come to pass, in patience and silence he must submit himself to the good will and pleasure of God.
   3. If at any time he fall, he must humble himself before God, labor to break off his Sin, and recover himself by Repentance.
7. He must prove what is the good will of God, *Rom.*12.2.
8. He must restrain his life from outward offences, which tend to the dishonor of God and Scandal of the Church, 1 *Thess.*5.22. 1 *Pet.*2.11,12.
9. He must mortifie the inward Corruptions of his own heart.
10. He must labor to conceive new motions agreeable to the Will of God, and thence bring forth and practise good Duties, so performing both outward and inward Obedience unto God.

Rules of ordering & directing our Obedience; *viz.*

1. We must be assured that we do those things that are warranted in the Word of God, and that they be done according to his Will, *Isa.*29.14.
2. We must perform our Obedience heartily; not for outward shew and fashion, to be seen of men, but as in the sight of him that looketh upon the heart, *Prov.*23.26.
3. It must be done with all our power chearfully and willingly; which dependeth upon the former, but distinguished from it, 2 *Cor.*8.12.
4. It must be done freely out of love to him that commands it, and purely and simply for his sake; not mercinarily for the Reward, yet in hope thereof.

5. We

5. We must perform the fruits of our Obedience entirely, not by halfs; sincerely, not parting stakes between God, and the Devil, and our selves, *Jer.* 7.9,10.
6. It must be a constant Obedience, not by fits, for a day, or a short and set time; there is no promise made but to such as persevere unto the end, *Mat.* 10.22.
7. Our Obedience must not be delayed from time to time, *Heb.* 3.7,8. *Mat.* 25.10.

God requireth a full and entire Obedience, and it is our Duty to yield Obedience to all the Commandments of God, for these Reasons; *viz.*

1. God in his own nature is perfect in himself, and perfect in all goodness towards us; we must therefore answer him in Duty and Obedience.
2. Christ Jesus is a perfect Savior, a perfect Redeemer, a perfect Mediator; it followeth therefore that we should follow after all Righteousness, and make Conscience of all sin.
3. In respect of the Commandments themselves, which are so knit together, that the knot cannot be loosed, but all are dissolved.
4. There is nothing done in this flesh, but God will bring it into Judgement, *Eccl.* 12.14.
5. All things commanded of God from the greatest to the least are most just and equal, and therefore to be observed diligently, without all parting or partiality.

That our Obedience may be in some good degree towards Perfection,

1. We must labor to have pure and upright hearts, which giveth life to all our actions, and is very much accepted of God, who looks especially to the heart.
2. We must be free from any purpose to live in any known sin, and must be enclined to every thing that is good, lest we be unawares ensnared by the contrary.
3. We must all take notice of our own wants and imperfections, and earnestly bewail and mourn for them, striving with all our power against them.
4. We must make Conscience of the least sin, that we may be afraid of the greatest.
5. We must still go forward from good to better, evermore growing in Grace.
6. It is our duty to pray unto God to give us upright hearts, which in themselves are crooked and corrupt, prone to nothing but what is evil.

This Doctrine of Obedience is useful to Reprove

1. Those that waste themselves and spend their strength chiefly about the things of this world, and never labor after Regeneration and the things of the Lord.
2. Such as content themselves with a small measure of Knowledge and Obedience, of Faith and Repentance.
3. Those that do halt with God, and yield a maimed Obedience unto him.
4. Such as think it sufficient to serve God outwardly to be seen of men, and worship him through Hypocrisie.

Obedience is most lovely in Gods eyes;
Obedience better is then Sacrifice:
It makes us welcom to the Lord, when we
In Faith, in Love, and true Humility
Petitions send, and our Addresses make
In JESUS *Name, and all for* JESUS *sake.*
Without this Grace, all other Graces are
But as a Glo-worm-light or falling Star.
Who knows his Masters will, and not obey,
Shall for his knowledge smart another day.

CHAP.

CHAP. VII.

Of Faſting and Holy Feaſting.

A Religious Faſt, is an extraordinary abſtinence taken up for a Religious end; it is an abſtinence from all Commodities of this life, ſo far as comelineſs will allow, and neceſſity ſuffer, to make us the more humble and meet for Prayer, *Iſa.* 1. 16, 17. *Matth.* 6. 16, 17, 18. It is an abſtinence from all Meats and Drinks, 2 *Sam.* 3. 35. *Jon.* 3. 7. The Iſraelites were commanded to put away their beſt Raiment, *Exod.* 33. 5, 6. To abſtain from Mirth and Muſick, from Pleaſures and all Recreations, *Joel* 2. 16. 1 *Chro.* 7. 5. *Dan.* 6. 18. And inſtead of theſe to give themſelves to Weeping, Mourning and Lamentation, *Neh.* 1. 4. For this caſe they had their Sackcloth and Aſhes, to ſignifie they were no better themſelves. This was to continue one whole day, 2 *Sam.* 3. 35. *Judg.* 20. 26. 1 *Sam.* 14. 24. 2 *Sam.* 1. 12. Sometimes indeed they continued their Faſt longer, as occaſion ſerved, and upon extraordinary cauſes, *Heſt.* 4. 16. *Acts* 9. 9. *Neh.* 1. 1, 2. *Dan.* 10. 1, 2. And when the Evening came they did not eat, either in quantity or quality, to recover with advantage what they had abſtained from before, but fed upon the Bread of Tears, and mingled their Drink with Weeping. So muſt we take heed that we make not our Faſts Popiſh Faſts, or rather Feaſts, and think if we abſtain from Fleſh, we may feed on other Reſtoratives; or Faſt to take the more liberty to ſin afterward, or at leaſt to ſuppoſe that we have thereby merited at Gods hands what we faſted for. Take heed of this; a rightly grounded aſſurance of Gods mercy is highly commendable, but a ſelf-opinionating conceit of merit for the Works ſake done, is uncreaturely preſumption; a flat contradiction to the very end of Faſting, which ſhould be Self-unworthineſs, Self-denial, true Humiliation.

This Faſting muſt never be without Prayer; for Prayer and Faſting were joyned together, *Ezra* 9. 5. *Neh.* 1. 4. *Dan.* 9. 3. *Judg.* 20. 26. *Luke* 2. 37. & 5. 33. 1 *Cor.* 7. 7. True indeed it is that Prayer is available without Faſting, but Faſting never without Prayer; for Faſting is not the worſhip of God, but onely a help to it; and the moſt principal end of a Religious Faſt, is Supplication or extraordinary Prayer, whereunto as ſubordinate may be added, Examination, Humiliation, and Mortification. As touching the time of a Religious Faſt, it is now free in regard of Conſcience; indeed in the Old Teſtament they had a ſet time of Faſting, as the tenth day of the ſeventh Moneth, *Levit.* 16. 29. But in the New Teſtament there is no ſet time which bindes the Conſcience, onely men muſt Faſt as juſt occaſion is offered; and as for Civil-Politick Faſts, they are ſet for orders ſake, and not to binde the Conſcience.

Faſting was once Ceremonial, when the Lord commanded by *Moſes*, that every Soul once in the year ſhould humble it ſelf in Faſting before the Lord, in one of the great Aſſemblies of his people, *Levit.* 16. 29, *&c.* & 23. 27, *&c.* And though the Ceremony of the day be taken away by the coming of Chriſt, *Gal.* 4. yet the thing it ſelf continueth and remaineth in force. The circumſtances of Moral Duties may be changed, but the ſubſtance may not be abrogated; for where the ſame cauſes continue, there the thing it ſelf abideth: Therefore this holy Exerciſe is of as great and neceſſary uſe as ever it was, and remaineth in as full force and ſtrength as ever it did, *Joel* 2. 12. *Luke* 5. 33, *&c.* 1 *Cor.* 7. 5. *Acts* 13. 2, 3. The ſeaſons of Publike Faſts being the times of any general Affliction upon our ſelves or our Brethren, whether of Sword, Peſtilence, or Famine, or any other juſt judgement, whether threatned, feared, begun or executed. For Private Faſts, the ſame rule holds in private Afflictions,

neither is any time unſeaſonable when the Religious Soul ſequeſters it ſelf, for this Spiritual Phyſick of private Humiliation.

Holy Feaſting is a time of Solemn Thankſgiving for Benefits received, or Evils removed, wherein the Creatures of God may be more liberally uſed then at any other time: For this is a day of Rejoycing, wherein it was once ſaid to the people of God, *Eat the fat, and drink the ſweet, Neh.*8.10. Wherein we muſt be very careful to preſerve the fear of God within our hearts, *Exod.* 18. 12. *Jobs* fear was, leſt his ſons ſhould caſt this fear of God out of their hearts in their Feaſting, and ſo offend God. In every bit we eat, and every drop we drink, we muſt remember the caveat our Saviour gives, *Luke* 21. 24. *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs*; yea in this time of Holy Feaſting there is alſo enjoyned us a certain kinde of fear of man, *Prov.* 23. 1, 2. *When thou ſitteſt to eat before a Ruler, put thy Knife to thy throat*; that is, Bridle thine Appetite, have reſpect not to paſs the limits of Sobriety, Temperance, and Moderation. The lawfulneſs of theſe Feaſts may be derived from the Primitive Church, ſo as the poor be regarded, ſuperfluity and riot avoided, and the right end intended, which is the praiſe and glory of God expreſſed in Thankfulneſs for the abundance of his Bleſſings. Thus after the Sacrifices and Offerings, *Aaron* and the Elders of *Iſrael* came to Feaſt with *Jethro* before God, *Exod.* 18. 12. So *Ezra* the eight. *Go your ways, eat the fat, and drink the ſweet, and ſend part to them for whom none is provided; for this is the day of the Lord.* In the Primitive Church it was a Cuſtom to have a Feaſt before the Lords Supper, made by the Communicants; unto which ſome brought Honey, ſome Bread, ſome Wine, ſome Milk, and every one according to their ability contributing ſomething thereunto. Theſe were called Love Feaſts, becauſe they were herein to teſtifie their mutual Love among themſelves; as alſo to the poor, who hereby were relieved; and to the Miniſtery it ſelf, which was by theſe Feaſts partly ſuſtained. But in theſe Feaſts there were many ſpots, *Jude* v. 12. who were eye-ſores and diſgraces to theſe holy Feaſts, pampering and feeding themſelves, and riotouſly waſting the Goods of the Church, in ſtead of taking care for the poor, and the Miniſtery, for whoſe this Contribution was made: It were to be wiſhed there were no ſuch ſpots in our Feaſts at this day, that neither blemiſh them by Surfetting, Drunkenneſs, or Wantonneſs, nor by excluding the poor from having an intereſt therein.

Three things required for the right obſervation of a Religious Faſt; *viz.*

1. That the Cauſes be juſt and weighty, ſuch as theſe; *viz.*

1. When we our ſelves are faln into any grievous ſin, whereof our Conſcience accuſeth us, and whereby we procure the wrath of God againſt us. So did the Iſraelites, 1 *Sam.* 7. 6.
2. When ſome among us fall into any grievous ſin, though we our ſelves be free from it, becauſe for the ſins of others Gods judgements may juſtly fall upon us. For this *Paul* blamed the *Corinthians*, 1 *Cor.*5.2.
3. When the hand of God in any judgement lies upon us: Thus did the Iſraelites, *Judg.* 20. 26.
4. When the hand of God in any fearful judgement lies heavy on others among whom we live, though we our ſelves be free. So *David*, 2 *Sam.*12. 16. *Pſal.*35.13.
5. When Gods judgements are imminent, and as it were hang over our heads. So did *Jehoſaphat*, 2 *Chro.*20. 2,3.
6. When we ſtand in need of ſome needful Bleſſing of God, eſpecially ſuch as concerns Salvation. Thus did *Cornelius*, *Acts* 10. 30.
7. For Gods bleſſing and good ſucceſs on the Miniſtery of the Goſpel: So did the Church for *Paul* and *Barnabas*, when they ſent them to Preach, *Acts* 13.3. And ſo ought we to do at this day.

2. That

2. That the right maner of Fasting be observed, which stands in these particulars; *viz.*

1. Abstinence from meat and drink, and all maner of nourishment of the Body.
2. Abstinence from all maner of sin, whether in thought, word or deed.
3. Abstinence from sleep, such as thereby the body may be the more humbled and afflicted with the want of food, 2 *Sam.*12. 16.
4. Abstinence from soft and rich apparel, *Exod.* 33. 4,6. *Jon.* 3. 6. 2 *Sam.*12,20.
5. Abstinence from Matrimonial benevolence, 1 *Cor.*7.5. *Joel* 2.16.
6. From the ordinary Works of our Calling, *Levit.* 16. 29, 31. & 23. 28,32.
7. Abstinence from all pleasant and delightsom things, which may any way refresh Nature, 2 *Sam.*12.20. *Dan.*10. 3.
8. Abstinence from all maner of Sports, Pastimes and Recreations, they being all contrary to sound Humiliation.
9. So far forth to abstain from Sin, Meat, Delights, and all worldly things whatsoever, that as well the Soul as the Body may be thereby afflicted.

3. That the right ends of a Religious Fast be observed; *viz.*

1. To subdue the flesh, that is, to bring the Body, and so the bodily lusts into subjection to the Will and Word of God, subduing the corruption of Nature: We must not therefore think it sufficient to abstain from flesh, and Popishly pamper our Bodies with restorative Conserves, nor eat the day before, or the day after the day of Fasting sufficient for two days.
2. To stir up our Devotion, and to confirm the Attention of our Mindes in hearing and in praying, it prepares us unto Prayer, and furthers us therein.
3. To be a spur and provocation to true Humiliation and Repentance.
4. To admonish us of our guiltiness before the Lord, and to put us in minde of the Acknowledgement of our Sins, whereby we are become unworthy of any Blessing, Gift or Mercy.
5. It serves for an outward Testimony and Profession of our Humiliation and Repentance; to testifie the humility and the contrition of our hearts, that is to say, Our inward Sorrow for sin, our Repentance, and effectual turning.

The Religious Fast is twofold; *viz.*

1. Private; performed by one or more in a Family, that our Prayers may be the more effectual, *Neh.* 1.4. 2 *Sam.* 12. 16. & 3. 35. *Psal.*35.13. & 69.10. *Dan.*9.10. *Acts* 10. 30.
2. Publike; performed by the whole Congregation, *Joel* 2.12. *Jonah* 3.7. This ought not to be used of a few; and therefore all sorts of people should come to the same, and none absent themselves from the Assemblies in such publike times of Publike Humiliation.

The several sorts of Fasts; *viz.*

1. Physical; when for Healths sake a man forbeareth food; a Fast prescribed by the Physitian to preserve and restore Health.
2. Politique; when certain times of abstaining from food are enjoyned for the preservation of plenty, and preventing of penury.
3. The Fast of Sobriety and Temperance, *Rom.*13. 13. 1 *Cor* 9.25. 1 *Thes.*5.6. 1 *Pet.* 5.7. Of this Fast *Bernard* saith,
   1. That the Eyes must fast from curious sights and all wantonness.
   2. The Ears must fast from Fables, evil Reports, and unsavory Discourse.
   3. The Tongue must fast from Slander, Murmuring, and Railing Speeches.
   4. The Hands must fast from evil works.
   5. The Soul must fast from Sin, and doing our own will, *Luke* 21.34. *Ezek.*16.49.

4. Enforced, Neceſſary or Conſtrained Faſt, as in time of Famine, or the poor mans Faſt, or in a Beſieged City, or Ship far from Land.
5. Moral; when men eat and drink ſparingly, not ſo much as their Appetite deſireth, but onely ſo much as may preſerve Nature, and Maintain Health and Strength.
6. Spiritual; when men abſtain from Vice, which is as food to their corrupt Nature, *Iſa.*58.6.
7. Miraculous; when men extraordinarily aſſiſted by the power of God, abſtain from all maner of food longer then the Nature of man is able to endure; which cannot be brought into imitation. Such was the Faſt of Chriſt, *Mat.*4.2. of *Moſes*, *Exod.*34.28. and of *Elijah*, 1 *Kings* 19.8.
8. Hypocritical; when men, without reſpect to any occaſion of Faſting, appoint ſet times weekly, monethly or quarterly to Faſt. Thus faſted the Phariſees, *Luke* 18.12. whom Chriſt taxed of Hypocriſie, *Mat.*6.16.
9. Idolatrous; when men making difference betwixt Meats for Conſcience ſake, abſtain from one kinde, and glut themſelves with another, and yet count this a Faſt.
10. Superſtitious; when men place Religion and Holineſs in the abſtaining from Meat, making the very outward act of faſting to be a part of Gods Worſhip, contrary to the Apoſtle, 1 *Tim.*4.8.
11. Religious, or the true Chriſtian Faſt; when men ſeaſonably abſtain from refreſhing their Bodies, to make them the more fit for Religious Duties; being an abſtinence for one day, commanded of the Lord, from all Meats and Drinks, and Delights of this Life, thereby to make ſolemn profeſſion of our Humiliation, it being the end thereof to further and better it, *Lev.*23.27, *&c. Pſal.*35.13. *Deut.*10.12. 1 *Kings* 21.27, *&c.* 2 *Chron.*12. 6,7. *Ezra* 8.21.

In our Faſts we muſt ſeek to approve our ſelvs and our Actions onely to God, for which end we muſt obſerve theſe 3 Rules; *viz.*

1. With our Faſting we muſt joyn a Converſion of our heart from Sin unto God, *Joel* 2.12. Now that our heart may turn to God in Faſting, we muſt have ſpecial regard to our behavior both before, in, and after our Faſt, whether publike or private: As,
   1. Before the Faſt we muſt prepare our ſelves thereto in an holy maner, by a ſerious conſideration of the Cauſes and Occaſions of our Faſt. So did *Jehoſhaphat*, 2 *Chron.*20.3.
   2. In Faſting we muſt labor to have more tender Affections, and deeper Humiliation then ordinary, 1 *Sam.*7.6.
   3. After the Faſt we muſt labor for Reformation and Amendment of life, that our behavior both towards God and Man may be every way better then before.
2. We muſt be ſure we propound unto our ſelves therein the right ends of a Religious Faſt; for if we fail therein, and propound other ends unto our ſelves, we corrupt the whole action unto our ſelves.
3. With our Faſting we muſt joyn the Duties of the ſecond Table, in the works of Juſtice, Mercy, and Love to our Brethren: for without theſe our Love to God is not ſincere, and he rejects that bodily Humiliation that is ſevered from them, *Iſa.*58.3, *&c.*

Popiſh Faſting is abominable for theſe Reaſons, which may well prevail with us to abhor it; *viz.*

1. In their Religious Faſts they allow one Meal, ſo it be not fleſh; and beſide that, drinking of any kinde of Wines or Drinks, taking of Electuaries, Strong-Waters, and Conſerves, and ſuch like, at any time of the day; which is a Mock-Faſt, and nothing elſe.
2. They make diſtinction of Meats neceſſary to a Faſt, and that not for Civil ends, as Magiſtrates may do, or for Tem-

Temperance ſake, as private men may do; but for Conſcience ſake, which is a Doctrine of Devils, 1 *Tim.* 4.3.

3. They binde men in Conſcience to many ſet days of Faſting, and make the omiſſion thereof a deadly Sin, wherein they take away our Chriſtian Liberty; for there was no want of care in our Savior Chriſt to appoint all good means for the mortifying of the fleſh, and yet he preſcribed no ſet Faſts in the New-Teſtament.

4. They make Faſting meritorious; teaching, That a man thereby may ſatisfie Gods Juſtice, whereby they do Blaſphemouſly derogate from the All-ſufficiency of Chriſts Obedience and Worſhip.

5. They make no Conſcience of Faſting from Sin, though it be the chief end thereof; nor is their Faſting an afflicting of the Soul, or Humiliation of the Inward Man, but a Formal hanging down of the head: wherein too many of us Proteſtants are of the ſame Religion.

Touching Holy Feaſting, the Liberty thereof is permitted for theſe Reaſons:

1. To put a Difference betwixt Humiliation and Rejoycing.
2. To Teſtifie our outward Rejoycing by that outward Sign; thence called *A day of Joy and Gladneſs*, *Eſth.* 9.19.

Rules of Direction for the right uſe of Feaſting; *viz.*

1. All Exceſs muſt be avoided in Eating and Drinking, *Eph.* 5,18.
2. They muſt be ſanctified with holy Converence. It was Chriſts own practice, *Eph.* 4.29. *Luke* 5.29, *&c.* & 7.36, *&c.* & 14.17, *&c.*
3. Bleſſing before and after Feaſt muſt be uſed. This alſo was Chriſts uſual practice, *Matth.* 14.19. & 15.36. & 26.26.
4. They muſt minde us of Gods Free Bounty, and of our Unworthineſs of the leaſt and meaneſt of Gods Creatures.
5. This is a fit ſeaſon of Teſtifying mutual Love one to another, by ſending portions and gifts from one to another. This is a commendable Cuſtom of old, enjoyned to Gods people, *Eſth.* 9.22. and practiſed by them, *Ezra* 8.12.
6. The Poor muſt then be ſpecially remembred, as is expreſly commanded, *Neh.* 8.10. *Eſth.* 9.23.
7. In the midſt of thy greateſt mirth, think of the Diſtreſſes of thoſe that are afflicted.
8. In the end of this Rejoycing, examine thy carriage of all that day, and crave pardon for what hath been done amiſs, *Job* 15.

To the right uſe of Meats and Drinks are theſe three things required:

1. Before we Eat, Conſecration of the Food, by praying for a Bleſſing on it, 1 *Tim.* 4.5.
2. In our Eating, Decent, Temperate, and Chriſtian Behavior.
3. After we have Eaten, Prayer and Thankſgiving to the Lord, *Deut.* 8.10.

The Reaſons wherefore we ought to conſecrate the Meat, before we uſe it; *viz.*

1. That in the uſe of it we may lift up our hearts to God, and thereby put a difference and diſtinction between our ſelves and the brute Beaſts.
2. That we may be admoniſhed thereby touching the Title we have to the Creature, which being once loſt by our firſt Parents, is reſtored to us again by Chriſt.
3. That it may be an aſſured Teſtimony to our hearts,

That

3. That we may use the Creature with Liberty of Conscience when we do use it.
4. That we may be sanctified to the use of the Creature, as it is sanctified to us, to the end we may use it with Temperance, and not abuse it.
5. That when we use the Creature, we may depend on God for a Blessing on it, to make it our Nourishment: for no Creature can nourish by it self, but by Gods Command, whence proceeds the nutritive Vertue.
6. That we may not grow to Security, Forgetfulness and Contempt of God, and so to prophaneness in the use of our Meats and Drinks.

Praising of God after Meat, stands in these two Particulars; *viz.*
1. In an holy Remembrance, That God hath given us our Food, *Deut.*8.11.
2. In lieu of Thankfulness to God, we must employ the strength of our Bodies in seeking his Glory, and walking according to his Commands, 1 *Cor.*10.31.

That we may eat to the Lord, four things are to be observed; *viz.*
1. That in our Eating we must practice Justice, *Prov.*20. 17. 2 *Thess.*3.2.
2. We must practice Love and Charity in our Eating, *Rom.*14.21. *Neh.*8.10.
3. We must use Sobriety, a holy Moderation in the use of our Dyet, *Prov.*23.1,2.
4. Every man must eat his Meat in godliness.

Four Rules whereby we may Eat our Meat in godliness; *viz.*
1. By taking heed of the Abuse of any Creature appointed for our use, by intemperance.
2. By receiving the Creatures as from the hand of God himself, *Gen.*1.29. *Exod.*16.15.
3. We must receive the Creatures from God, as Tokens of our Reconciliation to him, in, by and through Christ, *Ephes.* 5.20.
4. We must learn to be Content with that Portion which God hath assigned us, be it never so mean or small.

Motives to avoid Excess in Dyet:
1. It destroys the Body, and kills even the very natural strength and life thereof.
2. It brings by consequence of the former evil, great hurt to the Soul of man.
3. There is a Wo belongs to them that eat or drink intemperately, *Isa.*5.11,13,14.

The time of holy Feasting is a time of Rejoycing, a day of Gladness, wherein we may with more liberty use lawful Recreations: Touching which we must observe these three Conclusions; *viz.*
1. Recreations may not be in the use of holy Things, as in the use of the Word, Sacraments, *&c.*
2. Recreations may not be made of the Sins and Offences of men; but on the contrary, Sorrow and Mourning for them, *Psal.* 119.136.
3. We may not make Recreations of Gods Judgements, or of the Punishments of Sin.

All

All lawful Recreation is onely in the moderate use of things indifferent, which are in themselves, neither commanded, nor forbidden; for by Christian liberty, the use of such things for lawful delight and pleasure is permitted unto us. Therefore also observe these other special Rules for the right use of lawful Recreations; *viz.*

1. We are to make choice of such Recreations as are of least offence, and of the best report, *Phil.* 4. 8.
2. They must be profitable to our selves and others; they must also tend some way to the honor of God, 1 *Cor.* 10. 31.
3. The end of them must be to refresh our bodies and mindes, and not for gain.
4. They must be moderate and sparing, both in respect of time about them, and in respect of our affections on them.

And because Games are used at times of Recreation, observe likewise that all Games are of three sorts; *viz.*

1. Such as are ordered by the wit and industry of man, and they may be used lawfully, if lawfully used.
2. Games of hazard, wherein hazard onely orders the Game not wit; and they by the consent of Godly Divines are unlawful.
3. Mixt Games, partly of hazard, and partly of wit, which as they are not to be commended, so are they not simply condemned.

At times of holy Feasting we may also more freely Apparel our Bodies, but still having respect to these two Rules:

1. Our care for it, and the Ornaments of the body, must be very moderate, *Matth.* 6. 18. to 31.
2. It must be fitted to the Body, in a comely and decent maner, such as becometh Godliness, *Tit.* 2. 3.

Rules for decency and comelines in Apparel; *viz.*

1. That it be according to the Sex, *Deut.* 22. 35.
2. It must be according to our Office, Calling, or Function.
3. It must be according onely to our Ability, yea sometimes short of that too.
4. It must be somewhat answerable to our Degree, for distinction of order in the Societies of men.
5. It must be according to the received Custom of the Countrey where we live, *Zeph.* 1. 9.
6. Such as may express the modesty of our Mindes, Frugality, Shamefac'dness, *&c.* 1 *Tim.* 2. 9, 10.
7. It must be framed to the example of the Gravest, and most Sober of our Order and Place.

The end of Apparelling our Bodies is threefold:

1. For Necessities sake to preserve Life and Health.
2. For Modesties sake to cover our Nakedness.
3. For honor and respect sake which we owe our Bodies, 1 *Cor.* 12. 23, 24.

Special Rules for Direction in the right adorning of the Body; *viz.*

1. Every one must be content with their own natural Favor and Complexion that God hath given them.
2. We must place the principal Ornament of our Souls and Bodies in Vertue and good Works, and not in any outward thing.
3. In the use of Ornaments we must be very sparing, and keep our selves within the mean.
4. Ornaments must be used not always alike, but according to occasions; as in this time of Holy Feasting we may use them more freely then at other times.
5. We must adorn our Bodies to a right end, *viz.* That thereby we may honor them, and in them honor God.

The

The right and spiritual use of Apparrelling our selves; *viz.*

1. To consider our Cloaths are but as the Plaister of our shame, and thereby to humble our selves.
2. When we clothe our selves, to remember to gird up our loyns, to prepare our selves for Christ, whether by Death or by Judgement.
3. By putting on of our Garments, we must be admonished to put on Christ, *Rom.* 13. 14.
4. By putting off of our Cloaths, we are admonished to put off the old Man, the Body of Corruption.

Sick Soul, hast surfetted with Sin? No doubt
Thy safest Physick is to Fast it out;
Or is Gods hand, his just Revenging hand
Threatned, inflicted on thee or the Land?
Or doest thou want some Blessing? Go thy way,
Prepare thy self to Mourn, to Fast, and Pray:
But if God stops a Plague, or sheaths his Sword,
Thou may'st be glad; Rejoyce, but in the Lord:
And let thy Holy Feasting never be
Without Thanksgiving, Fear, and Charity.

CHAP. VIII.

Of Ecclesiastical Discipline.

ECclesiastical Discipline is that other Key of the Kingdom of Heaven, which is joyned with that of the Preaching of the Gospel; and doth open or shut, when according to the Commandment of Christ, they who in Name are Christians, but in their Doctrine or Life, shew themselves aliens from Christ, *Rom.* 12. 7, *&c.* After they, having sometime been admonished, will not depart from their Errors and Wickedness, are made known unto the Church, or to them that are appointed for that matter, and purpose of the Church; and if neither then they obey the Admonition, are of the same men by interdiction from the Sacraments shut out from the Congregation of the Church, and by God himself out of the Kingdom of Heaven: And again, if they profess, and indeed declare amendment of life, are received as Members of Christ and his Church, *Matth.* 18. 17, *&c.* 1 *Cor.* 5. 2, *&c.* 2 *Thes.* 3. 14, 15.

This Ecclesiastical Discipline is to be ministred by the Pastors of the Church, whereunto are adjoyned certain Elders, for this end as Necessities shall require, chosen of the Church. For Excommunication is an Action of the Church, performed in the Name of Christ, whereby a grievous Transgressor, or an open, ungodly and obstinate Sinner, is banished from the Fellowship of the Faithful, by the judgement of the Elders, by the consent of the Church, by the Authority of Christ, and by the Holy Scriptures.

They who are to be Excommunicated, are chiefly such as deny some Article of the Faith, or shew that they will not repent, nor submit themselves to the Will of God, according to his Commandments, neither make any scruple of persisting stubbornly in manifest Wickedness. The chief and principal part in Excommunication, is Denunciation, whereby is denounced, That he that denyeth Faith and Repentance, is no Member of the Church, as long as he continueth such. And this Denunciation whereby one is Excommunicated, is not in the Power of the Minister of the Church, but

but in the Power of the Church, and is done in the name of the Church, becauſe this Commandment was given by Chriſt unto the Church; and not for the deſtruction of the Sinner which is to be Excommunicated, but for his Edification or Salvation, 1 *Cor.*5.5.

Some draw the Original of this Church Cenſure even from *Adam*, whom the Lord caſt out of *Eden*, and by an Angel kept him from re-entring, and ſuffered him not to touch or taſte of that Tree, which was a Sacrament of Life unto him. So ſome obſerve touching *Cain*, whom the Lord caſt out and baniſhed from his face; and indeed, the Face of God may be called The place of his ſolemn Worſhip, where he more ſpecially appears. In the time of the Law were many Ceremonies to this purpoſe; the unclean were kept from coming to the Tabernacle, from entring into the Temple, from the partaking of the Sacrifices, and from eating the Paſſover, *Num.*19. 13,20. & 9. 13. And *Abraham* is commanded to caſt out the Bond-woman and her ſon out of his Family, which was the Church, *Gen.* 21. 10, 11. So in the New Teſtament, *Matth.*16. 19. & 18. 18. The uſe of the Keys to open and ſhut, and the words of binding and looſing come directly to this purpoſe. This was executed on *Hymenæus* and *Alexander*, 1 *Tim.*1. 19,20. From all which it is very clear, That Excommunication is a ſentence of the Church, whereby a Member thereof convicted of ſome grievous Crime, and by no means brought to Repentance, is driven out of the Church, and cut off from the Communion and Fellowſhip of the Faithful, that thereby he may be driven to Repentance.

The Church is the City of God, Excommunication is the Sword: That the School of Chriſt, this is the Rod: That the Temple of God, this is as it were the Whip to ſcourge out ſuch as abuſe it and themſelves: That the Body of Chriſt, this is as a Medicine to cure the ſick Members thereof: That the Vine and Sheepfold, this ſerveth to keep the Foxes and Wolves from it. The Mark whereat Excommunication aimeth, and the end whereto it tendeth, is, That the Sinners being aſhamed, may be brought to Repentance, and that ſuch as live in the Church might not be corrupted; for the cauſe of the Inſtitution of Excommunication, is not ſo much the puniſhment of Sin, as the Salvation of a Sinner, the edifying of the Church, and the glory of God: For the Church, according to the Doctrine of Chriſt, ſmiteth none with the Spiritual Sword, but ſuch as are impenitent, and doth not this unto death, but unto life; and therefore receiveth them that repent.

The Cenſure of Excommunication muſt be uſed as an Ordinance of God, not as an Invention of Man, not onely knowing the nature and uſe of it, but practiſing it to the glory of God, and to the good of others: Not like the Church of *Rome*, that playes faſt and looſe with the ſouls of men for gain, nor like their Apes of Modern Times, little regarding whether the Excommunicate repented or not, but more adviſing them to pay their Fees and diſcharge the Court, then to repent of their Offences. The perſons that are liable to this Cenſure of the Church, are onely ſuch as have confeſſed Chriſt, and called upon God the Father together with us, albeit they have denied him in their deeds; and being exhorted, will not hear; being admoniſhed, will not obey; being reproved, will not repent. As for them that are without, the Lord will judge them, the Church hath nothing to do with them, 1 *Cor.* 5.12, 13. For thoſe that were never of the Church, cannot be caſt out of it, being never of the number of the Faithful: And here alſo know, That one perſon may not be Excommunicated for another, but onely the party offending.

Now if any man be truly ingrafted into Chriſt, indued with Faith in Chriſt and Repentance from dead works, being a Member of his Body, in Deed and in Truth, Excommunication ſhall hurt him nothing at all in regard of that Spiritual Union or Communion, foraſmuch as the Sentence ſo given is in that particular void and fruſtrate. And though a man juſtly deſerveth to be Excommunicated through his ſin, and to be ſeparated from the Communion of Saints, yet Excommunication is not the firſt and chief cauſe thereof, but his own ſin and the continuance in it; ſeeing it doth not ſever him from God, but declareth him to be ſevered through his impeni-

tency; as the Priests under the Law, putting out the Leprous, did not defile them with the Leprosie, but pronounced them to be defiled; or like the sentence of the Law, which is but declared onely by the Judge upon the Malefactor: So it is impenitency, obstinacy, and perseverancy in sin, that separates a sinner from the Church, Excommunication is onely the Declarative sentence thereof.

Ecclesiastical Discipline is the Order in the Church instituted by God, especially for these two ends; *viz.*
1. That the Ministery of God may be preserved, and that all things may be done in the Church decently, and in order.
2. That the Conversation of every one may be looked into, that such as have given offences may be amended, and according to the degrees prescribed by Christ.

The order which the Church doth use in the exercise of her power, may be comprehended in these three Verses of the eighteenth Chapter of *Matthew*; *viz.*
1. If thy Brother trespass, go and tell him his fault between thee and him alone; if he hear thee, thou hast won thy Brother, *Matth.* 18.15.
2. If he hearken not unto thee, let him be again privately admonished by thee, taking one or two others with thee, *Mat.* 18.16.
3. If he will not vouchsafe to hear them, tell it unto the Church; if he refuse to hear the Church also, let him be unto thee as a Heathen man and a Publican, *Matth.* 18.17.

In Excommunication there are three Judgements to be considered; *viz.*
1. Of God; when he doth hold any obstinate Sinner guilty of his offence, and so guilty of condemnation.
2. Of the Church; after that God hath holden him guilty; for the Church is onely to pronounce, and to declare him so to be; not absolutely, but with condition of Repentance.
3. Of God again; whereby he ratifies that in Heaven which the Church hath done on earth.

The Power of Ecclesiastical Discipline is very necessary in several respects; *viz.*
1. In respect of the Commandment of God, 1 *Cor.* 5.5.
2. In respect of Gods glory, which would be much impeached, if without difference the wicked and blasphemers go in the number of Gods children.
3. Lest the Sacrament of the Lords Supper be prophaned by the wicked, and that be given them in the Supper, which is denied them in the Word.
4. For the safety of the Church, which shall be punished if she permit willingly the prophanation of Christs Ordinance.
5. For avoiding offence in the Church that others be not corrupted, 1 *Cor.* 5.6.
6. For the safety of sinners, that they being often admonished may return to Repentance, and be received again into the Church.
7. For avoiding of offence among those that are without, and that the Name of God may not be blasphemed, nor evil spoken of; nor they who are not as yet Members of the Church, kept from coming into it; nor the Covenant of God despised nor reproached.
8. That from the sinners themselves punishments may be averted, because the wicked approaching to the Lords Table, eat their own damnation.

The difference between Church-Discipline and State-Government; *viz.*
1. The power committed unto the Church dependeth on Gods Word, the Civil power is armed with the Sword.
2. In the Church Judgement proceedeth according to Gods Laws, in the Civil State according to Civil Laws.
3. The Church punisheth the obstinate with the Word of God, yet so as it pierceth unto their Consciences: The Civil State punisheth the obstinate onely with corporal punishments.

4. Often-

4. Oftentimes the Diſcipline of the Church hath place where there is none for Civil Judgement; and the Civil Government oftentimes hath place where there is none for Church Diſcipline.
5. The Judgement of the Church hath degrees of Admonition before it comes to puniſh; but the Civil Judgement proceedeth to puniſhment without it.
6. The Church does often reverſe and retract her Judgement and Puniſhment, if there come Repentance; but it is otherwiſe with the Civil Magiſtrate.

Touching Excommunication, obſerve theſe four things from *Matth.* 7. 6. *viz.*

1. The Foundation thereof; it is an Ordinance of God; for all obſtinate enemies of God by Chriſts Commandment, muſt be kept from holy things: A man living in the Church may be worſe in practice then an open enemy; and ſuch an one was *Iſhmael*, who for mocking *Iſaac*, the Son of the Promiſe, was caſt out of *Abrahams* Family; that is, out of the Church of God, *Gen.* 21. 10, 11. For *Abrahams* Family at that time was Gods viſible Church.
2. The End thereof; which is, to preſerve the holy things of God from pollution, contempt, and prophanation; even the Word, Prayer, and Sacraments, which wilful Enemies would trample upon, as Swine upon Pearls: And herein we may ſee the abuſe of this Ordinance, when it is made for Politique and Civil Reſpects.
3. Who muſt execute this Cenſure of the Church; namely, they to whom the diſpoſing and keeping of the holy things of God is committed; that is, The lawful Miniſters of the Word and Sacraments, but without the Exerciſe of this Cenſure which God hath given unto the Church, they cannot keep thoſe holy things pure which God hath committed unto them.
4. How far this Cenſure of the Church reacheth and extendeth againſt obſtinate and wilful Enemies; namely, to the debarring of them from the uſe of the Saints Communion in Prayer and Sacraments. Indeed if the party be excommunicated for ſome particular Crime, and there be hope of his Repentance, becauſe he doth not maliciouſly perſiſt by wilful obſtinacy in his ſin and contempt of the Church, then although he be excluded from Communion with them in the Sacraments and Prayer, yet he may be admitted to the hearing of the Word, becauſe that is a means to humble him for his ſin, and to bring him to Repentance, which is the end of all Eccleſiaſtical Cenſures.

The Cenſures of the Church are of three ſorts, all of them having their proper time, and place, and uſe, and object, according to the nature of the offence, and party offending;

1. Admonition or Exhortation to amendment, which alſo is joyned with reprehenſion and denunciation of Gods judgements againſt the party not repenting, but perſiſting in his evil way, *Gen.* 3. 11. & 4. 6, 7.
2. Suſpenſion, whereby the offenders for a time are barred from the Lords Supper: This is not a Separation from all holy things but ſome onely, till clearer evidence produce either farther puniſhment or abſolution, 2 *Theſ.* 3. 14, 15.
3. Excommunication, which is a Separation from all holy things, and the Priviledges of the Church, and the Communion of Saints, becauſe to their ſin they adde this obſtinate contempt of the Admonitions given unto them, *Gen.* 17. 14. *Ezra* 10. 8. *Matth.* 18. 17.

There is a two-fold Communication or Communion from wch an excommunicate person may be said to be excluded; *viz.*

1. Inward and Spiritual, which every Faithful one hath by Faith and Love; first with God, and then with the Saints of God, 1 *Joh.* 1. 3,7. From this Fellowship can none be excluded, but by sin, which is it alone can separate any man from the Grace of God, and from Communion with him. The Church Excommunication can bar and shut out no man from this Communion.
2. Outward and Corporal, which standeth in a common partaking together in the Word, in Prayers, and in the receiving of the Sacraments, and in familiarity and friendship one with another; from all which Excommunication separateth.

The Bands or Duties which no Excommunication doth dispence withal; *viz.*

1. Natural; if any Excommunicate person be in want or any distress, we must minister unto him such things as are necessary for his preservation.
2. Domestical, as the duties of Wives, Children, and Servants, may not be shaken off under any colour or pretence of Excommunication. Provided, that they cease not to pray for them, to admonish them, to hate their sins, and see they defend them not in their wicked courses, or joyn with them in opinion.
3. Civil or Politique; it is lawful to buy of him or to sell unto him; yet we ought not to converse and commerce with him as with a Friend.

The Duties which are to be performed to Excommunicate persons; *viz.*

1. We must love the Persons of the Excommunicate in the Lord, and thirst after their souls health, and for their conversion.
2. We must exhort and rebuke them; so that albeit we love them, we must take heed that we do not flatter them, and so harden them in their sins.
3. We are bound to pray for those that are bound by the Church Censures; we are not to pray with them, but it is required of us to pray for them.
4. We are to assure them that upon their Repentance we are ready to embrace them, and to receive them as Brethren; forasmuch as there is joy in Heaven for one sinner that is converted from the error of his ways.

The fearful estate and condition of Excommunicated persons; *viz.*

1. Their Names, whilest they persist in their obstinate Impenitency, are cancelled out of the number of the people of God, *Gen.* 1.7.
2. The Sentence that is pronounced on Earth, is ratified in Heaven, *Matth.* 18.18, *&c.* for Christ is the Author of it, 1 *Cor.* 5.4.
3. They are barred from the Word and Sacraments, and from Prayers with the Congregation; the Word prevailed not to do them good, the Sacraments would do them hurt.
4. They are infamous, for they are to be called and accounted as the Heathens and Publicans, *Matth.* 18.17.
5. Such as thus contemn the Admonition and Reprehension of the Church, lose the Communion of Saints, and become the bond-slaves of Satan, 1 *Cor.* 5. 3,4,5.
6. Being cast out of the Church they are banished out of all Churches; the Churches of God have all cast them out whom one hath cast out; And if we be not of the Church of God, we are of the Synagogue of Satan.
7. The sundry Decrees and Constitutions established by Humane Laws, do much aggravate and set forth the hideous condition of such as are worthily cast out of the Church.

The

The ends of Excommunication are these, *viz.*

1. The good of the person Excommunicated, that if it be possible he may be won.
2. The Salvation or preservation of the whole Church, 1 *Cor.*5.13. lest others be infected.
3. That the rest may fear, and be kept within the bounds of their duty, 1 *Tim.*5.20.
4. That those Punishments which hang over the Church for sin, may be kept off and avoided, *Josh.*7.11. *Numb.*25.7.
5. The Glory of God; and if this be before their eyes that are Governors of the Church, it will keep them from declining either to the right hand or the left, from winking at the sins of great ones, and censuring the faults and infirmities of those of low degree too sharply; from winking at great beams in some, and from having Eagles eyes to pry into the motes of others.

The use of Excommunication ought to be perpetual and universal in the Church, because the causes of this power of the Church are perpetual and universal: As

1. The Commandment of Christ, *Matth.* 18. 18. 1 *Cor.*5.5.
2. That obstinate Sinners being made ashamed, may be brought to Repentance.
3. That no others should be infected by their evil life and corrupt example.
4. Because it is the ordinary Office of the Church to judge them that are within, 1 *Cor.*5.12.

Obstinate Sinners are to be cast out of the Church, wch ought not to Tolerate open Offenders, for these Reasons; *viz.*

1. Because it is a comely thing for the Saints of God to purge themselves of them; that as they differ from Heathen men, so they may differ from Heathen Meetings: for, *They are a holy people*, Deut.2.14.
2. Because for the neglect of this Duty the Wrath of God falleth upon the Sons of men, *Col.*3.6.
3. Because it is a cause of great Mercy, and wonderful Blessing from God, when such as transgress are resisted and punished, *Job.*7.13. & 8.1,2.
4. Because it would be reproachful to God and his Son Jesus Christ, if they who lead wicked and wretched lives, should be admitted freely to his Table, as if his people were a company or conspiracy of prophane persons: whereas the Church is the Body of Christ, *Col.*1.24.
5. By continual company of the wicked, the godly are corrupted, 1 *Cor.* 5.6,7. it is better that one Member be cut off, then that the whole Body of the Church should perish.
6. They are to be cut off, to the end that such as are wicked livers may begin to be ashamed of themselves and their wickedness, who by winking at their sin, would grow the more obstinate; but by this chastisement may be reclaimed and preserved, 1 *Cor.*5.5. We must have no company with scandalous livers, that they may be ashamed, 2 *Thess.*3.14.

Excommunication described by its several parts; *viz.*

1. It is a Sentence of the Church, *Mat.*18.17.
2. It must be executed upon him that is a Member of the Church, 1 *Cor.*5. 11,12.
3. The party Delinquent must be convicted of some grievous crime, *Tit.*3.10.
4. It stretcheth to him that cannot be otherwise brought to Repentance.
5. He is driven from the visible and outward Communion of the Saints.
6. The end or use of it is to make him ashamed that hath offended.

From

From the first part of the description of Excommunication, we learn,

1. That such as are themselves out of the Church, and no true parts thereof, have nothing to do herewith.
2. How great the honor and dignity of the Ministery is, to binde and loose offenders, to open and shut Heaven, to remit and retain Sins, so that it belongeth not to private persons.
3. That those Churches are deceived that cast from them this Ordinance of Christ.

From the second part of the description of Excommunication, we learn,

1. What person is to be Excommunicated; even such an one as was called our Brother, and registred in the number of the children of the Church, and not such as are without.
2. To Discern the gross folly and corrupt dealing of the Church of *Rome*, which hath nothing to do herewith, being not the true, but a false Church.
3. Such as are without the Church, may not hence be encouraged to continue in Sin, because they are without Church-Censures, but let them hasten to come within the Church, lest their condemnation be to come.

From the third part of the description of Excommunication, we learn,

1. That a man is not to be Excommunicated and put out of the Church for every trifle, or for every Sin, but for Scandals and Offences against the First or Second Table, and such as are most notorious.
2. That it is not to be used as the first, but as the last Remedy; so that there is required Patience and much Lenity, waiting whether he will by private Admonitions and Exhortations, private Reproofs and Rebukes, be amended or not.
3. That whilest Sin is secret and unknown, no man can be Excommunicated, but then onely when it is made publike and manifest unto all; and it is then made publike, when the Church is acquainted with it.

From the fourth part of the description of Excommunication, we learn,

1. That such as have offended, and truly repent of their sins, giving evident Testimony of their unfained Conversion, ought to be spared, and not censured; to be comforted, not terrified; to be retained in the Church, not rejected and cast out of the Church.
2. That Impenitency is a most grievous Sin, and next to Infidelity the greatest: for as Faith is the Mother of Repentance, so the unbelieving heart the cause of Impenitency.
3. To make a difference between Sin and Sin, between Sinner and Sinner, some fight against their Sins as against their Enemies, others cherish Sins in themselves, and are resolved to continue in them.

From the fifth part of the description of Excommunication, we learn,

1. To avoid the conversation of such as are cast out of the Church, so far as possibly we can.
2. That to be familiar with such, encourageth them to continue in their dangerous estate.
3. That it is the duty of the Church, to purge it self of such Offenders, as a Body of corrupt, gross and superfluous Humors.

From

From the sixth and last part of the description of Excommunication, we learn,

1. Not to condemn the Censure, or open our mouthes against this Ordinance of God, so soveraign, so profitable, so necessary; forasmuch as the Church casteth them out for a season, that it may receive them again for ever.
2. Not to condemn such persons as are Excommunicated; though we cannot admit of them as Christian Brethren, yet they are natural Brethren, and may belong to Gods Eternal Election: The incestuous *Corinthian* was Excommunicated, yet repented, and laid hold of the Promises.
3. That whatsoever power is given to the Pastors of the Church, is given to Edification, and not to Destruction, 2 *Cor.* 10. 8. This Ordinance is good for all that abuse it not.

The Use we are to make of this Sentence of Excommunication, when it is denounced against others; *viz.*

1. We must mourn for them as for the loss of a Member, though themselves do not; yea, and pray for them most earnestly.
2. We must beware and look to our selves that we come not into that estate, lest their condition be ours.
3. We must take heed that we do not harden them in their sins, but seek by all lawful means to reclaim and recover them, that they with us may joyn in lauding and magnifying the Name of the Lord. To whom be Glory for ever.

This Sentence flows but from the Church alone,
Deriv'd from Christ, Denounced against none
But Members of the Church, when as they be
Duly Convicted of Delinquency.
It's Power extends not unto such, who may
Be Conquer'd to Repent some other way:
If not, it may pronounce Exclusion
From the Saints visible Communion,
Until the Church receive clear Evidence
Of godly Sorrow and true Penitence.

FINIS.

AN

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FINIS.

The Curtain drawn:

OR,

The Front-Door of this

HOLY ARBOR

Unlock'd and laid wide open.

A Laughing Horizon, a ſmiling Skie,
The right-ſide-Proſpect of the Left-hand-eye,
Firſt lights thee, *Reader*, to diſcover more
Then *Janus* could, had he four eyes before.
Though *Lynceus* wore a pair of eyes behinde,
Without this Spectacle he'd be but blinde.
Here Wiſdom's Monarch in his Marble chair
By his acuteneſs can divide a hair
Of the profoundeſt Notions, and contain
The world within the nutſhel of his Brain,
Whoſe tow'ring Eagle-eye can never want
The ſtrength or cunning of the Elephant.
On this hand ſtands a Goſpel-Prophet, ſuch
As doth not care for Circumciſing much
Thy Prædial Fruits; The world, I hear him ſay,
But one Nights lodging by, not in the way
To heaven is. The other ſide holds out
A ſtudious Artiſt muſing, he no doubt
Is ſounding, What the depth of Humane things:
And findes them all but well-tun'd Fiddle-ſtrings.
Theſe hold forth *Knowledge* to the life; then be
Perſwaded to become One of the Three.

Let fall thine eye one glance, and thou ſhalt ſee
The Church her Motto or Epitomy,
The flaming Buſh not burnt; the Church indeed
Is heart-whole, though her Members ever bleed.
Truth's Emblem in her HOLY ARBOR ſtands,
The Light of Sun and Scripture in her hands,
Tramp'ling on all the Harneſſes of War;
'Yond *Archimedes* reach a Virgin-ſtar;
She lives, lives chaſte, and from pollution free,
Maugre *Romes* Murder and Adultery.
The world her Pedeſtral; in flames, becauſe
It will no Loyaliſt be unto her Laws,
Idolater, Jew, Turk, Infidel, turn
Any thing, rather then a Martyr burn;
Hence flames the World indeed, whoſe Fate that read
Shall finde her in her aſhes buried,
'Cauſe from her Non-age to her riper youth
Thence to her dotage ſhe deſpis'd the Truth.
When *Shilo's* Scepter now breaks forth the Skies,
High time the Saints all pray, *Let God ariſe.*

Thence downward caſt thy ſight, exactly there
Obſerve, and then tell me if ever were
More true *Devotion* in a Womans breaſt,
Then to the life is there by her expreſs'd;
See how ſhe proſtrates all her ſelf o'th ground,
As if ſhe meant the Earth ſhould down reſound
To ſad Souls below, what a Savior they
Loſt by their worſhip to a god of clay.
Her breaſt kiſſes the duſt, her heart the Skies;
Faith is compounded moſt of wings and eyes.

A Lowring Horizon, a diſmal Skie,
The left-ſide-Proſpect of the Right-hand-eye;
Hell-black, night all over, enough to fright
An Eagle blinde, or blinde men to their ſight:
Ravens, Batts, Owls, Shrich-owls, what not, that can
Paint the Darkneſs of an unknowing man;
A Man-monſter; whoſe hollow head may paſs
For like, but not ſo wiſe, as *Balaams* Aſs.
Claws that can wound, corrode, and ſcratch the beſt,
Yet hath not wit to feather his own neſt,
That when his Claws are blunt, rather then fail,
He can make uſe of the Scorpions tayl.
Scarce a Creature, who, when his tongue is looſe,
Doth ſtaulk, and hiſs, and gaggle like a Gooſe,
That knows no more then *Tom*, then he no more
Whoſe brain leaks all out at his noſe before,
Swear by his vaſt eſtate who onely can,
That ſure he was intended for a Man;
He's now become, ſo to both Sexes knit,
An Epidemical Hermophrodite;
Old Superſtitions blear-eyed Mother,
Schiſm's, Error's, Hereſie's Foſter-brother,
A Demi-Signpoſt guilt, or an empty Cask,
A Woodcocks brain that's troubled with the Lask,
A man would think him ſomething that were made
For money, to draw Cuſtom to the Trade
Of Ginns and Roadnets. Scan this, and great chance
If all together ſpel not *Ignorance.*

Convey thine eye a little lower, ſee
The ghaſtly Draught of Hell's Epitomy
Diſgorging *Error*; Heaven doth engage
A branded ſword, leſt it infect this Page.
Her twilights both are vayl'd, ſhe cannot ſee,
She's ſo beſmeard with foul Hypocriſie.
A pair of Spectacles in this hand goes
For eyes, which better would become her noſe;
In that a Mole, though Blinde, can undermine
Deep-laid Foundation.; then look well to thine.
She's ſnar'd, ſhe that ſo much Liberty taught
T'others, is now her ſelf in Engines caught.
May the ſnare prove ſtrong, may 't ne'r be broken
Till her mouth be ſtopt, or her eyes be open.

Laſtly, Obſerve a *Superſtitious* Ape
Cas'd in a Fryars Frock without a Cape,
Which, when his Zeal grows cold, ſerves as a Charm
To re-inflame 't and keep his Worſhip warm.
If this new Father were but at the Court
Of *Rome*, doubtleſs 'tweuld make moſt exc'lent ſport:
Are there not many ſuch? why not an Ape
Like him, as well as he i'th others ſhape?

Reader, this *Holy Arbor's* door th' haſt ſeen
Wide op'n; Be ſerious now, and enter in.


Ne projicias me
Ne projicias me
Ne projicias me

We are bound to do good Works in respect of our Neighbor, for these Reasons; *viz.*

1. That we may be profitable unto them by our good Example, and so edifie them.
2. That Offences may be avoided, *Mat.* 18.7.
3. That we may win Unbelievers, and by our words and deeds and example convert them unto Christ, *Luke* 22.32.

A more large explication of the Proofs of this Assertion, That Good Works cannot Merit; *viz.*

1. Our best works are imperfect, *Gal.* 5.17. Works indeed good neither are nor can be performed of us, without our renewing by the Holy Ghost; neither proceed they from our selves, but are the Gifts and Effects of God in us, and we his Instruments unto whom he communicateth his Blessings; in us as in the Subject, by us as the Instruments: The purity of which actions are supposed to be no farther pure, then the purity and light of their Mindes may be supposed to be. Thus on the light of Nature may follow actions morally good; upon Spiritual light follow actions also Spiritually good, or Good Works; upon imperfect illightning, imperfect Obedience; on perfect illightning, perfect Obedience also followeth, which though in this life is not, but deferred till the life to come, 1 *Cor.* 13. yet are the godly, in whose hearts the life of Faith is kindled, pure in the sight of God, when he beholdeth them in Christ; though their good Works cannot be perfect so long as themselves, who work joyntly with the Spirit, are not perfect: yet shall not their Imperfections, nor the Imperfections of their works, be imputed to them, but the Perfection of their Saviors Satisfaction.
2. The Good Works, whatsoever we are able to do, are all due, *Luke* 17.10. therefore no man ought to be beguiled to slacken his strictness in avoiding any sin, or his Conscionableness in performing any bounden Duty, by a Suggestion of Satans, that he may be over-just, *Eccl.* 7.18. For in true Righteousness a man cannot be over-just; but for a man to make a Righteousness unto himself, which is not grounded on Gods VVord, and therein to be strict, is to be over-just, and to perform more then is due unto God. To count such things to be sin, which by Gods Law are not made sin, is to be over-just, and to be censorious without just ground, is to be over-just: but we regulating our selves by Gods VVord, when we shall have done all those things which are commanded us, must say, *We are unprofitable servants, and have done but that which is our duty to do*, and therefore far from meriting.
3. Our VVorks are impure and vicious, however they seem most good, *Isa.* 64.6. for if any works proceed good from us, they are not ours, but Gods good works in us, as the Subject, and by us as the Instruments; neither are they good works which are imagined by us, as seeming by us to be right and good, or which are commanded by men, but such onely which are done by a true Faith, according to Gods Law, and are referred onely to his Glory; yet, though the Righteousness of the holiest Saints, considered in it self, and compared with the perfect Rule of the Law, be exceeding defective; or opposed to the Righteousness of Christ, be as nothing: yet as it is a work of Gods holy Spirit in us, proceeding from an heart purified by Faith, all the imperfections thereof being covered with the perfect Righteousness of Christ, it is acceptable to God, and such a thing as we may receive much comfort by; but not glory in, or think to merit ought thereby.
4. If we do any good VVorks, they are not ours, but are belonging to God onely, *Who worketh in us both to will and to do of his own good pleasure*, Phil. 2.13. and therefore good VVorks in us can merit nought, unless

unleſs it be a Curſe for thoſe imperfections and defilements which are inſeparably in them, by reaſon of that ſtaining quality which remains in our depraved Nature.

5. No Creature whatever he do can merit of God by order of Juſtice, even becauſe the Creature can never do ſufficient to merit the work and benefit of his Creation at the hands of his Creator.

6. There can be no proportion betwixt our Works and the excellency of Gods Gifts.

7. If our Works ſhould merit, Chriſt ſhould not be a perfect Savior, nor Heaven purchaſed for us by his Blood onely; which now to affirm, is, To Crucifie him worſe then the Jews did.

Good Works cannot juſtifie us, for theſe Reaſons; *viz.*

1. Becauſe our beſt works, yea the works of the Saints are not perfectly good and pure, and that for theſe Reaſons; *viz.*
   1. We do many things we ſhould not, and omit many things we ſhould do.
   2. We mingle evil with the good we ſhould do, or we do good, but we do it ill. The thing done may be good, but not the maner of doing it.
   3. The Saints which do good works, do many things which are ſins in themſelves, and ſo deſerve to be outed of Gods favor, *Deut.* 27.26.
   4. Becauſe there is not that degree of Goodneſs in theſe good works that proceed from the Saints, which ought to be, or as God requireth.
2. Though they were perfect, yet are they due and debt, ſo that we cannot ſatisfie by them.
3. They are Temporary, and bear not proportion with Eternal Bleſſings.
4. They are Effects of Juſtification, therefore no Cauſe thereof.
5. They are excluded, that we might not have whereof to glory.
6. If they were part of our Juſtification, our Conſciences ſhould be deſtitute of ſtable and certain Comfort.
7. Chriſt ſhould have dyed in vain, and have riſen in vain, not to our Juſtification, if we could have been juſtified by Works.

That juſtifying Faith which is required in every good work, hath a double uſe in the cauſing thereof:

1. It gives the beginning to a good work, renewing the Minde, Will and Affections of the worker; whence the work proceedeth as pure water from a cleanſed Fountain.
2. It covereth the wants that be in good works (for the beſt work done by man in this life is imperfect) but hereby both the perſon of the worker is accepted, and the imperfection of his work covered in the ſight of God.

All theſe are excluded from being good works *viz.*

1. Which are ſins in themſelves, and repugnant to Gods Law, and his VVill revealed in his moſt ſacred VVord.
2. VVhich are not repugnant to the Law, neither in themſelves good or evil, but which may yet by an accident be made good or evil.
3. VVhich are good in themſelves and commanded by God, but yet are made ſins by an accident in that they are unlawfully done, or not as they ought to be.

How the works of the Regenerate and Unregenerate differ; *viz.*

1. The works of the Unregenerate proceed not from Faith, as thoſe of the Regenerate do.
2. The works of the Unregenerate are not joyned with an inward Obedience, and therefore are done diſſemblingly, and are meer Hypocriſie; but it is far otherwiſe with the Regenerate.
3. As the works of the Unregenerate proceed not from the right cauſe, ſo are they not referred to the chief end, which is Gods Glory; but in both theſe the works of the Regenerate are rightly and truly qualified.

Though the works of the most Regenerate, yea his best works, are good onely in part, not perfectly, because he is not wholly Spirit, and no Flesh, yet God approves of them: And therefore we must again consider Good VVorks two ways; *viz.*

1. In themselves, as they are compared with the Law, and the rigor thereof, and so they are sins, because they answer not to that perfection which the Law requireth: for there be two degrees of Sin; *viz.*
   1. Rebellions, which are Actions flatly against the Law.
   2. Defects, when a man doth those things the Law commandeth, but faileth in the maner of doing, and so mans best works are sins.
2. As they are done by a person Regenerate, and reconciled to God in Christ, and so God accepts of them, for in Christ the wants of them are covered.

The Benefit of putting and keeping on the Holy & Spiritual Brest-plate of Righteousness, which is Good VVorks; *viz.*

1. It keepeth us from being mortally wounded; for so long as we retain a true purpose, and faithful endeavor answerable thereto, we shall never give our selves over to commit sin and iniquity.
2. It bringeth great Assurance of our Effectual Calling and Spiritual Union with Christ, yea even of our Election and Salvation, *Eph.*1.4. 1 *Joh.*2.29.
3. It procureth us a good name in Gods Church while we live, 2 *Cor.*8.18. and a blessed Memory after we are dead, *Prov.* 10.7.
4. It confirmeth the Truth of Religion, and so it may be a means to win such as are without, 1 *Pet.*3.1. to strengthen those that stand, 1 *Thess.*1.6,7. and to stir up all to an holy emulation, 2 *Cor.*9.2.
5. It doth highly honor God, and occasion others to glorifie him, *Mat.*5.16.

That we may be moved to the doing of Good Works and to live righteously, observe here the blessed fruit and issue thereof, as it is declared in Scripture; *viz.*

1. Generally; that the Lord loveth Righteousness, *Psal.*11.7. that verily there is a Reward for the Righteous, *Psal.* 58.11. that Blessings are on the head of the Righteous, *&c. Prov.*10.6.
2. Particularly, for the Righteous person himself; *viz.*
   1. In this Life; the eyes of the Lord are upon the Righteous, *Psal.*34.15. God will grant their desire, *Prov.*10.24. he delivereth them out of all trouble, *Psal.*34.19. they shall never be forsaken, *Psal.*37.25. they shall flourish like a Palm-tree, *Psal.*92.12, *&c.*
   2. At their Death, when they have hope, *Prov.*14. 32. and are taken from the evil to come, *Isa.* 57.1.
   3. After Death, their Memorial shall be blessed, *Prov.*10.7. in everlasting remembrance, *Psal.* 112.6.
   4. At the Resurrection, they shall go into Life Eternal, *Mat.*25.46. They shall shine as the Sun in the Kingdom of their Father, *Matth.* 11.43.
   5. For their Posterity: The Generation of the Righteous shall be blessed, *Psal.*112.2. Their seed shall not beg their bread, *&c. Psa.*37.25.

XIII.

Repentance is a conſtant turning from all ſin unto God, or an inward ſorrowing and continually mourning for ſin, joyned with Faith and Humiliation, and both inward and outward amendment. It is an averſion or turning from all a mans ſins, and a reverſion or turning again unto God with all our Hearts: Or, Repentance is an unfained ſorrow for, and hatred of ſin, with an earneſt Love of Righteouſneſs, by the which we are continually ſtirred up to abhor our Vices, and are moved to do good Works, not for fear of puniſhment or hope of reward, but for that love we bear towards God; that with a joyful heart we are moved to his Obedience, and with grief go aſtray from his Commandments. A Godly ſorrow, whereby a man is grieved for his ſins, becauſe they are ſins, is the beginning of Repentance, and indeed for ſubſtance it is Repentance it ſelf. So a deſire to repent and believe in a touched Heart and Conſcience, is Faith and Repentance it ſelf, though not in Nature, yet in Gods acceptation; for in them that have Grace, God accepteth the will for the deed. Alſo he that is grieved truly and unfainedly from his heart for one ſin, ſhall proportionably be grieved for all the ſins that he knoweth to be in himſelf; for in the moſt Regenerate there remain ſome unknown ſins, of which he cannot have a particular Repentance, and yet they are not imputed when there is Repentance for known ſins. Thus *David* repented of his Murther and Adultery, and yet afterward (erring in judgement by reaſon of the corruption of the times) lived to his death in the ſin of Poligamy, without any particular Repentance that we hear of; ſo the Patriarchs, but God in mercy received a general Repentance for the ſame, provided we endeavor to finde out particular ſins.

Now though Godly ſorrow be the beginning of Repentance, yet Repentance it ſelf doth chiefly conſiſt in a change of Life upon this Sorrow, and this ſtandeth in a conſtant purpoſe of the Minde, and reſolution of the Heart, not to ſin, but in every thing to do the Will of God. In this purpoſe ſtands the very nature of Repentance, nor muſt it be ſeveral from Humiliation and Faith. We cannot ſo much as think of our ſins aright without grief of heart, neither ought we to be grieved for this grief, 2 *Cor.* 7. 8. This Sorrow pleaſeth God greatly, and maketh glad the Angels in Heaven, *Luke* 15. 10. And bringeth the Mourners unto infinite joy and peace of Conſcience. Some there are that repent of their Repentance, are ſorry they have ſorrowed for thoſe ſins they yet delight in. This is the height of Impiety, and that which filled the hardneſs of *Pharaohs* heart to the full; nor were the Iſraelites themſelves free there-from, when their murmuring appetites luſted after the Fleſh-pots of *Egypt*: But he that indeed repents, mourns that he hath not mourned, repents that he hath not repented, humbles himſelf becauſe he hath not been humbled. This is that which a man muſt do before he can truly repent of any particular ſin whatſoever. And ſuch think it, nay they know it to be impoſſible for them to repent enough: Such are our Offences againſt the Eternal and Infinite Majeſty of God, as no man is ſo humbled for them, as that he can ſay, He need be humbled no more for them. So that this is an undeniable Truth, a general Rule without exception, That whoſoever is come to this paſs to think he hath repented enough, he is not in the account of Gods Word a true Convert or Penitent: Could our life in length equal *Methuſelahs*, and our Repentance in an undiſcontinued practice thereof equal our Life; all this compared to the Infinity of the Majeſty offended, would come ſhort to entitle it Long-lived. An unintermitted Watchfulneſs, fed and ſupported by a daily conſtant revolution of faithful Prayers, is the pith of Repentance, which is likely to prove ſo much the ſounder, by how much the more free and voluntary the performance thereof is; for extorted and inforced Repentance, though it often proves ſound and good, no doubt, yet may not be always ſo; the inſtrumental cauſe thereof hapning to be removed, the Work may not go on.

Repent therefore, for except we repent we ſhall all periſh, *Luke* 13. 3. But if

we judge our ſelves, we ſhall not be judged of the Lord, 1 *Cor.* 11. 31. Not as the cuſtom is, a ſeeming ſad Confeſſion of ſin out of Formality, not Conſcience, of Paſſion without remorſe, or of fear without change; like *Judas*, who confeſſed he had ſinned in betraying innocent blood. This is not to repent, nor can we be ſaid to be truly penitent, when the Judgements upon us for ſin, grieve us more then the ſins themſelves. And although whenſoever an unrighteous man truly repenteth, he ſhall be pardoned, yet he cannot truly repent whenſoever he will: Beware therefore of deferring Repentance. He that refuſes to turn when God calleth him, provokes God to refuſe to turn to him when he calls upon God, yea to give him over to the hardneſs of his heart, and to aſſign him *Belſhazzers*, or the rich Fools death.

There are two parts of Repentance; *viz.*
1. The Mortification of the Old man, that is, Of the Corruption, which by reaſon of ſin ſticketh in us.
2. The Reſurrection of the New.

So there is a two-fold conſideration of Repentance:
1. In reſpect of the beginning of Repentance, as Contrition: This is before Faith.
2. In reſpect of the Act of it; now the Act of Repentance followeth Faith.

The exerciſe of Repentance; *viz.*
1. A conſtant turning from all ſin unto God, which hath two parts; *viz.*
   1. A purpoſe of heart and reſolution never to ſin more.
   2. A holy endeavor of perfotming the ſaid reſolution.
2. A humble Confeſſion
   1. Of our ſins, not in word onely.
   2. Of our deſert of puniſhment due for them.
3. A continual inward grief and ſorrow of heart for our ſins, not a worldly, but a godly ſorrow, which conſiſteth of two parts:
   1. To be diſpleaſed with our ſelves for our ſins.
   2. To have a bodily moving of the heart, which often cauſeth crying and tears. The former of theſe is neceſſary; the latter is not ſimply neceſſary, though it be commendable in whomſoever it is, if it be in truth.
4. A true inward Humiliation of the heart, joyned with a true inward ſhame of all our ſins whatſoever.
5. An earneſt begging of God, in the Name and Mediation of Jeſus Chriſt, pardon for all our ſins.

Grief of heart cauſing Repentance, ariſeth
1. From the Word of God, whereby ſin and Gods wrath for the ſame is diſcovered, *Acts* 2. 37.
2. From Deſpair of all help in our ſelves, or any other Creature, *Acts* 16. 30.
3. From our wretchedneſs and vileneſs by reaſon of ſin, whereby God is offended and his wrath provoked, as well as from our curſedneſs by reaſon of the puniſhment and fearful iſſue of ſin, *Luke* 15. 18.

What the grief is which is in the godly when they repent; *viz.*
1. A grief both for ſin paſt and preſent, which is called Sorrow; and alſo for ſin to come, which is called Fear.
2. An hatred of ſin committed, both of preſent ſin, and ſin to come.
3. An averting from ſin committed, to Godlineſs.
4. A flying from ſin to come. So the grief is in the heart; the flying is in the will; the averting is in the heart and will, and it is an averting from evil unto good.

The

The effects of true spiritual grief; *viz.*
1. Shame for evil, which hath been done, *Jer.* 31.19. *Rom.* 6.21.
2. A true and thorow Resolution to enter into a new course of life.
3. A renuing of grief so oft as occasion is offered. True spiritual grief is never clean dried up, because sin the cause of it is never quite taken away.

The true properties of sound repentance; *viz.*
1. We must begin with our hearts to purge them of all corruptions and filthy lusts, *Ezek.* 18.31.
2. As we must turn unto God with the heart, so with the whole and all the heart, with all our soul, *Deut.* 30.2.
3. We must shake off all our sins, as well one sin as another, and turn unto God, *Ezek.* 18.13.
4. Our Repentance must be speedy and always, so long as we live, *Matth.* 24.13. *Revel.* 2.10.

No man ought to defer his Repentance on this ground, That Christ was merciful to the Thief at his death, *Luk.* 23.43. For
1. That one example is recorded, that none should utterly despair.
2. Onely that one, that none should presume.
3. It cannot be proved that he put off his Repentance to that day.
4. It is not safe to make an extraordinary Action (as this was) a patern: For Christ did miraculously work on that thief, to give in that moment of his Humiliation an evidence of his divine Power.

Reasons why we ought to hasten our Repentance; *viz.*
1. Because we are uncertain of the means, not knowing whether God will offer the same to morrow, or no.
2. Because we are most uncertain of our lives.
3. Because the longer we live, having not repented, we get the greater measure of sin: Sin by custom becometh stronger, and our selves the weaker thereby to repent thereof.
4. Otherwise we provoke Gods wrath against us, and cause him to remove the means from us.

We must witness our Repentance by acknowledging our particular sins and trespasses, for these Reasons; *viz.*
1. Because Repentance onely made generally and confusedly, is never true, but a common and hypocritical Repentance of one resolved and setled to continue in sin, and not yet touched with a true feeling thereof. Indeed for unknown sins which we in weakness and ignorance commit, the Lord accepteth a general confession and acknowledgement (which no doubt may be said of the poligamy or marrying of many Wives, and other daily infirmities) provided we daily renew our Repentance for all known sins, and lead the whole course of our lives penitentially.
2. Because we must make a particular account to God at the hour of death, not a general one of gross sins onely, but a particular one of all specials also.

The true signs of sound Repentance; *viz.*
1. Care to avoid all sin as well as any one, not for fear but love, not because man, but God commandeth; a diligent care, study, and endeavor to amend what is amiss, and to labor to practice the contrary Vertue.
2. Impatience till we have cleared our selves, and made our peace with God for committed sins; and a purging of our selves of other mens sins with a clear Conscience in all things.
3. A holy Indignation or Anger against our selves, and the sins we before took pleasure in, either in our selves or others.
4. Fear, because it is sin; fearing to offend God because of his Mercy; a filial fear to sin, to displease God, or to hazard his favor.

5. Desire

5. Desire or fervent affection to God, to Spiritual things; a longing after the Grace of God, a thirsting after Christs Righteousness and the sincere Milk of the Word.
6. Zeal for God and his Worship, which makes us not to perform it perfunctorily; a knowing Zeal after Gods Glory, a holy Contention or Emulation to exceed in Piety.
7. Revenge, when we are holily revenged of our selves for our sins by the contrary Vertues; a holy Revenge, judging and condemning of our selves for our sins in our selves, or others by our occasion.

Motives to true & sound Repentance; *viz.*

1. The Commandment of God himself so often urged and repeated, *Jer.*13.12. & 8.6. & 18.11. This was *Johns* Proclamation in the Wilderness, *Mat.*3.8. This Doctrine was preached to our Parents in Paradice, was afterward figured out by Circumcision before the Law, and by Purification after the Law, *Isa.*1.16.
2. Such as Repent not, lie under the bondage of Satan, they are as Captives and Prisoners, bound to obey his Will, and to do him Service, 2 *Tim.*2.26.
3. Such as dye without Repentance, remain for ever without Remission and Forgiveness, they are lost, and must needs perish, if they repent not before, 2 *Pet.*3.9. *Luke* 13.3.
4. The Threatnings denounced and executed upon the Rebellious and Disobedient, are made Examples and Admonitions unto us. Gods Vengeance justly faln upon others should serve to amend us, 1 *Cor.*10.6.
5. The Certainty and Suddenness of the last and general Judgement: What maner of persons ought we therefore to be in holy Conversation and Godliness?
6. We must be all led to Repentance by the unspeakable Fruits that follow it; as, Pardon of Sins, Reconciliation with God, Peace of Conscience, Hearing of our Prayers, and in the end Blessedness in the Heavens, *Ezek.*33.11.
7. The Exellency of it, which appeareth
   1. In the Antiquity of it, being the first Sermon in Paradice.
   2. In the Continuance of it, having always been in the Church, and shall be to the end.
8. The Profit of it, wch may appear in these five things; *viz.*
   1. It freeth us from the Snares and Subtilties of Satan, 2 *Tim.*2.25,26.
   2. It preventeth the Judgement of God in this Temporal life, *Jonah* 3.4,10.
   3. It procureth the Mercies of God, Temporal, Spiritual and Eternal, *Mal.*3.7. *Ezek.*18.
   4. It freeth us from Death Spiritual and Eternal.
   5. It saves our Souls from Death, and hides a multitude of Sins, *Jam.*5.20.
9. The Necessity of it, because without it we may perish for ever, *Luke* 13.5,3.

The means to attain unto repentance; *viz.*
1. A careful, diligent, profitable and constant Hearing of Gods Word, *Acts* 2.38,41.
2. To beg it at the hands of God by Prayer, for it is the gift of God onely, *Ezek.*36.26.

Duties required of us after we have repented, *viz.*
1. We must pray to God to uphold us, that we may not fall again into our former Sins and Transgressions.
2. We must labor to convert others, and be a means for the beating down of Sin in them, and for the raising of them up to Newness of Life.

XIV. *Obe-*

XIV.

Obedience, is that whereby a man being endued with Faith and Repentance, doth accordingly to the measure of Grace received, endeavor himself to yield Obedience to all Gods Commandments, from all the powers and parts both of his Soul and his Body. And this is called *New-Obedience*, because it is a Renewing of that in man whereto he was perfectly enabled by Creation. This Obedience much consisteth in observing the Works of Christ; which we must not understand of doing them according to the rigor of the Law, but of a purpose and endeavor to keep them: For this is a Priviledge belonging to all that are in Christ, That God accepteth their wills and endeavors of Obedience for perfect Obedience it self, whereupon they who have but little knowledge, if they have care to get more knowledge, & make conscience to obey that which they know, shall also have the Reward promised; for true Religion stands not in Knowledge, but in Obedience; and this is true Obedience, to make Conscience of every sin in our own persons, to take heed of the infection of sin in others, and to abstain from the appearance of evil: and all this not for a day or a year, but from time to time in all; I say, all our thoughts, words and works, through the whole course of our life, to the end of our days. And this our Obedience must not onely be in doing this or that, but also in suffering the Miseries laid upon us, to the Death; neither in keeping this or that Commandment, but impartially keeping them all; yea, and it must be ready and chearful, without any deliberation or consultation with flesh and blood.

True Obedience, which proceedeth from true faith hath these Heads & Branches *viz.*

1. It must be a Fruit of the Spirit in Christ.
2. It must be the keeping of every Commandment of God.
3. The whole man must endeavor to keep the whole Law in his Minde, Will and Affections, and all the Faculties of Soul and Body.
4. He must deny himself, and take up the Cross, *Luke* 9.23.
5. He must believe all things that are written in the Law and Prophets, *Acts* 24.14.
6. He must have and keep a good Conscience: for wch these means are very requisite; *viz.*
   1. In the course of his life he must practise the duties of the general Calling, in his particular Calling.
   2. In all events that come to pass, in patience and silence he must submit himself to the good will and pleasure of God.
   3. If at any time he fall, he must humble himself before God, labor to break off his Sin, and recover himself by Repentance.
7. He must prove what is the good will of God, *Rom.* 12.2.
8. He must restrain his life from outward offences, which tend to the dishonor of God and Scandal of the Church, 1 *Thess.* 5.22. 1 *Pet.* 2.11,12.
9. He must mortifie the inward Corruptions of his own heart.
10. He must labor to conceive new motions agreeable to the Will of God, and thence bring forth and practise good Duties, so performing both outward and inward Obedience unto God.

Rules of ordering & directing our Obedience; *viz.*

1. We must be assured that we do those things that are warranted in the Word of God, and that they be done according to his Will, *Isa.* 29.14.
2. We must perform our Obedience heartily; not for outward shew and fashion, to be seen of men, but as in the sight of him that looketh upon the heart, *Prov.* 23.26.
3. It must be done with all our power chearfully and willingly; which dependeth upon the former, but distinguished from it, 2 *Cor.* 8.12.
4. It must be done freely out of love to him that commands it, and purely and simply for his sake; not mercinarily for the Reward, yet in hope thereof.

5. We

5. We must perform the fruits of our Obedience entirely, not by halfs; sincerely, not parting stakes between God, and the Devil, and our selves, *Jer.* 7.9,10.
6. It must be a constant Obedience, not by fits, for a day, or a short and set time; there is no promise made but to such as persevere unto the end, *Mat.* 10.22.
7. Our Obedience must not be delayed from time to time, *Heb.* 3.7,8. *Mat.* 25.10.

God requireth a full and entire Obedience, and it is our Duty to yield Obedience to all the Commandments of God, for these Reasons; *viz.*

1. God in his own nature is perfect in himself; and perfect in all goodness towards us; we must therefore answer him in Duty and Obedience.
2. Christ Jesus is a perfect Savior, a perfect Redeemer, a perfect Mediator; it followeth therefore that we should follow after all Righteousness, and make Conscience of all sin.
3. In respect of the Commandments themselves, which are so knit together, that the knot cannot be loosed, but all are dissolved.
4. There is nothing done in this flesh, but God will bring it into Judgement, *Eccl.* 12.14.
5. All things commanded of God from the greatest to the least are most just and equal, and therefore to be observed diligently, without all parting or partiality.

That our Obedience may be in some good degree towards Perfection,

1. We must labor to have pure and upright hearts, which giveth life to all our actions, and is very much accepted of God, who looks especially to the heart.
2. We must be free from any purpose to live in any known sin, and must be enclined to every thing that is good, lest we be unawares ensnared by the contrary.
3. We must all take notice of our own wants and imperfections, and earnestly bewail and mourn for them, striving with all our power against them.
4. We must make Conscience of the least sin, that we may be afraid of the greatest.
5. We must still go forward from good to better, evermore growing in Grace.
6. It is our duty to pray unto God to give us upright hearts, which in themselves are crooked and corrupt, prone to nothing but what is evil.

This Doctrine of Obedience is useful to Reprove

1. Those that waste themselves and spend their strength chiefly about the things of this world, and never labor after Regeneration and the things of the Lord.
2. Such as content themselves with a small measure of Knowledge and Obedience, of Faith and Repentance.
3. Those that do halt with God, and yield a maimed Obedience unto him.
4. Such as think it sufficient to serve God outwardly to be seen of men, and worship him through Hypocrisie.

Obedience is most lovely in Gods eyes;
Obedience better is then Sacrifice:
It makes us welcom to the Lord, when we
In Faith, in Love, and true Humility
Petitions send, and our Addresses make
In JESUS *Name, and all for* JESUS *sake.*
Without this Grace, all other Graces are
But as a Glo-worm-light or falling Star.
Who knows his Masters will, and not obey,
Shall for his knowledge smart another day.

CHAP.

CHAP. VII.

Of Fasting and Holy Feasting.

A Religious Fast, is an extraordinary abstinence taken up for a Religious end; it is an abstinence from all Commodities of this life, so far as comelineſs will allow, and neceſſity ſuffer; to make us the more humble and meet for Prayer, *Iſa.* 1. 16, 17. *Matth.* 6. 16, 17, 18. It is an abſtinence from all Meats and Drinks, 2 *Sam.*3. 35. *Jon.*3. 7. The Iſraelites were commanded to put away their beſt Raiment, *Exod.* 33. 5,6. To abſtain from Mirth and Muſick, from Pleaſures and all Recreations, *Joel* 2. 16. 1 *Chro.*7. 5. *Dan.*6.18. And in ſtead of theſe to give themſelves to Weeping, Mourning and Lamentation, *Neh.*1.4. For this caſe they had their Sackcloth and Aſhes, to ſignifie they were no better themſelves. This was to continue one whole day, 2 *Sam.*3.35. *Judg.*20.26. 1 *Sam.*14.24. 2 *Sam.*1.12. Sometimes indeed they continued their Faſt longer, as occaſion ſerved, and upon extraordinary cauſes, *Heſt.*4.16. *Acts* 9.9. *Neh.*1.1,2. *Dan.*10.1,2. And when the Evening came they did not eat, either in quantity or quality, to recover with advantage what they had abſtained from before, but fed upon the Bread of Tears, and mingled their Drink with Weeping. So muſt we take heed that we make not our Faſts Popiſh Faſts, or rather Feaſts, and think if we abſtain from Fleſh, we may feed on other Reſtoratives; or Faſt to take the more liberty to ſin afterward, or at leaſt to ſuppoſe that we have thereby merited at Gods hands what we faſted for. Take heed of this; a rightly grounded aſſurance of Gods mercy is highly commendable, but a ſelf-opinionating conceit of merit for the Works ſake done, is uncreaturely preſumption; a flat contradiction to the very end of Faſting, which ſhould be Self-unworthineſs, Self-denial, true Humiliation.

This Faſting muſt never be without Prayer; for Prayer and Faſting were joyned together, *Ezra* 9.5. *Neh.*1.4. *Dan.*9.3. *Judg.*20.26. *Luke* 2.37. & 5. 33. 1 *Cor.* 7.7. True indeed it is that Prayer is available without Faſting, but Faſting never without Prayer; for Faſting is not the worſhip of God, but onely a help to it; and the moſt principal end of a Religious Faſt, is Supplication or extraordinary Prayer, whereunto as ſubordinate may be added, Examination, Humiliation, and Mortification. As touching the time of a Religious Faſt, it is now free in regard of Conſcience; indeed in the Old Teſtament they had a ſet time of Faſting, as the tenth day of the ſeventh Moneth, *Levit.*16.29. But in the New Teſtament there is no ſet time which bindes the Conſcience, onely men muſt Faſt as juſt occaſion is offered; and as for Civil-Politick Faſts, they are ſet for orders ſake, and not to binde the Conſcience.

Faſting was once Ceremonial, when the Lord commanded by *Moſes*, that every Soul once in the year ſhould humble it ſelf in Faſting before the Lord, in one of the great Aſſemblies of his people, *Levit.* 16. 29, *&c.* & 23. 27, *&c.* And though the Ceremony of the day be taken away by the coming of Chriſt, *Gal.*4. yet the thing it ſelf continueth and remaineth in force. The circumſtances of Moral Duties may be changed, but the ſubſtance may not be abrogated; for where the ſame cauſes continue, there the thing it ſelf abideth: Therefore this holy Exerciſe is of as great and neceſſary uſe as ever it was, and remaineth in as full force and ſtrength as ever it did, *Joel* 2.12. *Luke* 5.33, *&c.* 1 *Cor.*7.5. *Acts* 13. 2,3. The ſeaſons of Publike Faſts being the times of any general Affliction upon our ſelves or our Brethren, whether of Sword, Peſtilence, or Famine, or any other juſt judgement, whether threatned, feared, begun or executed. For Private Faſts, the ſame rule holds in private Afflictions,

neither is any time unſeaſonable when the Religious Soul ſequeſters it ſelf, for this Spiritual Phyſick of private Humiliation.

Holy Feaſting is a time of Solemn Thankſgiving for Benefits received, or Evils removed, wherein the Creatures of God may be more liberally uſed then at any other time: For this is a day of Rejoycing, wherein it was once ſaid to the people of God, *Eat the fat, and drink the ſweet, Neh.*8.10. Wherein we muſt be very careful to preſerve the fear of God within our hearts, *Exod.* 18. 12. *Jobs* fear was, leſt his ſons ſhould caſt this feat of God out of their hearts in their Feaſting, and ſo offend God. In every bit we eat, and every drop we drink, we muſt remember the caveat our Saviour gives, *Luke* 21. 24. *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs*; yea in this time of Holy Feaſting there is alſo enjoyned us a certain kinde of fear of man, *Prov.* 23. 1, 2. *When thou ſitteſt to eat before a Ruler, put thy Knife to thy throat*; that is, Bridle thine Appetite, have reſpect not to paſs the limits of Sobriety, Temperance, and Moderation. The lawfulneſs of theſe Feaſts may be derived from the Primitive Church, ſo as the poor be regarded, ſuperfluity and riot avoided, and the right end intended, which is the praiſe and glory of God expreſſed in Thankfulneſs for the abundance of his Bleſſings. Thus after the Sacrifices and Offerings, *Aaron* and the Elders of *Iſrael* came to Feaſt with *Jethro* before God, *Exod.* 18. 12. So *Ezra* the eight. *Go your ways, eat the fat, and drink the ſweet, and ſend part to them for whom none is provided; for this is the day of the Lord.* In the Primitive Church it was a Cuſtom to have a Feaſt before the Lords Supper, made by the Communicants; unto which ſome brought Honey, ſome Bread, ſome Wine, ſome Milk, and every one according to their ability contributing ſomething thereunto. Theſe were called Love Feaſts, becauſe they were herein to teſtifie their mutual Love among themſelves; as alſo to the poor, who hereby were relieved; and to the Miniſtery it ſelf, which was by theſe Feaſts partly ſuſtained. But in theſe Feaſts there were many ſpots, *Jude* v. 12. who were eye-ſores and diſgraces to theſe holy Feaſts, pampering and feeding themſelves, and riotouſly waſting the Goods of the Church, inſtead of taking care for the poor, and the Miniſtery, for whoſe this Contribution was made: It were to be wiſhed there were no ſuch ſpots in our Feaſts at this day, that neither blemiſh them by Surfetting, Drunkenneſs, or Wantonneſs, nor by excluding the poor from having an intereſt therein.

Three things required for the right obſervation of a Religious Faſt, *viz.*

1. That the Cauſes be juſt and weighty, ſuch as theſe, *viz.*
   1. When we our ſelves are fain into any grievous ſin, whereof our Conſcience accuſeth us, and whereby we procure the wrath of God againſt us. So did the Iſraelites, *1 Sam.* 7. 6.
   2. When ſome among us fall into any grievous ſin, though we our ſelves be free from it, becauſe for the ſins of others Gods judgements may juſtly fall upon us. For this *Paul* blamed the *Corinthians*, *1 Cor.* 5. 2.
   3. When the hand of God in any judgement lies upon us: Thus did the Iſraelites, *Judg.* 20. 26.
   4. When the hand of God in any fearful judgement lies heavy on others among whom we live, though we our ſelves be free. So *David*, *2 Sam.* 12. 16. *Pſal.* 35. 13.
   5. When Gods judgements are imminent, and as it were hing over our heads. So did *Jehoſaphat*, *2 Chro.* 20. 3.
   6. When we ſtand in need of ſome needful Bleſſing of God, eſpecially ſuch as concerns Salvation. Thus did *Cornelius*, *Acts* 10. 30.
   7. For Gods bleſſing and good ſucceſs on the Miniſtery of the Goſpel: So did the Church for *Paul* and *Barnabas*, when they ſent them to Preach, *Acts* 13. 3. And ſo ought we to do at this day.

2. That

2. That the right maner of Fasting be observed, which stands in these particulars; *viz.*
1. Abstinence from meat and drink, and all maner of nourishment of the Body.
2. Abstinence from all maner of sin, whether in thought, word or deed.
3. Abstinence from sleep, such as thereby the body may be the more humbled and afflicted with the want of food, 2 *Sam.* 12. 16.
4. Abstinence from soft and rich apparel, *Exod.* 33. 4, 6. *Jon.* 3. 6. 2 *Sam.* 12. 20.
5. Abstinence from Matrimonial benevolence, 1 *Cor.* 7. 5. *Joel* 2. 16.
6. From the ordinary Works of our Calling, *Levit.* 16. 29, 31. & 23. 28, 32.
7. Abstinence from all pleasant and delightsom things, which may any way refresh Nature, 2 *Sam.* 12. 20. *Dan.* 10. 3.
8. Abstinence from all maner of Sports, Pastimes and Recreations, they being all contrary to sound Humiliation.
9. So far forth to abstain from Sin, Meat, Delights, and all worldly things whatsoever, that as well the Soul as the Body may be thereby afflicted.

3. That the right ends of a Religious Fast be observed; *viz.*
1. To subdue the flesh, that is, to bring the Body, and so the bodily lusts into subjection to the Will and Word of God, subduing the corruption of Nature: We must not therefore think it sufficient to abstain from flesh, and Popishly pamper our Bodies with restorative Conserves, nor eat the day before, or the day after the day of Fasting sufficient for two days.
2. To stir up our Devotion, and to confirm the Attention of our Mindes in hearing and in praying, it prepares us unto Prayer, and furthers us therein.
3. To be a spur and provocation to true Humiliation and Repentance.
4. To admonish us of our guiltiness before the Lord, and to put us in minde of the Acknowledgement of our Sins, whereby we are become unworthy of any Blessing, Gift or Mercy.
5. It serves for an outward Testimony and Profession of our Humiliation and Repentance; to testifie the humility and the contrition of our hearts, that is to say, Our inward Sorrow for sin, our Repentance, and effectual turning.

The Religious Fast is twofold; *viz.*
1. Private; performed by one or more in a Family, that our Prayers may be the more effectual, *Neh.* 1. 4. 2 *Sam.* 12. 16. & 3. 35. *Psal.* 35. 13. & 69. 10. *Dan.* 9. 10. *Acts* 10. 30.
2. Publike; performed by the whole Congregation, *Joel* 2. 12. *Jonah* 3. 7. This ought not to be used of a few; and therefore all sorts of people should come to the same, and none absent themselves from the Assemblies in such publike times of Publike Humiliation.

The several sorts of Fasts; *viz.*
1. Physical; when for Healths sake a man forbeareth food; a Fast prescribed by the Physitian to preserve and restore Health.
2. Politique; when certain times of abstaining from food are enjoyned for the preservation of plenty, and preventing of penury.
3. The Fast of Sobriety and Temperance, *Rom.* 13. 13. 1 *Cor.* 9. 25. 1 *Thes.* 5. 6. 1 *Pet.* 5. 7. Of this Fast *Bernard* saith,
1. That the Eyes must fast from curious sights and all wantonness.
2. The Ears must fast from Fables, evil Reports, and unsavory Discourse.
3. The Tongue must fast from Slander, Murmuring, and Railing Speeches.
4. The Hands must fast from evil works.
5. The Soul must fast from Sin, and doing our own will, *Luke* 21. 34. *Ezek.* 16. 49.

4. Enforced, Neceſſary or Conſtrained Faſt, as in time of Famine, or the poor mans Faſt, or in a Beſieged City, or Ship far from Land.
5. Moral; when men eat and drink ſparingly, not ſo much as their Appetite deſireth, but onely ſo much as may preſerve Nature, and Maintain Health and Strength.
6. Spiritual; when men abſtain from Vice, which is as food to their corrupt Nature, *Iſa.* 58.6.
7. Miraculous; when men extraordinarily aſſiſted by the power of God, abſtain from all maner of food longer then the Nature of man is able to endure; which cannot be brought into imitation. Such was the Faſt of Chriſt, *Mat.* 4.2. of *Moſes*, *Exod.* 34.28. and of *Elijah*, 1 *Kings* 19.8.
8. Hypocritical; when men, without reſpect to any occaſion of Faſting, appoint ſet times weekly, monethly or quarterly to Faſt. Thus faſted the Phariſees, *Luke* 18.12. whom Chriſt taxed of Hypocriſie, *Mat.* 6.16.
9. Idolatrous; when men making difference betwixt Meats for Conſcience ſake, abſtain from one kinde, and glut themſelves with another, and yet count this a Faſt.
10. Superſtitious; when men place Religion and Holineſs in the abſtaining from Meat, making the very outward act of faſting to be a part of Gods Worſhip, contrary to the Apoſtle, 1 *Tim.* 4.8.
11. Religious, or the true Chriſtian Faſt; when men ſeaſonably abſtain from refreſhing their Bodies, to make them the more fit for Religious Duties; being an abſtinence for one day, commanded of the Lord, from all Meats and Drinks, and Delights of this Life, thereby to make ſolemn profeſſion of our Humiliation, it being the end thereof to further and better it, *Lev.* 23.27, *&c.* *Pſal.* 35.13. *Deut.* 10.12. 1 *Kings* 21.27, *&c.* 2 *Chron.* 12. 6,7. *Ezra* 8.21.

In our Faſts we muſt ſeek to approve our ſelvs and our Actions onely to God, for which end we muſt obſerve theſe 3 Rules; *viz.*

1. With our Faſting we muſt joyn a Converſion of our heart from Sin unto God, *Joel* 2.12. Now that our heart may turn to God in Faſting, we muſt have ſpecial regard to our behavior both before, in, and after our Faſt, whether publike or private: As,
   1. Before the Faſt we muſt prepare our ſelves thereto in an holy maner, by a ſerious conſideration of the Cauſes and Occaſions of our Faſt. So did *Jehoſhaphat*, 2 *Chron.* 20.3.
   2. In Faſting we muſt labor to have more tender Affections, and deeper Humiliation then ordinary, 1 *Sam.* 7.6.
   3. After the Faſt we muſt labor for Reformation and Amendment of life, that our behavior both towards God and Man may be every way better then before.
2. We muſt be ſure we propound unto our ſelves therein the right ends of a Religious Faſt; for if we fail therein, and propound other ends unto our ſelves, we corrupt the whole action unto our ſelves.
3. With our Faſting we muſt joyn the Duties of the ſecond Table, in the works of Juſtice, Mercy, and Love to our Brethren: for without theſe our Love to God is not ſincere, and he rejects that bodily Humiliation that is ſevered from them, *Iſa.* 58.3, *&c.*

Popiſh Faſting is abominable for theſe Reaſons, which may well prevail with us to abhor it; *viz.*

1. In their Religious Faſts they allow one Meal, ſo it be not fleſh; and beſide that, drinking of any kinde of Wines or Drinks, taking of Electuaries, Strong-Waters, and Conſerves, and ſuch like, at any time of the day; which is a Mock-Faſt, and nothing elſe.
2. They make diſtinction of Meats neceſſary to a Faſt, and that not for Civil ends, as Magiſtrates may do, or for Tem-

Temperance ſake, as private men may do; but for Conſcience ſake, which is a Doctrine of Devils, 1 *Tim.*4.3.

3. They binde men in Conſcience to many ſet days of Faſting, and make the omiſſion thereof a deadly Sin, wherein they take away our Chriſtian Liberty; for there was no want of care in our Savior Chriſt to appoint all good means for the mortifying of the fleſh, and yet he preſcribed no ſet Faſts in the New-Teſtament.

4. They make Faſting meritorious; teaching, That a man thereby may ſatisfie Gods Juſtice, whereby they do Blaſphemouſly derogate from the All-ſufficiency of Chriſts Obedience and Worſhip.

5. They make no Conſcience of Faſting from Sin, though it be the chief end thereof; nor is their Faſting an afflicting of the Soul, or Humiliation of the Inward Man, but a Formal hanging down of the head: wherein too many of us Proteſtants are of the ſame Religion.

Touching Holy Feaſting, the Liberty thereof is permitted for theſe Reaſons:

1. To put a Difference betwixt Humiliation and Rejoycing.
2. To Teſtifie our outward Rejoycing by that outward Sign; thence called *A day of Joy and Gladneſs, Eſth.*9.19.

Rules of Direction for the right uſe of Feaſting; *viz.*

1. All Exceſs muſt be avoided in Eating and Drinking, *Eph.*5,18.
2. They muſt be ſanctified with holy Conference. It was Chriſts own practice, *Eph.*4.29. *Luke* 5.29, *&c.* & 7.36, *&c.* & 14.17, *&c.*
3. Bleſſing before and after Feaſt muſt be uſed. This alſo was Chriſts uſual practice, *Matth.*14.19. & 15.36. & 26.26.
4. They muſt minde us of Gods Free Bounty, and of our Unworthineſs of the leaſt and meaneſt of Gods Creatures.
5. This is a fit ſeaſon of Teſtifying mutual Love one to another, by ſending portions and gifts from one to another. This is a commendable Cuſtom of old, enjoyned to Gods people, *Eſth.*9.22. and practiſed by them, *Ezra* 8.12.
6. The Poor muſt then be ſpecially remembred, as is expreſly commanded, *Neh.*8.10. *Eſth.*9.23.
7. In the midſt of thy greateſt mirth, think of the Diſtreſſes of thoſe that are afflicted.
8. In the end of this Rejoycing, examine thy carriage of all that day, and crave pardon for what hath been done amiſs, *Job* 15.

To the right uſe of Meats and Drinks are theſe three things required:

1. Before we Eat, Conſecration of the Food, by praying for a Bleſſing on it, 1 *Tim.*4.5.
3. In our Eating, Decent, Temperate, and Chriſtian Behavior.
3. After we have Eaten, Prayer and Thankſgiving to the Lord, *Deut.*8.10.

The Reaſons wherefore we ought to conſecrate the Meat, before we uſe it; *viz.*

1. That in the uſe of it we may lift up our hearts to God, and thereby put a difference and diſtinction between our ſelves and the bruit Beaſts.
2. That we may be admoniſhed thereby touching the Title we have to the Creature, which being once loſt by our firſt Parents, is reſtored to us again by Chriſt.
3. That it may be an aſſured Teſtimony to our hearts,

That

That we may uſe the Creature with Liberty of Conſcience when we do uſe it.

4. That we may be ſanctified to the uſe of the Creature, as it is ſanctified to us, to the end we may uſe it with Temperance, and not abuſe it.

5. That when we uſe the Creature, we may depend on God for a Bleſſing on it, to make it our Nouriſhment: for no Creature can nouriſh by it ſelf, but by Gods Command, whence proceeds the nutritive Vertue.

6. That we may not grow to Security, Forgetfulneſs and Contempt of God, and ſo to prophaneneſs in the uſe of our Meats and Drinks.

Praiſing of God after Meat, ſtands in theſe two Particulars; *viz.*

1. In an holy Remembrance, That God hath given us our Food, *Deut.*8.11.
2. In lieu of Thankfulneſs to God, we muſt employ the ſtrength of our Bodies in ſeeking his Glory, and walking according to his Commands, 1 *Cor.*10.31.

That we may eat to the Lord, four things are to be obſerved; *viz.*

1. That in our Eating we muſt practice Juſtice, *Prov.*20. 17. 2 *Theſſ.*3.2.
2. We muſt practice Love and Charity in our Eating, *Rom.*14.21. *Neh.*8.10.
3. We muſt uſe Sobriety, a holy Moderation in the uſe of our Dyet, *Prov.*23.1,2.
4. Every man muſt eat his Meat in godlineſs.

Four Rules whereby we may Eat our Meat in godlineſs; *viz.*

1. By taking heed of the Abuſe of any Creature appointed for our uſe, by intemperance.
2. By receiving the Creatures as from the hand of God himſelf, *Gen.*1.29. *Exod.*16.15.
3. We muſt receive the Creatures from God, as Tokens of our Reconciliation to him, in, by and through Chriſt, *Epheſ.* 5.20.
4. We muſt learn to be Content with that Portion which God hath aſſigned us, be it never ſo mean or ſmall.

Motives to avoid Exceſs in Dyet:

1. It deſtroys the Body, and kills even the very natural ſtrength and life thereof.
2. It brings by conſequence of the former evil, great hurt to the Soul of man.
3. There is a Wo belongs to them that eat or drink intemperately, *Iſa.*5.11,13,14.

The time of holy Feaſting is a time of Rejoycing, a day of Gladneſs, wherein we may with more liberty uſe lawful Recreations; Touching which we muſt obſerve theſe three Concluſions; *viz.*

1. Recreations may not be in the uſe of holy Things, as in the uſe of the Word, Sacraments, *&c.*
2. Recreations may not be made of the Sins and Offences of men; but on the contrary, Sorrow and Mourning for them, *Pſal.* 119.136.
3. We may not make Recreations of Gods Judgements, or of the Puniſhments of Sin.

All

All lawful Recreation is onely in the moderate use of things indifferent, which are in themselves, neither commanded, nor forbidden; for by Christian liberty, the use of such things for lawful delight and pleasure is permitted unto us. Therefore also observe these other special Rules for the right use of lawful Recreations; *viz.*

1. We are to make choice of such Recreations as are of least offence, and of the best report, *Phil.* 4. 8.
2. They must be profitable to our selves and others; they must also tend some way to the honor of God, 1 *Cor.* 10. 31.
3. The end of them must be to refresh our bodies and mindes, and not for gain.
4. They must be moderate and sparing, both in respect of time about them, and in respect of our affections on them.

And because Games are used at times of Recreation, observe likewise that all Games are of three sorts; *viz.*

1. Such as are ordered by the wit and industry of man, and they may be used lawfully, if lawfully used.
2. Games of hazard, wherein hazard onely orders the Game not wit; and they by the consent of Godly Divines are unlawful.
3. Mixt Games, partly of hazard, and partly of wit, which as they are not to be commended, so are they not simply condemned.

At times of holy Feasting we may also more freely Apparel our Bodies, but still having respect to these two Rules:

1. Our care for it, and the Ornaments of the body, must be very moderate, *Matth.* 6. 18, to 31.
2. It must be fitted to the Body, in a comely and decent maner, such as becometh Godlines, *Tit.* 2. 3.

Rules for decency and comelines in Apparel; *viz.*

1. That it be according to the Sex, *Deut.* 22. 5.
2. It must be according to our Office, Calling, or Function.
3. It must be according onely to our Ability, yea sometimes short of that too.
4. It must be somewhat answerable to our Degree, for distinction of order in the Societies of men.
5. It must be according to the received Custom of the Countrey where we live, *Zeph.* 1. 9.
6. Such as may express the modesty of our Mindes, Frugality, Shamefacednes, *&c.* 1 *Tim.* 2. 9, 10.
7. It must be framed to the example of the Gravest, and most Sober of our Order and Place.

The end of Apparelling our Bodies is threefold:

1. For Necessities sake to preserve Life and Health.
2. For Modesties sake to cover our Nakednes.
3. For honor and respect sake which we owe our Bodies, 1 *Cor.* 12. 23, 24.

Special Rules for Direction in the right adorning of the Body; *viz.*

1. Every one must be content with their own natural Favor and Complexion that God hath given them.
2. We must place the principal Ornament of our Souls and Bodies in Vertue and good Works, and not in any outward thing.
3. In the use of Ornaments we must be very sparing, and keep our selves within the mean.
4. Ornaments must be used not always alike, but according to occasions; as in this time of Holy Feasting we may use them more freely then at other times.
5. We must adorn our Bodies to a right end, *viz.* That thereby we may honor them, and in them honor God.

The

The right and spiritual use of Apparrelling our selves; *viz.*

1. To consider our Cloaths are but as the Plaister of our shame, and thereby to humble our selves.
2. When we clothe our selves, to remember to gird up our loyns, to prepare our selves for Christ, whether by Death or by Judgement.
3. By putting on of our Garments, we must be admonished to put on Christ, *Rom.* 13. 14.
4. By putting off of our Cloaths, we are admonished to put off the old Man, the Body of Corruption.

Sick Soul, hast surfetted with Sin? No doubt
Thy safest Physick is to Fast it out;
Or is Gods hand, his just Revenging hand
Threatned, inflicted on thee or the Land?
Or doest thou want some Blessing? Go thy way,
Prepare thy self to Mourn, to Fast, and Pray:
But if God stops a Plague, or sheaths his Sword,
Thou may'st be glad; Rejoyce, but in the Lord:
And let thy Holy Feasting never be
Without Thanksgiving, Fear, and Charity.

CHAP. VIII.

Of Ecclesiastical Discipline.

ECclesiastical Discipline is that other Key of the Kingdom of Heaven, which is joyned with that of the Preaching of the Gospel; and doth open or shut, when according to the Commandment of Christ, they who in Name are Christians, but in their Doctrine or Life, shew themselves aliens from Christ, *Rom.* 12. 7, *&c.* After they, having sometime been admonished, will not depart from their Errors and Wickedness, are made known unto the Church, or to them that are appointed for that matter, and purpose of the Church; and if neither then they obey the Admonition, are of the same men by interdiction from the Sacraments shut out from the Congregation of the Church, and by God himself out of the Kingdom of Heaven: And again, if they profess, and indeed declare amendment of life, are received as Members of Christ and his Church, *Matth.* 18. 17, *&c.* 1 *Cor.* 5. 2, *&c.* 2 *Thes.* 3. 14, 15.

This Ecclesiastical Discipline is to be ministred by the Pastors of the Church, whereunto are adjoyned certain Elders, for this end as Necessities shall require, chosen of the Church. For Excommunication is an Action of the Church, performed in the Name of Christ, whereby a grievous Transgressor, or an open, ungodly and obstinate Sinner, is banished from the Fellowship of the Faithful, by the judgement of the Elders, by the consent of the Church, by the Authority of Christ, and by the Holy Scriptures.

They who are to be Excommunicated, are chiefly such as deny some Article of the Faith, or shew that they will not repent, nor submit themselves to the Will of God, according to his Commandments, neither make any scruple of persisting stubbornly in manifest Wickedness. The chief and principal part in Excommunication, is Denunciation, whereby is denounced, That he that denyeth Faith and Repentance, is no Member of the Church, as long as he continueth such. And this Denunciation whereby one is Excommunicated, is not in the Power of the Minister of the Church, but

but in the Power of the Church, and is done in the name of the Church, because this Commandment was given by Christ unto the Church; and not for the destruction of the Sinner which is to be Excommunicated, but for his Edification or Salvation, 1 *Cor.* 5.5.

Some draw the Original of this Church Censure even from *Adam*, whom the Lord cast out of *Eden*, and by an Angel kept him from re-entring, and suffered him not to touch or taste of that Tree, which was a Sacrament of Life unto him. So some observe touching *Cain*, whom the Lord cast out and banished from his face; and indeed, the Face of God may be called The place of his solemn Worship, where he more specially appears. In the time of the Law were many Ceremonies to this purpose; the unclean were kept from coming to the Tabernacle, from entring into the Temple, from the partaking of the Sacrifices, and from eating the Passover, *Num.* 19. 13, 20. & 9. 13. And *Abraham* is commanded to cast out the Bond-woman and her son out of his Family, which was the Church, *Gen.* 21. 10, 11. So in the New Testament, *Matth.* 16. 19. & 18. 18. The use of the Keys to open and shut, and the words of binding and loosing come directly to this purpose. This was executed on *Hymeneus* and *Alexander*, 1 *Tim.* 1. 19, 20. From all which it is very clear, That Excommunication is a sentence of the Church, whereby a Member thereof convicted of some grievous Crime, and by no means brought to Repentance, is driven out of the Church, and cut off from the Communion and Fellowship of the Faithful, that thereby he may be driven to Repentance.

The Church is the City of God, Excommunication is the Sword: That the School of Christ, this is the Rod: That the Temple of God, this is as it were the Whip to scourge out such as abuse it and themselves: That the Body of Christ, this is as a Medicine to cure the sick Members thereof: That the Vine and Sheepfold, this serveth to keep the Foxes and Wolves from it. The Mark whereat Excommunication aimeth, and the end whereto it tendeth, is, That the Sinners being ashamed, may be brought to Repentance, and that such as live in the Church might not be corrupted; for the cause of the Institution of Excommunication, is not so much the punishment of Sin, as the Salvation of a Sinner, the edifying of the Church, and the glory of God: For the Church, according to the Doctrine of Christ, smiteth none with the Spiritual Sword, but such as are impenitent; and doth not this unto death, but unto life; and therefore receiveth them that repent.

The Censure of Excommunication must be used as an Ordinance of God, not as an Invention of Man, not onely knowing the nature and use of it, but practising it to the glory of God, and to the good of others: Not like the Church of *Rome*, that playes fast and loose with the souls of men for gain, nor like their Apes of Modern Times, little regarding whether the Excommunicate repented or not, but more advising them to pay their Fees and discharge the Court, then to repent of their Offences. The persons that are liable to this Censure of the Church, are onely such as have confessed Christ, and called upon God the Father together with us, albeit they have denied him in their deeds; and being exhorted, will not hear; being admonished, will not obey; being reproved, will not repent. As for them that are without, the Lord will judge them, the Church hath nothing to do with them, 1 *Cor.* 5. 12, 13. For those that were never of the Church, cannot be cast out of it, being never of the number of the Faithful: And here also know, That one person may not be Excommunicated for another, but onely the party offending.

Now if any man be truly ingrafted into Christ, indued with Faith in Christ and Repentance from dead works, being a Member of his Body, in Deed and in Truth, Excommunication shall hurt him nothing at all in regard of that Spiritual Union or Communion, forasmuch as the Sentence so given is in that particular void and frustrate. And though a man justly deserveth to be Excommunicated through his sin, and so be separated from the Communion of Saints, yet Excommunication is not the first and chief cause thereof, but his own sin and the continuance in it; seeing it doth not sever him from God, but declareth him to be severed through his impeni-

tency; as the Priests under the Law, putting out the Leprous, did not defile them with the Leprosie, but pronounced them to be defiled; or like the sentence of the Law, which is but declared onely by the Judge upon the Malefactor: So it is impenitency, obstinacy, and perseverancy in sin, that separates a sinner from the Church, Excommunication is onely the Declarative sentence thereof.

Ecclesiastical Discipline is the Order in the Church instituted by God, especially for these two ends; *viz.*

1. That the Ministery of God may be preserved, and that all things may be done in the Church decently, and in order.
2. That the Conversation of every one may be looked into, that such as have given offences may be amended, and according to the degrees prescribed by Christ.

The order which the Church doth use in the exercise of her power, may be comprehended in these three Verses of the eighteenth Chapter of *Matthew*; *viz.*

1. If thy Brother trespass, go and tell him his fault between thee and him alone; if he hear thee, thou hast won thy Brother, *Matth.* 18.15.
2. If he hearken not unto thee, let him be again privately admonished by thee, taking one or two others with thee, *Mat.* 18.16.
3. If he will not vouchsafe to hear them, tell it unto the Church; if he refuse to hear the Church also, let him be unto thee as a Heathen man and a Publican, *Matth.* 18.17.

In Excommunication there are three Judgements to be considered; *viz.*

1. Of God; when he doth hold any obstinate Sinner guilty of his offence, and so guilty of condemnation.
2. Of the Church; after that God hath holden him guilty; for the Church is onely to pronounce, and to declare him so to be; not absolutely, but with condition of Repentance.
3. Of God again; whereby he ratifies that in Heaven which the Church hath done on earth.

The Power of Ecclesiastical Discipline is very necessary in several respects; *viz.*

1. In respect of the Commandment of God, 1 *Cor.* 5.5.
2. In respect of Gods glory, which would be much impeached, if without difference the wicked and blasphemers go in the number of Gods children.
3. Lest the Sacrament of the Lords Supper be prophaned by the wicked, and that be given them in the Supper, which is denied them in the Word.
4. For the safety of the Church, which shall be punished if she permit willingly the prophanation of Christs Ordinance.
5. For avoiding offence in the Church that others be not corrupted, 1 *Cor.* 5.6.
6. For the safety of sinners, that they being often admonished may return to Repentance, and be received again into the Church.
7. For avoiding of offence among those that are without; and that the Name of God may not be blasphemed, nor evil spoken of; nor they who are not as yet Members of the Church, kept from coming into it; nor the Covenant of God despised nor reproached.
8. That from the sinners themselves punishments may be averted, because the wicked approaching to the Lords Table, eat their own damnation.

The difference between Church-Discipline and State-Government; *viz.*

1. The power committed unto the Church dependeth on Gods Word, the Civil power is armed with the Sword.
2. In the Church Judgement proceedeth according to Gods Laws, in the Civil State according to Civil Laws.
3. The Church punisheth the obstinate with the Word of God, yet so as it pierceth unto their Consciences: The Civil State punisheth the obstinate onely with corporal punishments.

4. Often-

4. Oftentimes the Diſcipline of the Church hath place where there is none for Civil Judgement; and the Civil Government oftentimes hath place where there is none for Church Diſcipline.
5. The Judgement of the Church hath degrees of Admonition before it comes to puniſh; but the Civil Judgement proceedeth to puniſhment without it.
6. The Church does often reverſe and retract her Judgement and Puniſhment, if there come Repentance; but it is otherwiſe with the Civil Magiſtrate.

Touching Excommunication, obſerve theſe four things from *Matth.* 7. 6. *viz.*

1. The Foundation thereof; it is an Ordinance of God; for all obſtinate enemies of God by Chriſts Commandment, muſt be kept from holy things: A man living in the Church may be worſe in practice then an open enemy; and ſuch an one was *Iſhmael*, who for mocking *Iſaac*, the Son of the Promiſe, was caſt out of *Abrahams* Family; that is, out of the Church of God, *Gen.* 21. 10, 11. For *Abrahams* Family at that time was Gods viſible Church.
2. The End thereof; which is, to preſerve the holy things of God from pollution, contempt, and prophanation; even the Word, Prayer, and Sacraments, which wilful Enemies would trample upon, as Swine upon Pearls: And herein we may ſee the abuſe of this Ordinance, when it is made for Politique and Civil Reſpects.
3. Who muſt execute this Cenſure of the Church; namely, they to whom the diſpoſing and keeping of the holy things of God is committed; that is, The lawful Miniſters of the Word and Sacraments, but without the Exerciſe of this Cenſure which God hath given unto the Church, they cannot keep thoſe holy things pure which God hath committed unto them.
4. How far this Cenſure of the Church reacheth and extendeth againſt obſtinate and wilful Enemies; namely, to the debarring of them from the uſe of the Saints Communion in Prayer and Sacraments. Indeed if the party be excommunicated for ſome particular Crime, and there be hope of his Repentance, becauſe he doth not maliciouſly perſiſt by wilful obſtinacy in his ſin and contempt of the Church, then although he be excluded from Communion with them in the Sacraments and Prayer, yet he may be admitted to the hearing of the Word, becauſe that is a means to humble him for his ſin, and to bring him to Repentance, which is the end of all Eccleſiaſtical Cenſures.

The Cenſures of the Church are of three ſorts, all of them having their proper time, and place, and uſe, and object, according to the nature of the offence and party offending;

1. Admonition or Exhortation to amendment, which alſo is joyned with reprehenſion and denunciation of Gods judgements againſt the party not repenting, but perſiſting in his evil way, *Gen.* 3. 11. & 4. 6, 7.
2. Suſpenſion, whereby the offenders for a time are barred from the Lords Supper: This is not a Separation from all holy things but ſome onely, till clearer evidence produce either farther puniſhment or abſolution, 2 *Theſ.* 3. 14, 15.
3. Excommunication, which is a Separation from all holy things, and the Priviledges of the Church, and the Communion of Saints, becauſe to their ſin they adde this obſtinate contempt of the Admonitions given unto them, *Gen.* 17. 14. *Ezra* 10. 8. *Matth.* 18. 17.

There is a two-fold Communication or Communion from wᵗʰ an excommunicate person may be said to be excluded; *viz.*

1. Inward and Spiritual, which every Faithful one hath by Faith and Love; first with God, and then with the Saints of God, 1 *Joh.* 1. 3,7. From this Fellowship can none be excluded, but by sin, which is it alone can separate any man from the Grace of God, and from Communion with him. The Church Excommunication can bar and shut out no man from this Communion.
2. Outward and Corporal, which standeth in a common partaking together in the Word, in Prayers, and in the receiving of the Sacraments, and in familiarity and friendship one with another; from all which Excommunication separateth.

The Bands or Duties which no Excommunication doth dispence withal; *viz.*

1. Natural; if any Excommunicate person be in want or any distress, we must minister unto him such things as are necessary for his preservation.
2. Domestical, as the duties of Wives, Children, and Servants, may not be shaken off under any colour or pretence of Excommunication. Provided, that they cease not to pray for them, to admonish them, to hate their sins, and see they defend them not in their wicked courses, or joyn with them in opinion.
3. Civil or Politique; it is lawful to buy of him or to sell unto him; yet we ought not to converse and commerce with him as with a Friend.

The Duties which are to be performed to Excommunicate persons; *viz.*

1. We must love the Persons of the Excommunicate in the Lord, and thirst after their souls health, and for their conversion.
2. We must exhort and rebuke them; so that albeit we love them, we must take heed that we do not flatter them, and so harden them in their sins.
3. We are bound to pray for those that are bound by the Church Censures; we are not to pray with them, but it is required of us to pray for them.
4. We are to assure them that upon their Repentance we are ready to embrace them, and to receive them as Brethren; forasmuch as there is joy in Heaven for one sinner that is converted from the error of his ways.

The fearful estate and condition of Excommunicated persons; *viz.*

1. Their Names, whilest they persist in their obstinate Impenitency, are cancelled out of the number of the people of God, *Gen.* 17.
2. The Sentence that is pronounced on Earth, is ratified in Heaven, *Matth.* 18. 18, *&c.* for Christ is the Author of it, 1 *Cor.* 5. 4.
3. They are barred from the Word and Sacraments, and from Prayers with the Congregation; the Word prevailed not to do them good, the Sacraments would do them hurt.
4. They are infamous, for they are to be called and accounted as the Heathens and Publicans, *Matth.* 18. 17.
5. Such as thus contemn the Admonition and Reprehension of the Church, lose the Communion of Saints, and become the bond-slaves of Satan, 1 *Cor.* 5. 3, 4, 5.
6. Being cast out of the Church they are banished out of all Churches; the Churches of God have all cast them out whom one hath cast out; And if we be not of the Church of God, we are of the Synagogue of Satan.
7. The sundry Decrees and Constitutions established by Humane Laws, do much aggravate and set forth the hideous condition of such as are worthily cast out of the Church.

The

The ends of Excommunication are these, *viz.*

1. The good of the person Excommunicated, that if it be possible he may be won.
2. The Salvation or preservation of the whole Church, 1 *Cor.* 5.13. lest others be infected.
3. That the rest may fear, and be kept within the bounds of their duty, 1 *Tim.* 5.20.
4. That those Punishments which hang over the Church for sin, may be kept off and avoided, *Josh.* 7.11. *Numb.* 25.7.
5. The Glory of God; and if this be before their eyes that are Governors of the Church, it will keep them from declining either to the right hand or the left, from winking at the sins of great ones, and censuring the faults and infirmities of those of low degree too sharply; from winking at great beams in some, and from having Eagles eyes to pry into the motes of others.

The use of Excommunication ought to be perpetual and universal in the Church, because the causes of this power of the Church are perpetual and universal. As

1. The Commandment of Christ, *Matth.* 18. 18. 1 *Cor.* 5.5.
2. That obstinate Sinners being made ashamed, may be brought to Repentance.
3. That no others should be infected by their evil life and corrupt example.
4. Because it is the ordinary Office of the Church to judge them that are within, 1 *Cor.* 5.12.

Obstinate Sinners are to be cast out of the Church, which ought not to Tolerate open Offenders, for these Reasons; *viz.*

1. Because it is a comely thing for the Saints of God to purge themselves of them; that as they differ from Heathen men, so they may differ from Heathen Meetings; for, *They are a holy people*, Deut. 2.14.
2. Because for the neglect of this Duty the Wrath of God falleth upon the sons of men, *Col.* 3.6.
3. Because it is a cause of great Mercy, and wonderful Blessing from God, when such as transgress are resisted and punished, *Job.* 7.13. & 8.1,2.
4. Because it would be reproachful to God and his Son Jesus Christ, if they who lead wicked and wretched lives, should be admitted freely to his Table, as if his people were a company or conspiracy of prophane persons: whereas the Church is the Body of Christ, *Col.* 1.24.
5. By continual company of the wicked, the godly are corrupted, 1 *Cor.* 5.6,7. it is better that one Member be cut off, then that the whole Body of the Church should perish.
6. They are to be cut off, to the end that such as are wicked livers may begin to be ashamed of themselves and their wickedness, who by winking at their sin, would grow the more obstinate, but by this chastisement may be reclaimed and preserved, 1 *Cor.* 5.5. We must have no company with scandalous livers, that they may be ashamed, 2 *Thess.* 3.14.

Excommunication described by its several parts; *viz.*

1. It is a Sentence of the Church, *Mat.* 18. 17.
2. It must be executed upon him that is a Member of the Church, 1 *Cor.* 5, 12,13.
3. The party Delinquent must be convicted of some grievous crime, *Tit.* 3. 10.
4. It stretcheth to him that cannot be otherwise brought to Repentance.
5. He is driven from the visible and outward Communion of the Saints.
6. The end or use of it is to make him ashamed that hath offended.

From

From the first part of the description of Excommunication, we learn,

1. That such as are themselves out of the Church, and no true parts thereof, have nothing to do herewith.
2. How great the honor and dignity of the Ministery is, to binde and loose offenders, to open and shut Heaven, to remit and retain Sins, so that it belongeth not to private persons.
3. That those Churches are deceived that cast from them this Ordinance of Christ.

From the second part of the description of Excommunication, we learn,

1. What person is to be Excommunicated; even such an one as was called our Brother, and registred in the number of the children of the Church, and not such as are without.
2. To Discern the gross folly and corrupt dealing of the Church of *Rome*, which hath nothing to do herewith, being not the true, but a false Church.
3. Such as are without the Church, may not hence be encouraged to continue in Sin, because they are without Church-Censures, but let them hasten to come within the Church, lest their condemnation be to come.

From the third part of the description of Excommunication, we learn,

1. That a man is not to be Excommunicated and put out of the Church for every trifle, or for every Sin, but for Scandals and Offences against the First or Second Table, and such as are most notorious.
2. That it is not to be used as the first, but as the last Remedy; so that there is required Patience and much Lenity, waiting whether he will by private Admonitions and Exhortations, private Reproofs and Rebukes, be amended or not.
3. That whilest Sin is secret and unknown, no man can be Excommunicated, but then onely when it is made publike and manifest unto all; and it is then made publike, when the Church is acquainted with it.

From the fourth part of the description of Excommunication, we learn,

1. That such as have offended, and truly repent of their sins, giving evident Testimony of their unfained Conversion, ought to be spared, and not censured; to be comforted, not terrified; to be retained in the Church, not rejected and cast out of the Church.
2. That Impenitency is a most grievous Sin, and next to Infidelity the greatest: for as Faith is the Mother of Repentance, so the unbelieving heart the cause of Impenitency.
3. To make a difference between Sin and Sin, between Sinner and Sinner; some fight against their Sins as against their Enemies, others cherish Sins in themselves, and are resolved to continue in them.

From the fifth part of the description of Excommunication, we learn,

1. To avoid the conversation of such as are cast out of the Church, so far as possibly we can.
2. That to be familiar with such, encourageth them to continue in their dangerous estate.
3. That it is the duty of the Church, to purge it self of such Offenders, as a Body of corrupt, gross and superfluous Humors.

From

From the ſixth and laſt part of the deſcription of Excommunication, we learn,

1. Not to condemn the Cenſure, or open our mouthes againſt this Ordinance of God, ſo ſoveraign, ſo profitable, ſo neceſſary; foraſmuch as the Church caſteth them out for a ſeaſon, that it may receive them again for ever.
2. Not to condemn ſuch perſons as are Excommunicated; though we cannot admit of them as Chriſtian Brethren, yet they are natural Brethren, and may belong to Gods Eternal Election: The inceſtuous *Corinthian* was Excommunicated, yet repented, and laid hold of the Promiſes.
3. That whatſoever power is given to the Paſtors of the Church, is given to Edification, and not to Deſtruction, 2 *Cor.* 10. 8. This Ordinance is good for all that abuſe it not.

The Uſe we are to make of this Sentence of Excommunication, when it is denounced againſt others; *viz.*

1. We muſt mourn for them as for the loſs of a Member, though themſelves do not; yea, and pray for them moſt earneſtly.
2. We muſt beware and look to our ſelves that we come not into that eſtate, leſt their condition be ours.
3. We muſt take heed that we do not harden them in their ſins, but ſeek by all lawful means to reclaim and recover them, that they with us may joyn in lauding and magnifying the Name of the Lord. To whom be Glory for ever.

This Sentence flows but from the Church alone,
Deriv'd from Chriſt, Denounced againſt none
But Members of the Church, when as they be
Duly Convicted of Delinquency.
It's Power extends not unto ſuch, who may
Be Conquer'd to Repent ſome other way:
If not, it may pronounce Excluſion
From the Saints viſible Communion,
Until the Church receive clear Evidence
Of godly Sorrow and true Penitence.

FINIS.

From the Duty and Ufe part of the description of Excommunication.

The Ufe we are to make of this Sentence of Excommunication, when it is denounced against others, &c.

AN

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